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HANDBOOK OF INDIANS OF CANADA

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C. M. O.
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HANDBOOK

OF

INDIANS OF CANADA

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Reprinted under the direction of James White, F.R.G.S., Secretary, Commission of Conservation

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FOREWORD

In 1907, the Bureau of American Ethnology published Part I (972 pages) of the *Handbook of American Indians North of Mexico* and, in 1910, published Part II (1221 pages). This work which can be correctly characterized as monumental, was begun in 1873, and was completed in 1910, *thirty-seven years later*. The history of the undertaking is set forth in the Preface and need not be repeated here.

As it contained an enormous amount of information relating to the Indians of Canada, geographical as well as ethnological, it was decided that the Geographic Board would republish this portion. Mr. F. W. Hodge having courteously accorded permission to reprint, the undersigned volunteered to supervise the publication.

In publishing this work some changes have been made to bring the orthography into accord with English usage. Thus the 'u' has been inserted in such words as *colour*, *favour*, *labour*, etc. The forms *discs*, *boulder*, *draughtsman*, etc., were substituted for disks, bowlder, draftsman, etc.

As, in the original publication, the articles respecting *Treaties*, *Dept. of Indian Affairs* and *Indian Reserves* dealt almost altogether with the United States, new articles relative to Canadian conditions have been inserted, also a list of Indian reserves in Canada. Where in the original, minor errors of geographical description were noted, the corrections were inserted without special note but historical statements that the editor deemed erroneous are corrected in foot-notes.

Maps showing the areas in which the Indian title has been quieted by treaties with the native inhabitants have been compiled for this volume.

It is hoped that this work will form the basis of a more comprehensive publication which will deal with the Indians of Canada in greater detail than the scope of the present work permits.

JAMES WHITE

PREFACE

During the early exploration and settlement of North America, a multitude of Indian tribes were encountered, having diverse customs and languages, Lack of knowledge of the aborigines and of their languages led to many curious errors on the part of the early explorers and settlers: names were applied to the Indians that had no relation whatever to their aboriginal names; sometimes nicknames were bestowed, owing perhaps to personal characteristics, fancied or real; sometimes tribes came to be known by names given by other tribes, which were often opprobrious; frequently the designation by which a tribal group was known to itself was employed, and as such names are oftentimes unpronounceable by alien tongues and unrepresentable by civilized alphabets, the result was a sorry corruption, varying according as the sounds were impressed on Spanish, English, French, Dutch, German, Russian, or Swedish ears. Sometimes, again, bands of a single tribe were given distinctive tribal names, while clans and gentes were often regarded as independent autonomous groups to which separate triba designations likewise were applied. Consequently, in the literature relating to the American Indians, which is practically coextensive with the literature of the first three centuries of the New World, thousands of such names are recorded the significance and application of which are to be understood only after much study.

The need of a comprehensive work on the subject has been felt ever since scientific interest in the Indians was first aroused. Many lists of tribes have been published, but the scientific student, as well as the general reader, until the present time has been practically without the means of knowing any more about a given confederacy, tribe, clan, or settlement of Indians than was to be gleaned from casual references to it.

The work of which this Handbook is an outgrowth had its inception as early as 1873, when Prof. Otis T. Mason, now of the United States National Museum, began the preparation of a list of the tribal names mentioned in the vast literature pertaining to the Indians, and in due time several thousand names were recorded with references to the works in which they appear. The work was continued by him until after the establishment of the Bureau, when other duties compelled its suspension. Later, the task was assigned to Col. Garrick Mallery, who, however, soon abandoned it for investigations in a field which proved to be his life work, namely, the pictography and sign language of the American Indians. Meanwhile Mr. James Mooney was engaged in compiling a similar list of tribes with their synonymy, classified chiefly on a geographic basis and covering the entire Western Hemisphere—a work begun in 1873 and continued for twelve years before either he or the members of the Bureau of American Ethnology knew of the labours of each other in this field.

Soon after the organization of the Bureau in 1879, the work of recording a tribal synonymy was formally assigned to Mr. Henry W. Henshaw. Up to this time a complete linguistic classification of the tribes north of Mexico, particularly in the West and Northwest, was not possible, since sufficient data had not been gathered for determining their linguistic affinities. Mr. Henshaw soon perceived that a linguistic classification of the Indian tribes, a work long contemplated by Major Powell, must precede and form the basis for a tribal synonymy, and to him, therefore, as a necessary preliminary, was intrusted the supervision of such a linguistic classification. By 1885 the Bureau's researches in this direction had reached a stage that warranted the grouping of practically all the known tribes by linguistic stocks. This classification is published in the Seventh Annual Report of the Bureau, and on it is based, with few exceptions, the present Handbook.

Immediately on the completion of the linguistic classification, the entire force of the Bureau, under Mr. Henshaw's immediate direction, was assigned to the work that had now grown into a Dictionary and Synonymy of the Indian Tribes North of Mexico. As his special field Mr. Henshaw devoted attention to several of the Californian stocks, and to those of the North Pacific coast, north of Oregon, including the Eskimo. To Mr. Mooney were given the great and historically important Algonquian and Iroquoian families, and through his wide general knowledge of Indian history and customs he rendered aid in many other directions. A list of Linguistic Families of the Indian Tribes North of Mexico with Provisional List of the Principal Tribal Names and Synonyms (55 pp. octavo), was at once printed for use by the collaborators of the Bureau in connection with the complete compilation, and, although the list does not include the Californian tribes, it proved of great service in the earlier stages of the work. The 2,500 tribal names and synonyms appearing in this list were taken chiefly from Mr. Mooney's manuscript; the linguistic classification was the result of the work that the Bureau had been conducting under Mr. Henshaw's supervision.

Rev. J. Owen Dorsey assumed charge of the work on the Siouan, Caddoan, and Athapascan stocks; Dr. W. J. Hoffman, under the personal direction of Major Powell, devoted his energies to the Shoshonean family, and Mr. Jeremiah Curtin, by reason of his familiarity with a number of the Californian tribes, rendered direct aid to Mr. Henshaw in that field. Dr. Albert S. Gatschet employed his time and long experience in the preparation of the material pertaining to the Muskhogean tribes of southeastern United States, the Yuman tribes of the lower Colorado drainage and of Lower California, and various smaller linguistic groups. To Col. Garrick Mallery were assigned the French authors bearing on the general subject. With such aid the work received a pronounced impetus, and before the close of 1885 a large body of additional material had been recorded. Four years later the elaboration of the material pertaining to the Yuman, Piman, Keresan, Tanoan, and Zunian stocks of the extreme Southwest was placed in charge of Mr. F. W. Hodge, who brought it to completion.

The work was continued under Mr. Henshaw's supervision until, in 1893, ill health compelled his abandonment of the task. This is the more to be regretted

as Mr. Henshaw had in course of preparation, a classification and nomenclature of the minor divisions of the linguistic stocks, which is essential to a proper presentation and a clear understanding of the subject. After Mr. Henshaw's relinquishment of the work, Mr. Hodge was given entire charge of it. But other official duties of members of the staff prevented the Handbook as a whole from making marked progress until 1899, when Dr. Cyrus Thomas was intrusted with the task of revising the recorded material bearing on the Algonquian, Siouan, and Muskhogean families.

In 1902 the work on the Handbook was again systematically taken up, at the instance of Secretary Langley, who detailed Mr. Hodge, at that time connected immediately with the Smithsonian Institution, to undertake its general editorial supervision. The scope of the subject-matter was enlarged to include the relations between the aborigines and the Government; their archæology, manners, customs, arts, and industries; brief biographies of Indians of note; and words of aboriginal origin that have found their way into the English language. It was proposed also to include Indian names that are purely geographic, but by reason of the vast number of these it was subsequently deemed advisable to embody them eventually in an independent work. Moreover, it was provided that the work should be illustrated as adequately as time and the illustrative material available would admit, a feature not originally contemplated. To fully cover this vast field at the present time is impossible, by reason of the fact that research among the native tribes, notwithstanding the extensive and important work that has been accomplished in recent years, has not advanced far beyond the first stage, even when is taken into account the sum of knowledge derived from the researches of the Bureau and of other institutions, as well as of individuals.

The lack of completeness of our present knowledge of the tribes was, perhaps never better shown than when an attempt was made to carry out the enlarged plan of the Handbook. With its limited force the Bureau could scarcely hope to cover the entire range of the subject within a reasonable time; consequently various specialists not directly connected with the Bureau were invited to assist—an invitation that was accepted in a manner most gratifying. It is owing to the generous aid of these students that a work so complete as the Handbook is intended to be, was made possible, and, to them, the Bureau owes its deep appreciation. That the Handbook has many imperfections there is no doubt, but it is hoped that in future editions the weak points may be strengthened and the gaps filled, until, as researches among the tribes are continued, the compilation will eventually represent a complete summary of existing knowledge respecting the aborigines of northern America.

The scope of the Handbook is as comprehensive as its function necessitates. It treats of all the tribes north of Mexico, including the Eskimo, and those tribes south of the boundary more or less affiliated with those in the United States* It has been the aim to give a brief description of every linguistic stock, confederacy, tribe, subtribe or tribal division, and settlement known to history or even to tradition, as well as the origin and derivation of every name treated whenever such is known, and to record under each every form of the name and

*Only tribes residing wholly, or in part, in Canada are treated in the within publication.

every other appellation that could be learned. These synonyms, in alphabetic order, are assembled as cross references in Appendix III.

Under the tribal descriptions a brief account of the ethnic relations of the tribe its history, its location at various periods, statistics of population, etc., are included. Accompanying each synonym (the earliest known date always being given) a reference to the authority is noted, and these references form practically a bibliography of the tribe for those who desire to pursue the subject further. It is not claimed that every spelling of every tribal name that occurs in print is given, but it is believed that a sufficient number of forms is recorded to enable the student to identify practically every name by which any group of Indians has been known, as well as to trace the origin of many of the terms that have been incorporated into our geographic nomenclature.

The contributors*, in addition to those who have rendered valued assistance by affording information, correcting proofs, and in other ways, are as follows, the names being arranged in the alphabetical order of the initials attached to the signed articles:

F. W. Hodge

Bureau of American Ethnology
December, 1906

A. C. F. Alice C. Fletcher of Washington.
A. F. C. Dr. Alexander F. Chamberlain of Clark University.
A. H. Dr. A. Hrdlicka of the United States National Museum.
A. S. G. The late Dr. Albert S. Gatschet, formerly of the Bureau of American Ethnology.
C. T. The late Dr. Cyrus Thomas of the Bureau of American Ethnology.
D. R. Doane Robinson of the South Dakota Historical Society.
F. B. Dr. Franz Boas of Columbia University.
F. H. Frank Huntington, formerly of the Bureau of American Ethnology.
F. V. C. F. V. Colville of the United States Department of Agriculture.
F. W. H. F. W. Hodge of the Bureau of American Ethnology.
G. A. D. Dr. George A. Dorsey of the Field Museum of Natural History.
G. B. G. George Bird Grinnell of New York.
G. F. Gerard Fowke of Saint Louis.
G. T. E. Lieut. G. T. Emmons, United States Navy (retired.)
H. W. H. Henry W. Henshaw, formerly of the Bureau of American Ethnology.
J. D. M. Joseph D. McGuire of Washington.
J. M. James Mooney of the Bureau of American Ethnology.
J. N. B. H. J. N. B. Hewitt of the Bureau of American Ethnology.
J. O. D. The late Rev. J. Owen Dorsey of the Bureau of American Ethnology.
J. R. S. Dr. John R. Swanton of the Bureau of American Ethnology.
L. F. Dr. Livingston Farrand of Columbia University.
O. T. M. The late Prof. Otis T. Mason of the United States National Museum.
P. E. G. Dr. P. E. Goddard of the American Museum of Natural History.
R. H. L. Robert H. Lowie of New York.
W. E. Wilberforce Eames of the New York Public Library.
W. H. Dr. Walter Hough of the United States National Museum.
W. H. H. William H. Holmes of the United States National Museum.
W. J. The late Dr. William Jones of the Field Museum of Natural History.
W. M. The late Dr. Washington Matthews, United States Army.

*This list contains the names only of those who contributed articles that have been reprinted.

ADDENDA ET CORRIGENDA

Page 192, line 22 from bottom **Halaut** should read **Halant.**
Page 199, line 21 from bottom **Higaiu-lanas** should read **Hlgaiu-lanas.**
Page 229, line 23 from top **Rodinunschiouni** should read **Rodinunchsiouni.**
Page 241, line 8 from bottom **Kilpaulus** should read **Kilpanlus.**
Page 255, line 22 from top **Kutalimaks** should read **Kutaiimiks.**
Page 258, line 25 from bottom **Knu-lana** should read **Kuulana.**

Page 260, line 12 from **top, at end of** Kyuquot article, insert:

Cayoquits.—Armstrong, Oregon, **136,** 1857. **Cayuquets.**—Jewitt, Narr., 77, 1849. **Kayo'ÿkath.**—Boas in 6th Rep. N.W. Tribes Can., 31, 1890. **Kayokuaht.**—Brit. Col. map, 1872. **Kŭcû-cut.**—Mayne, Brit. Col., 251, 1861. **Ky-u-kaht.**—Can. Ind. Aff., 276, 1894. **Ky-uk-ahts.**—Ibid., 52, 1875. **Kyuquot.**—Swan, MS., B.A.E. **Ky-wk-aht.**—Can. Ind. Aff., 188, 1883. **Ky-yoh-quaht.**—Sproat, Sav. Life, 308, 1868.

Page 426, line 3 from bottom, 9 should read 90.
Page 457, line 23 from bottom, **Dionondgaes** should read **Dionondages.**

NOTE

As the orthography of the original did not, in all cases, conform to the decisions of the Geographic Board of Canada, the following names have been changed, as stated:

Anahim, not *Anaham*.
Antigonish, not *Antigonishe*.
Athabaska, not *Athabasca*.
Chemainus, not *Chemanus*.
Chilliwak, not *Chilliwack*.
Itamamiou, not *Itamameou*.
Keremeos, not *Keremeus*.
Kispiox, not *Kishpiyeoux*.
Kitimat, not *Kitamat*.
Kitsalas, not *Kitzilas*.
Kitsumgallum, not *Kitzimgaylum*.
Kitwinga, not *Kitwingach*.
Lahave, not *Le Have*.
Mattawa, not *Mattawan*.
Muncey, not *Munceytown*.
Muskwaro, not *Musquarro*.
Napisipi, not *Nabisippi*.
Naskapi, not *Nascapee*.
Natashkwan, not *Natashquan*.
Nipisiguit not *Nipigiguit*.
Pachenaht, not *Pacheenaht*.
Semiamu, not *Semiahmoo*.
Sumas, not *Sumass*.
Tadoussac, not *Tadousac*.
Timiskaming, not *Temiscaming*.
Windigo, not *Weendigo*.

HANDBOOK OF INDIANS OF CANADA

Abbatotine ('bighorn people'). A Nahane tribe living in upper Pelly, Macmillan, and Stewart r. valleys, Yukon.

Abbāto-tenā'.—Dall in Cont. N. A. Ethnol., I, 32, 1877. **Abba-to-tenah.**—Dall in Proc. A. A. A. S., 271, 1870. **Abbato-tinneh.**—Bancroft, Nat. Races, III, 587, 1882. **Affats-tena.**—Ibid., I, 149 (misprint). **Ah-bah-to din-ne.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Ambahtawoot.**—Prichard, Phys. Hist., V, 377, 1847. **Ambah-tawút-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans. 'mountain sheep men'). **Amba-ta-ut' tinè.**—Richardson, Arct. Exped., II, 7, 1851. **Am-ba-ta-ut' tiné.**—Petitot, Dict. Dènè Dindjié, XX, 1876. **Ambatawwoot.**—Schoolcraft, Ind. Tribes, II. 28, 1852. **Ambawtamoot.**—Ibid., III, 525, 1853, **Ambawtawhoot-dinneh.**—Franklin, Narr., II, 84, 1824. **Ambawtawhoot Tinneh.**—Bancroft, Nat. Races, V, 640, 1882. **Ambawtawoot.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Ambawtowhoot.**—Balbi, Atlas Ethnog., 821, 1826. **Mountain Sheep Men.**—Latham in Trans. Philol. Soc. Lond., 69, 1856. **Sheep Indians.**—Franklin, Narr., II, 84, 1824. **Sheep People.**—Richardson, op. cit.

Abitibi (*abi'ta*, 'half,' 'middle,' 'intermediate'; *bi*, a secondary stem referring to a state or condition, here alluding to water; *-g*, a locative suffix: hence 'halfway-across water,' referring to the situation of Abitibi lake.—W. Jones). A little known Algonkin band whose habitat has been the shores of Abitibi lake, Ont. The first recorded notice of them is in the Jesuit Relation for 1640. It is said in the Relation of 1660 that the Iroquois had warred upon them and two other tribes of the same locality. Du Lhut (1684) includes them in the list of nations of the region N. of L. Superior whose trade it was desirable should be turned from the English of Hudson bay to the French. Chauvignerie (1736) seems to connect this tribe, estimated at 140 warriors, with the Têtes de Boule. He mentions as totems the partridge and the eagle. In 1906, they ceded their lands by treaty No. 9 and are now under the Temiskaming agency. In 1911, the pop. was 278. (J. M. C. T.)

Abbetikis.—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Abbitibbes.**—Keane in Stanford, Compendium, 498, 1878. **Abitibis.**—Harris, Voy. and Trav., I, map, 1705. **Abittibbes.**—Walch, map, 1805. **Abittibis.**—Chauvignerie (1736) in N. Y. Doc. Hist., IX, 1054, 1855. **Outabitibek.**—Jesuit Rel. 1660, III, 12, 1858. **Outabytibis.**—Bacqueville de la Potherie, II, 49, 1753. **Outatibes.**—Harris, Voy. and Trav., I, map, 1705. **Tabitibis.**—Du Lhut (1684) in Margry, Dec., VI, 51, 1886. **Tabittibis.**—Chauvignerie (1736) in N. Y. Doc. Hist., IX, 1053, 1855. **Tabittikis.**—Schoolcraft, Ind. Tribes, III, 555, 1853. **Tibitibis.**—Hennepin, New Disc, map., 1698.

Abnaki. (*Wâbŭna'ki*, from *wâbŭn*, a term associated with 'light,' 'white,' and refers to the morning and the east; *a'ki* 'earth,' 'land'; hence *Wâbŭna'ki* is an inanimate singular term signifying 'eastland,' or 'morning-land,' the elements referring to animate dwellers of the east being wanting.—Jones). A name used by the English and French of the colonial period to designate an Algonquian confederacy centreing in the present state of Maine, and by the Algonquian tribes to include all those of their own stock resident on the Atlantic seaboard, more particularly the "Abnaki" in the N. and the Delawares in the S. More recently it has been applied also to the emigrant Oneida, Stockbridges, and Munsee about Green bay, Wis. By the Puritans they were generally called Tarrateens, a term apparently obtained from the southern New England tribes; and though that is the general conclusion of modern authorities, there is some doubt as to the aboriginal origin of this term. In later times, after the main body of the Abnaki had removed to Canada, the name was applied more especially to the Penobscot tribe. The Iroquois called them Owenunga, which seems to be merely a modification of Abnaki, or Abnaqui, the name applied by the French and used by most modern writers. The form Openango has been used more especially to designate the eastern tribes. Maurault (Hist. des Aben., 2, 1866) says: "Some English authors have called these savages Wabanoaks, 'those of the east'; this is the reason they are called 'Abenakis' by some among us. This name was given them because they were toward the east with reference to the Narragansetts."

Ethnic relations.—In his tentative arrangement Brinton (Len. Leg., 11, 1885) brings into one group the Nascapee, Micmac, Malecite, Etchimin, and Abnaki, but this is more of a geographic than a linguistic grouping. Vetro-

mile (Abnakis, 20, 1866), following other authors, says that we should "embrace under this term all the tribes of the Algic [Algonquian] family, who occupy or have occupied the E. or N. E. shore of North America; thus, all the Indians of the seashores, from Virginia to Nova Scotia, were Abnaki." Maurault gives the following as the principal tribes of the Abnaki confederacy: Kanibesinnoaks (Norridgewock in part; Patsuikets (Sokoki in part); Sokouakiaks (Sokoki); Nurhantsuaks (Norridgewock); Pentagoets (Penobscot); Etemankiaks (Etchimin) Ouarastegouiaks (Malecite), the name Abnaki being applied in the restricted sense to the Indians of Kennebec r. All these tribes spoke substantially the same language, the chief dialectal differences being between the Etchimin and the other tribes of the group. The Etchimin, who formed a subgroup of the Abnaki confederacy, included the Passamaquoddy and Malecite. Linguistically the Abnaki do not appear to be more closely related to the Micmac than to the Delaware group, and Dr. William Jones finds the Abnaki closely related to the central Algonquian languages. In customs and beliefs they are more nearly related to the Micmac, and their ethnic relations appear to be with the tribes N. of the St. Lawrence.

History.—The history of the Abnaki may be said to begin with Verrazano's visit in 1524. The mythical accounts of Norumbega (q. v.) of the early writers and navigators finally dwindled to a village of a few bark-covered huts under the name Agguncia, situated near the mouth of Penobscot r., in the country of the Abnaki. In 1604, Champlain ascended the Penobscot to the vicinity of the present Bangor, and met the "lord" of Norumbega, doubtless an Abnaki chief. From that time the Abnaki formed an important factor in the history of the region now embraced in the state of Maine. From the time of their discovery until their partial withdrawal to Canada they occupied the general region from the St. John to the Saco; but the earliest English accounts indicate that about 1605-20 the S. W. part of the coast of Maine was occupied by other Indians, whose chief seat was near Pemaquid, and who were at war with the Abnaki, or Tarrateen, as the English termed them, who were more to the N.; but these other tribes were finally conquered by the Abnaki and probably absorbed by them. Who these Indians were is unknown. The Abnaki formed an early attachment for the French, chiefly through the influence of their missionaries, and carried on an almost constant war with the English until the fall of the French power in America. The accounts of these struggles during the settlement of Maine are familiar episodes in American history. As the whites encroached on them the Abnaki gradually withdrew to Canada and settled chiefly at Bécancour and Sillery, the latter being afterward abandoned by them for St. Francis, near Pierreville, Quebec. The Penobscot, Passamaquoddy, and Malecite, however, remained in their an ient homes, and, in 1749, the Penobscot, as the leading tribe, made peace with the English, accepting fixed bounds. Since that period the different tribes have gradually dwindled into insignificance. The descendants of those who emigrated from Maine together with remnants of other New England tribes, are now at St. Francis and Bécancour, in Quebec, where, under the name of Abnaki, they numbered 340 in 1911. In 1903 the Malecite, or Amalicite, were numbered at 801 in several villages in New Brunswick and Quebec, with about 625 Penobscot and Passamaquoddy in Maine. The present Penobscot say they number between 300 and 400, while the Passamaquoddy claim as many as 800 souls.

Customs and beliefs.—According to the writers on early Maine, the Abnaki were more gentle in manners and more docile than their western congeners. Yet they were implacable enemies and, as Maurault states, watched for opportunities of revenge, as did other Indians. Notwithstanding Vetromile's statement to the contrary, if Maurault's assertion (Hist. Abenakis, 25, 1866) applies to this tribe, as seems evident, they, like most other tribes, were guilty of torturing their prisoners, except in the case of females, who were kindly treated. Although relying for subsistence to a large extent on hunting, and still more on fishing, maize was an important article of diet, especially in winter. Sagard states that in his day they cultivated the soil in the manner of the Huron. They used the rejected and superfluous fish to fertilize their fields, one or two fish being placed near the roots of the plant. Their houses or wigwams were conical in form and covered with birch-bark or with woven mats, and several families occupied a single dwelling. Their villages were, in some cases at least, inclosed with palisades. Each village had its council house of considerable size, oblong in form and roofed with bark; and similar structures were used by the males of the village who preferred to club together in social

fellowship. Polygamy was practised but little, and the marriage ceremony was of the simplest character; presents were offered, and on their acceptance marriage was consummated. Each tribe had a war chief, and also a civil chief whose duty it was to preserve order, though this was accomplished through advice rather than by command. They had two councils, the grand and the general. The former, consisting of the chiefs and two men from each family, determined matters that were of great importance to the tribe, and pronounced sentence of death on those deserving that punishment. The general council, composed of all the tribe, including males and females, decided questions relating to war. The Abnaki believed in the immortality of the soul. Their chief deities were Kechi Niwaskw and Machi Niwaskw, representing, respectively, the good and the evil; the former, they believed, resided on an island in the Atlantic; Machi Niwaskw was the more powerful. According to Maurault they believed that the first man and woman were created out of a stone, but that Kechi Niwaskw, not being satisfied with these, destroyed them and created two more out of wood, from whom the Indians are descended. They buried their dead in graves excavated in the soil.

Tribal divisions.—The tribes included in the confederacy as noted by Maurault have already been given. In a letter sent by the Abnaki in 1721, to the governor of New England their divisions are given as follows: Narantsouuk (Norridgewock), Pentugouet (Penobscot), Narakamigou (Rocameca), Anmissoukanti (Amaseconti), Muanbissek, Pegouakki (Pequawket, N. H.), Medoktek (Medoctec), Kwupahag, Pesmokanti (Passamaquoddy), Arsikantegou (Arosaguntacook), Ouanwinak (Wewenoc, s. edge of N. H.). The following is a full list of Abnaki tribes: Accominta, Amaseconti, Arosaguntacook, Etchimin, Malecite, Missiassik, Norridgewock (the Abnaki in the most limited sense), Passamaquoddy, Penobscot, Pequawket Rocameca, Sokoki, and Wewenoc. The bands residing on St. Croix and St. John rs. spoke a different dialect from those to the southward, and were known collectively as Etchimin. They are now known as Passamaquoddy and Malecite. Although really a part of the Abnaki, they were frequently classed as a distinct body, while on the other hand the Pennacook tribes, although distinct from the Abnaki, were often classed with them on account of their connection during the Indian wars and after their removal to Canada. According to Morgan they had fourteen gentes: 1, Mals'-sŭm, Wolf; 2, Pis-suh', Black Wildcat; 3, Ah-weh'-soos, Bear; 4, Skooke, Snake; 5, Ah-lunk-soo, Spotted Animal; 6, Ta-mäkwa, Beaver; 7, Maguh-le-loo', Caribou; 8, Kä-bäh'-seh, Sturgeon; 9, Moos-kwä-suh', Muskrat; 10, K'-che-gä-gong'-go, Pigeon Hawk; 11, Meh-ko-ä', Squirrel; 12, Che-gwä'-lis, Spotted Frog; 13, Koos-koo', Crane; 14, Mä-dä'-weh-soos, Porcupine. According to Chauvignerie their principal totems were the pigeon and the bear, while they also had the partridge, beaver, and otter totems.

The Abnaki villages, so far as their names have been recorded, were Amaseconti, Ammoncongan, Aquadocta (?), Arosaguntacook, Asnela, Aucocisco, Bagaduce, Bécancour, Calais (Passamaquoddy) Gunasquamekook (Passamaquoddy), Imnarkuan (Passamaquoddy), Kennebec, Ketangheanycke, Lincoln Island, Masherosqueck, Mattawamkeag (Penobscot), Mattinacook (Peñobscot), Mecadacut, Medoctec (Malecite), Meecombe, Missiassik (Missiassik), Moratiggon (?), Moshoquen, Muanbissek (?), Muscongus, Negas, Negusset (?), Norridgewock, Norumbega, Okpaak, (Malecite) Olamon (Penobscot), Old Town (Penobscot), Ossaghrage, Ouwerage, Pasharanack, Passadumkeag (Penobscot), Passamaquoddy (village?), Pauhuntanuc, Pemaquid, Penobscot, Pequawket, Pocopassum, Precaute, Rocameca, Sabino, Sagadahoc, Sainte Anne (Malecite), St Francis, Satquin, Sebaik (Passamaquoddy), Segocket, Segotago, Sillery, Sokoki (village?), Taconnet, Tobique (Malecite), Unyjaware, Viger (Malecite), Wabigganus, Waccogo, Wewenoc (village?). (J. M. C. T.)

Abanakees.—Ross, Fur Hunters, I, 98, 1855. **Abanakis.**—Doc. of 1755 in N. Y. Doc. Col. Hist., X, 342, 1858. **Abanaquis.**—Report of 1821, Mass. Hist. Soc. Coll., 2d s., X, 127, 1823. **Abanaquois.**—Vetromile in Maine Hist. Soc. Coll., VI, 214, 1859 (old form). **Abenaguis.**—La Potherie, Hist. Am., I, 199, 1753. **Abenaka.**—Ibid. **Abena'kes.**—Boyd, Ind. Local Names, 1, 1885. **Abenakias.**—Boudinot, Star in the West, 125, 1816. **Abénakis.**—Du Lhut (1679) in Margry, Découvertes, VI, 22, 1886 (mentioned as distinct from the Openagos). **Abena'kiss.**—Boyd, Ind. Local Names, 1, 1885. **Abenakkis.**—Jefferys, French Dominions, pt. I, map, 118, 1761. **Abenaques.**—Buchanan, N. Am. Inds., I, 139, 1824. **Abenaquioicts.**—Champlain (1632), Œuvres, V, pt. 2, 214, 1870. **Abenaquiois.**—Champlain (1632), Œuvres, V, pt. 2, 233, 1870. **Abenaquioue.**—Sagard (1636), Canada, IV, 889, 1866. **Abenaquis.**—French document (1651) in N. Y. Doc. Col. Hist., IX, 5, 1855 (the same form is used for the Delawares by Maximilian, Travels, 35, 1843). **Abenati.**—Hennepin, Cont. of New Disc., 95, 1698. **Abenequas.**—Hoyt, Antiquarian

Researches, 90, 1824. **Abenquois.**—Hind, Labrador Pen., I, 5, 1863. **Abernaquis.**—Perkins and Peck, Annals of the West, 680, 1850. **Abinaqui.**—Schoolcraft, Ind. Tribes, VI, 174, 1857. **Abinohkie.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Abnakis.**—Vetromile in Maine Hist. Soc. Coll., IV, 208, 1859. **Abnaquies.**—Willis in Maine Hist. Soc. Coll., IV, 95, 1856. **Abnaquiois.**—Jesuit Relation, 1639, 25, 1858. **Abnaquis.**—Historical Mag., 2d s., I, 61, 1867. **Abnaquois.**—Vetromile in Maine Hist. Soc. Coll., VI, 214, 1859. **Abnaquotil.**—Du Creux, map (1660) in Maine Hist. Soc. Coll., VI, 210, 1859. **Abnasque.**—Vetromile, Abnakis, 26, 1866 (possible French form). **Abnekais.**—Albany conference (1754) in N. Y. Doc. Col. Hist., VI, 886, 1855. **Abonakies.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Abonnekee.**—Allen in Maine Hist. Soc. Coll., I, 515, 1831. **Aguanoχgi.**—Gatschet, Cherokee MS., B. A. E., 1881 (Cherokee name for one Delaware; plural, Anáguanoχgi). **Akotsakannha.**—Cuoq in Brinton, Lenape Leg., 255, 1885 (Iroquois name: 'foreigner'). **Akôanake.**—Le Jeune (1641) in Jes. Rel., I, 72, 1858 (Huron pronunciation of Wabanaki or Abanaki, 'east land'). **Albenaquioue.**—Sagard (1636), Canada, IV, 889, 1866. **Albenaquis.**—Du Pratz in Drake, Book of Inds., bk., IV, 40, 1848. **Alnânbaĭ.**—Vassal in Can. Ind. Aff. 1884, 27, 1885 (own name: 'Indians' or 'men'). **Anagonges.**—Bayard (1689) in N. Y. Doc. Col. Hist., III, 621, 1853. **Anaguanoχgi.**—Gatschet, Cherokee MS., B. A. E., 1881 (Cherokee name for the Delawares; see Aguanoχgi above (Cherokee name for the Delawares; see Aguanoχgi above). **Annogonges.**—Bayard (1689) in N. Y. Doc. Col. Hist., III, 611, 1853. **Anogongaars.**—Livingston (1730) in N. Y. Doc. Col. Hist., V, 912, 1855. **A-p-a năχ'-ke.**—ten Kate, Synonymie, 11, 1884 (given as Choctaw name for the Pawnee, but really for the Delawares). **Aquannaque.**—Sagard (1626), Voyage du Hurons, pt. 2, Dict., "nations," 1865 (Huron pronunciation; *qu* = *b* of 'Abnaki' or 'Wabanaki,' and applied by them to the 'Algoumequin' or Algonkin). **Aubinaukee.**—Jones, Ojebway Inds., 178, 1861. **Bashabas.**—Gorges (1658) in Maine Hist. Soc. Coll., II, 62, 1847 (plural form of the name or title of the ruling chief about Pemaquid; used by Gorges as the name of his tribe). **Bénaquis.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (name used by French Canadians). **Cannon-gageh-ronnons.**—Lamberville (1684) in Doc. Hist. N. Y., I, 142, 1849 (Mohawk name). **Eastlanders.**—Schoolcraft, Ind. Tribes, III, 353, 1853 (given as meaning of 'Wabanakis'). **Moassones.**—Popham (1607) in Maine Hist. Soc. Coll., V, 357, 1857 (Latin form, from Moasson, Mawooshen, or Moasham, used by early English writers for the Abnaki country. Ballard, U. S. Coast Survey Rep. 252, 1871, thinks it is the Penobscot word Maweshenook, 'berry place'). **Moassons.**—Willis (?) in Maine Hist. Soc. Coll., V, 359, 1857 (from Popham's form, Moassones). **Narânkamigdok epitsik arenanbak.**—Vetromile, Abnakis, 23, 1866 ('men living on the high shores of the river': given as collective term used by Abnaki to designate all their villages; real meaning 'villages of the Narânkamigdog'). **Natio Euporum.**—Du Creux, map (1660) in Maine Hist. Soc. Coll., VI, 211, 1859 (misprint of the following). **Natio Luporum.**—Same in Vetromile, Abnakis, 21, 1866 ('wolf nation'). **Natságana.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name; singular, Rutságana). **O-bén-aki.**)—O. T. Mason, oral information, 1903 (name as pronounced (Œuvres, V, pt. 2, 196, 1870. **Obinacks.**—Clinton (1745) in N. Y. Doc. Cal. Col. Hist., VI, 276, 1855. **Obunegos.**—Schoolcraft, Ind. Tribes, V, 196, 1855 (=Delawares). **Olinacks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855 (misprint). **Onagongues.**—Bellomont (1701) in N. Y. Doc. Col. Hist., IV, 834, 1854. **Onagonque.**—Schuyler (1693), ibid., 64. **Onagunga.**—Colden (1727) quoted by Schoolcraft, Ind. Tribes, VI, 174, 1857. **Onagungees.**—Johnson (1750) in N. Y. Doc. Col. Hist., VI, 592, 1855. **Onconntehocks.**—La Montagne (1664,) ibid., XIII, 378, 1881 (same?). **Ondiakes.**—Albany treaty (1664), ibid., III, 68, 1853. **Onejages.**—Document of 1664, ibid., XIII, 389, 1881 (same?). **Onnagonges.**—Bayard (1689), ibid., III, 621, 1853. **Onnagongues.**—Document of 1688, ibid., 565, 1853. **Onnagongwe.**—Bellomont (1700), ibid., IV, 758, 1854 (used as the Iroquois name of one of the Abnaki villages). **Onnagonques.**—Schuyler (1687), ibid., III, 482, 1853. **Onnogonges.**—Ft. Orange conference (1664), ibid., XIII, 379, 1881. **Onnogongwaes.**—Schuyler (1701), ibid., IV, 836, 1854. **Onnongonges.**—Bayard (1689), ibid., III, 611, 1853. **Onoconcquehagas.**—Schelluyne (1663), ibid., XIII, 309, 1881. **Onoganges.**—Dareth (1664), ibid., 381. **Onogongoes.**—Schuyler (1724) in Hist. Mag., 1st s., X, 116, 1866. **Onogonguas.**—Stoddert (1753) in N. Y. Doc. Col. Hist., VI, 780, 1855. **Onogungos.**—Governor of Canada (1695), ibid., IV, 120, 1854. **Onokonquehaga.**—Ft. Orange conference (1663), ibid., XIII, 298, 1881. **Onongongues.**—Bayard (1689), ibid., III, 621, 1853. **Openadyo.**—Williamson in Mass. Hist. Soc. Coll., 3d s., IX, 92, 1846. **Openagi.**—Sanford, U. S., CXXIV, 1819. **Openagos.**—Du Lhut (1679) in Margry, Déc., VI, 22, 1886. **Openangos.**—La Hontan, New Voy., I, 230, 1703 (sometimes used specifically for the Passamaquoddy). **O-po-nagh-ke.**—H. R. Rep. 299, 44th Cong., 1st sess., 1, 1876 (Delawares). **Oppenago.**—Cadillac (1703) in Margry, Déc., V, 304, 1883 ('Oppenago ou Loups,' near Detroit, probably the Delawares). **O-puh-nar'-ke.**—Morgan, Consanguinity and Affinity, 289, 1871 ('people of the east': the Delawares). **Ouabenakiouek.**—Champlain (1629), Œuvres, V, pt. 2, note, 196, 1870. **8uabenakis.**—Lusignan (1749) in N. Y. Doc. Col. Hist., VI, 519, 1855. **Ouabenaquis.**—La Salle (1683) in Margry, Déc., II, 363, 1877. **Ouabnaquia.**—Ibid., II, 157, 1877 (used in collective sense). **Oubenakis.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 553, 1853. **8ubenakis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Owenagungas.**—Colden (1727), Five Nat., 95, 1747 (so called by Iroquois). **Owenagunges.**—Boudinot, Star in the West, 99, 1816. **Owenagungies.**—Macauley, N. Y., II, 174, 1829 .**Owenungas.**—Schoolcraft, Ind. Tribes, III, 513, 1853 (Iroquois name for the Abnaki, Micmac, etc.). **Pánaχki.**—Gatschet, Tonkawe and Caddo M.S vocab., B. A. E., 1884 (Caddo name for Delawares). **Pĕn'ikis.**—Hewitt, oral information, 1886 (Tuscarora name for Abnaki living with the Tuscarora). **Skacewanilom.**—Vassal in Can. Ind. Aff., 28, 1885 (so called by Iroquois). **Taranteens.**—Shea, Mississippi Val., 165, 1852. **Tarateens.**—Barstow, Hist. New Hamp., 13, 1853. **Tarenteens.**—Godfrey, in Maine Hist. Soc Coll., VII, 99, 1876. **Tarentines.**—Mourt (1622) in Mass. Hist. Soc. Coll., 2d s., IX, 57, 1822. **Tarentins.**—Bradford (1650?) in Mass. Hist. Soc. Coll., 4th s., III, 104, 1856. **Tarranteeris.**—Hist. Mag., 1st s., X, 116, 1866 (misprint). **Tarrantens.**—Levett (1628) in Maine Hist. Soc. Coll., II, 93, 1847. **Tarrantines.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 117, 1837. **Tarrateens.**—Smith (1631) in Maine Hist. Soc. Coll., VII, 101, 1876. **Tarratines.**—Wonder-working Providence (1654) in Mass. Hist. Soc. Coll., 2d s., II, 66, 1814. **Tarratins.**—Keane in Stanford, Compen., 537, 1878. **Tarrenteenes.**—Wood (1639) in Barton, New Views,

xix, 1798. **Tarrenteens.**—Richardson, Arctic Exp,. II. 38, 1851. **Tarrentens.**—Levett (1628) in Mass. Hist. Soc. Coll., 3d s., VIII, 175, 1843. **Tarrentines.**—Smith (1629) Virginia, II, 192, reprint 1819. **Terentines.**—Smith (1631) in Mass. Hist. Soc. Coll., 3d s., III, 22, 1833. **Terentynes.**—Smith (1616), ibid., VI, 131, 1837. **Unagoungas.**—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII. 519, 1881. **Vnnagoungos.**—Brockhols (1678) in Maine Hist. Soc. Coll., V, 31, 1857 (old style). **Wabanackies.**—McKenney, Memoirs and Travels, I, 81, 1846. **Wabanakees.**—Schoolcraft, Ind. Tribes, I, 304, 1853 (used collectively). **Wabanakis.**—Ibid., III, 353, note, 1853. **Wábanika.**—Dorsey MS. Cegiha Dict., B. A. E., 1878 (Omaha and Ponka name for Delawares). **Wábanike.**—Dorsey, MS. Kansas vocab., B. A. E., 1882 (Kansa name for Delawares). **Wabanoaks.**—Maurault, Hist. des Aben., 2, 1866 (English form). **Wabanocky.**—McKenney (1827) in McKenney and Hall, Ind. Tribes, III, 134, 1854 (used for emigrant Oneida, Munsee, and Stockbridges at Green bay, Wis.). **Wabenakies.**—Kendall, Travels, III, 61, 1809. **Wabē-náki senobe.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Wabenauki.**—McKenney and Hall Ind. Tribes, III, 97, 1854 (applied by other Indians to those of Hudson r.). **Wab-na-ki.**—Hist. Mag., 1st s., IV, 180, 1860. **Wampum-makers.**—Gale, Upper Miss., 166, 1867 (said to be the French name for the Delawares in 1666; evidently a corruption of Wapanachki). **Wānbānaghi.**—Vetromile, Abnakis, 19, 1866 (proper form). **Wanbanaghi.**—Ibid., 27 (proper form, the first *an* being strongly nasal). **Wānbanaki.**—Vetromile, Abnakis, 27–42, 1866 (proper form; *an* in first syllable strongly nasal). **Wanbanakkie.**—Kidder in Maine Hist. Soc. Coll., VI, 231, 1859 (given as a correct form). **Wānbna-ghi.**—Vetromile in Maine Hist. Soc. Coll., VI, 214, 1859. **Wapanachk.**—Heckewelder quoted by Vetromile, Abnakis, 23, 1866 (given by Heckewelder for Delawares). **Wapanachki.**—Barton, New Views, xxvii, 1798 (name given to Delawares by western tribes). **Wapanaki.**—Vetromile, Abnakis, 27–42 1866 (Delaware form). **Wapa'na'ki^{a}.**—Wm. Jones, inf'n, 1905 (sing. anim. form of the name in Sauk, Fox, and Kickapoo; *Wâpana'kihagi*, pl. anim. form). **Wâpanákihak.**—Gatschet, Sac and Fox MS., B. A. E., 1882 (Fox name for Delawares; singular, Wâpanáki). **Wapanaχki hákon.**—Gatschet, Tonkawe and Caddo MS. vocab., B. A. E., 1884 (Tonkawa name for Delaware man). **Wapanends.**—Rafinesque, Am. Nations, I, 147, 1836. **Wapánih'kyu.**—Dorsey, MS. Osage vocab., B. A E 1883 (Osage name for Delawares). **Wapenacki.**—Ruttenber, Tribes Hudson R., 51, 1872 (applied to all the eastern tribes). **Wappenackie.**—Ibid., 355 (used either for Delawares or for Wappingers). **Wappenos.**—Ibid., 51 (applied to all eastern tribes). **Wa-pû-nah-ki'.**—Grayson, MS. Creek vocab., B. A. E., 1885 (Creek name applied to the Delawares). **Wau-ba-na-kees.**—Wis. Hist. Soc. Coll., V, 182, 1868 (Stockbridges and Oneidas at Green bay, Wis.). **Waub-un-uk-eeg.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 32, 1885 (Chippewa name for Delawares). **Waw-,bunukkeeg.**—Tanner, Narrative, 315, 1830, (Ottawa name for Stockbridge Indians in Wisconsin). **W'Banankee.**—Kidder in Maine Hist. Soc. Coll., VI, 244, 1859 (name used by themselves, as nearly as can be represented in English, accenting last syllable). **Whippanaps.**—Humphrey, Acct., 281, 1730 (after Johnson). **Wippanaps.**—Johnson (1654) in Mass. Hist. Soc. Coll., 2d s., II, 66, 1814 (mentioned as part of the "Abarginny men" and distinct from the "Tarratines"). **Wo-a-pa-nach-ki.**—Macauley, N. Y., II, 164, 1829 (used as synonymous with Lenni Lenape for tribes of eastern Pennsylvania, New Jersey, New York, Delaware, and Connecticut). **Wobanaki.**—S Kidder in Maine Hist. Soc. Coll., VI, 243, 1859 (title of spelling book of 1830).

Abrading Implements. In shaping their numerous implements, utensils, and ornaments of stone, wood, bone, shell, and metal, the native tribes were largely dependent on abrading implements, of which there are many varieties. Of first importance are grinding stones and whetstones of more or less gritty rock, while less effectual are potsherds and rasp-like surfaces, such as that of the skin of the dogfish. Of the same general class are all sawing, drilling, and scraping tools and devices, which are described under separate heads. The smoothing and polishing implements into which the grinding stones imperceptibly grade are also separately treated. The smaller grinding stones were held in the hand, and were usually unshaped fragments, the arrow-shaft rubber and the slender nephrite whetstone of the Eskimo being exceptions. The larger ones were slabs, boulders, or fragments, which rested on the ground or were held in the lap while in use. In many localities exposed surfaces of rock in place were utilized, and these as well as the movable varieties are often covered with the grooves produced by the grinding work. These markings range from narrow, shallow lines, produced by shaping pointed objects, to broad channels made in shaping large implements and utensils. Reference to the various forms of abrading implements is made in numerous works and articles treating of the technology of the native tribes. (W. H. H.)

Abraham, also called Little Abraham. A Mohawk chief of considerable oratorical power who succeeded the so-called King Hendrick after the battle of L. George in 1755, in which the latter was killed. He espoused the English cause in the American Revolution, but was of a pacific character. He was present at the last meeting of the Mohawk with the American commissioners at Albany in Sept., 1775, after which he drops from notice. He was succeeded by Brant. (C. T.)

Achigan (*ă'shigăn*, sing. anim. noun.—Wm. Jones). A French-Canadian name of the small-mouthed black bass (*Micropterus dolomieu*), occasionally found in English writings. The word is old in French, Hennepin using it in 1688. *Ashigan* is the name of this fish in Chippewa and closely related Algonquian dialects. (A. F. C.)

Achiligouan. A tribe or band living between 1640 and 1670 on the N. shore of L. Huron, about the mouth of French r. and westward nearly to Sault Ste. Marie. In 1670 they were attached to the mission at the Sault. In the Jesuit Relation of 1640 their position is given on the N. shore of L. Huron, at the mouth of French r. The Amikwa are mentioned in the same connection as residing on this stream. In the Relation of 1658 they appear to be placed farther N. on the river, and it is stated that they traded with the Cree. In the Relation of 1670 they are said to have been attached to the mission of Sault Ste. Marie, but only as going there to fish. It is probable that they were a Chippewa or a Nipissing band. (J. M. C. T.)

Achiligouans.—Heriot, Travels, 194, 1807. **Achiligoüiane.**—Jesuit Rel., 1670, 79, 1858. **Achirigouans.**—Ibid., 1646, 81. **Archirigouan.**—Ibid., 1643, 61, 1858. **Atchiligoüan.**—Ibid., 1640, 34, 1858.

Acous. The principal village of the Chaicclesaht, situate on Battle bay, Ououkinish inlet, W. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Adario. A Tionontate chief, known also as Kondiaronk, Sastaretsi, and The Rat. He had a high reputation for bravery and sagacity, and was courted by the French, who made a treaty with him in 1688 by which he agreed to lead an expedition against the Iroquois, his hereditary enemies. Starting out for the war with a picked band, he was surprised to hear, on reaching Cataracouy,* that the French were negotiating peace with the Iroquois, who were about to send envoys to Montreal with hostages from each tribe. Concealing his surprise and chagrin, he secretly determined to intercept the embassy. Departing as though to return to his own country in compliance with the admonition of the French commandant, he placed his men in ambush and made prisoners of the members of the Iroquois mission, telling the chief of the embassy that the French had commissioned him to surprise and destroy the party. Keeping only one prisoner to answer for the death of a Huron who was killed in the fight, he set the others free, saying that he hoped they would repay the French for their treachery. Taking his captive to Michilimackinac, he delivered him over to the French commander, who put him to death, having no knowledge of the arrangement of peace. He then released a captive Iroquois whom he had long held at his village that he might return to inform his people of the act of the French commander. An expedition of 1,200 Iroquois fell upon Montreal Aug. 25, 1689, when the French felt secure in the anticipation of peace, slew hundreds of the settlers and burned and sacked the place. Other posts were abandoned by the French, and only the excellent fortifications of others saved them from being driven out of the country. Adario led a delegation of Huron chiefs who went to Montreal to conclude a peace, and, while there, he died, Aug. 1, 1701, and was buried by the French with military honours. (F. H.)

*Fort Cataraqui—modern Kingston, Ont.

Adirondack (Mohawk: *Hatiroñ'tăks*, 'they eat trees', a name given in allusion to the eating of the bark of trees in time of famine.—Hewitt). The Algonquian tribes N. of the St. Lawrence with which the Iroquois were acquainted, particularly those along Ottawa and St. Maurice rs., who were afterward settled at Three Rivers and Oka, Quebec. Jefferys in 1761, seems to apply the term to the Chippewa. (J. M.)

Adirondacs.—Barton, New Views, xxxviii, 1798. **Adirondacks.**—Garangula (1684) quote by Williams, Vermont, I, 504, 1809. **Adirondaks.**—Homann heirs map, 1756. **Adirondax.**—Livingston (1701) in N. Y. Doc. Col. Hist., IV, 899, 1854. **Adirontak.**—Vetromile, Abnakis, 51, 1866. **Adisonkas.**—Martin, North Carolina, I, 76, 1829. **Adnondecks.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Arundacs.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 582, 1856. **Arundax.**—Ft. Johnson conference (1756) ,ibid., 233. **Honanduk.**—Coxe, Carolana, map, 1741 (on E. shore of L. Huron same?). **Iroondocks.**—Carver, Travels, 120, 1778. **Lătilēntasks.**—King, Jour. to Arctic Ocean, I, 11, 1836 (at Oka). **Orendakes.**—Martin, North Carolina, II, 65, 1829. **Orondacks.**—Johnson (1751) in N. Y. Doc. Col. Hist., VI, 729, 1855. **Orondocks.**—Stoddart (1750), ibid., 582 (at Oka). **Orondoes.**—Imlay, Western Ter., 292, 1797. **Oroondoks.**—Stoddart (1753) in N. Y. Doc. Col. Hist., VI, 780, 1855. **Oroonducks.**—Lindesay (1749), ibid., 538. **Orundacks.**—Dinwiddie (1754), ibid., 827. **Rarondaks.**—Vater, Mithridates, pt. 3, sec. 3, 309, 1816. **Ratirúntaks.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Mohawk name; sing. Rarùntaks). **Rondax.**—Glen (1699) in N. Y. Doc. Col. Hist., IV, 559, 1854. **Rondaxe.**—Von der Donck (1656) in N. Y. Hist. Soc. Coll., 2d s., I, 209, 1841.

Adlet. A fabulous people that the Eskimo believe to be descended from a dog. A woman married a red dog and bore five dogs, which she cast adrift in a boat, and also five children of monstrous shape. The dogs reached the other side of the ocean and begot the white people. The monsters engendered the Adlet, terrible beings, identified by the Labrador Eskimo with the Indians, of whom they formerly lived in dread, also by the Eskimo of the

western shores of Hudson bay, who, however, called this misbegotten and bloodthirsty race Erqigdlit. The Eskimo of Greenland and Baffin island, having no Indian neighbours, pictured the tribe of monsters with human heads, arms, and trunks joined to the hind legs of dogs. See Boas (1) in Trans. Roy. Soc. Can., v., sec. 2, 35, 1888; (2) in 6th Rep. B. A. E., 640, 1888.

Adla.—Boas in Trans. Roy. Soc. Can., op. cit. (sing. form of *Adlat*). **Adlâhsuin.**—Stein in Petermann's Mitt., no. 9. map, 1902. **Adlat.**—Boas, op. cit. **Adlet.**—Boasin 6th Rep. B. A. E., 640, 1888. **Erqiglit.**—Ibid.

Adoption. An almost universal political and social institution which originally dealt only with persons but later with families, clans or gentes, bands, and tribes. It had its beginnings far back in the history of primitive society and, after passing through many forms and losing much ceremonial garb, appears today in the civilized institution of naturalization. In the primitive mind the fundamental motive underlying adoption was to defeat the evil purpose of death to remove a member of the kinship group by actually replacing in person the lost or dead member. In primitive philosophy, birth and death are the results of magic power; birth increases and death decreases the *orenda* (q. v.) of the clan or family of the group affected. In order to preserve that magic power intact, society, by the exercise of constructive *orenda*, resuscitates the dead in the person of another in whom is embodied the blood and person of the dead. As the diminution of the number of the kindred was regarded as having been caused by magic power—by the *orenda* of some hostile agency—so the prevention or reparation of that loss must be accomplished by a like power, manifested in ritualistic liturgy and ceremonial. From the view-point of the primitive mind adoption serves to change, by a fiction of law, the personality as well as the political status of the adopted person. For example, there were captured two white persons (sisters) by the Seneca, and instead of both being adopted into one clan, one was adopted by the Deer and the other by the Heron clan, and thus the blood of the two sisters was changed by the rite of adoption in such wise that their children could intermarry. Furthermore, to satisfy the underlying concept of the rite, the adopted person must be brought into one of the strains of kinship in order to define the standing of such person in the community, and the kinship name which the person receives declares his relation to all other persons in the family group; that is to say, should the adopted person be named son rather than uncle by the adopter, his status in the community would differ accordingly. From the political adoption of the Tuscarora by the Five Nations, about 1726, it is evident that tribes, families, clans, and groups of people could be adopted like persons. A fictitious age might be conferred upon the person adopted, since age largely governed the rights, duties, and position of persons in the community. In this wise, by the action of the constituted authorities, the age of an adopted group was fixed and its social and political importance thereby determined. Owing to the peculiar circumstances of the expulsion of the Tuscarora from North Carolina it was deemed best by the Five Nations, in view of their relation to the Colonies at that time, to give an asylum to the Tuscarora simply by means of the institution of adoption rather than by the political recognition of the Tuscarora as a member of the League. Therefore the Oneida made a motion in the federal council of the Five Nations that they adopt the Tuscarora as a nursling still swathed to the cradleboard. This having prevailed, the Five Nations, by the spokesman of the Oneida, said: "We have set up for ourselves a cradle-board in the extended house," that is, in the dominions of the League. After due probation the Tuscarora, by separate resolutions of the council, on separate motions of the Oneida, were made successively a boy, a young man, a man, an assistant to the official woman cooks, a warrior, and lastly a peer, having the right of chiefship in the council on an equal footing with the chiefs of the other tribes. From this it is seen that a tribe or other group of people may be adopted upon any one of several planes of political growth, corresponding to the various ages of human growth. This seems to explain the problem of the alleged subjugation and degradation of the Delawares by the Iroquois, which is said to have been enacted in open council. When it is understood that the Five Nations adopted the Delaware tribe as men assistants to the official cooks of the League it becomes clear that no taint of slavery and degradation was designed to be given by the act. It merely made the Delawares probationary heirs to citizenship in the League, and citizenship would be conferred upon them after suitable tutelage. In this they were treated with much greater considera-

tion than were the Tuscarora, who are of the language and lineage of the Five Nations. The Delawares were not adopted as warriors or chiefs, but as assistant cooks; neither were they adopted, like the Tuscarora, as infants, but as men whose duty it was to assist the women whose official function was to cook for the people at public assemblies. Their office was hence well exemplified by the possession of a corn pestle, a hoe, and petticoats. This fact, misunderstood, perhaps intentionally misrepresented, seems to explain the mystery concerning the "making women" of the Delawares. This kind of adoption was virtually a state of probation, which could be made long or short.

The adoption of a chief's son by a fellow chief, customary in some of the tribes of the N. W. coast, differs in motive and effect from that defined above, which concerns persons alien to the tribe, upon whom it confers citizenship in the clan, gens and tribe, as this deals only with intratribal persons for the purpose of conferring some degree of honour upon them rather than citizenship and political authority.

The Iroquois, in order to recruit the great losses incurred in their many wars, put into systematic practice the adoption not only of individuals but also of entire clans and tribes. The Tutelo, the Saponi, the Nanticoke, and other tribes and portions of tribes were forced to incorporate with the several tribes of the Iroquois confederation by formal adoption.

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(J. N. B. H.)

Adornment. The motive of personal adornment, aside from the desire to appear attractive, seems to have been to mark individual, tribal, or ceremonial distinction. The use of paint on the face, hair, and body, both in colour and design, generally had reference to individual or clan beliefs, or it indicated relationship or personal bereavement, or was an act of courtesy. It was always employed in ceremonies, religious and secular, and was an accompaniment of gala dress donned to honour a guest or to celebrate an occasion. The face of the dead was frequently painted in accordance with tribal or religious symbolism. The practice of painting was widespread and was observed by both sexes. Paint was also put on the faces of adults and children as a protection against wind and sun. Plucking the hair from the face and body was generally practised Deformation, as head flattening, and tattooing, according to some writers, were personal embellishments. Fats were used to beautify the hair and to ceremonially anoint the face and body. Sweet grass and seeds, as those of the columbine, served as perfume.

Ear ornaments were a mark of family thrift, wealth, or distinction, and indicated honour shown to the wearer by his kindred. Ceremonies, occasionally religious in character, some of which seem to relate to sacrificial rites, usually attended the boring of the ear. Each perforation cost the parent the child or the kindred of the adult gifts of a standard value, and sometimes these perforations extended round the entire rim of the ear. The pendants were of haliotis or other valued shell, or were made of metal or bone, or were long woven bands of dentalium which reached nearly to the waist.

Labrets were used by the Eskimo, the N. Pacific coast tribes, and some of the Gulf coast Indians. Among some the labret was worn only by men, in some by women, and where worn by both sexes it was of two different styles. At puberty an incision was made in the lip or at the corner of the mouth, and a slender pin was inserted, which was replaced by larger ones until the opening could admit a stud of the size desired. The Eskimo, when travelling, removed his labret to prevent freezing of the lip, but inserted it when entering a village. Among some of the northern and southern tribes the septum of the nose was pierced, and feathers, bark, or rings were inserted.

Elaborate ornamentation of garments was reserved for the gala dress. The Eskimo combined bits of fur of different colours and quality in a pleasing pattern for trimming their garments, and fishskin dyed in brilliant colours and the plumage of birds were also used for the same purpose. Outer garments were made of the breasts of sea birds skilfully joined together. Among the inland tribes the earlier designs for porcupine and feather quillwork were reproduced later in beads of European manufacture. Feathers were widely used to decorate the robes and garments of warriors and other distinguished persons, and were woven into mantles by the cliff-dwellers and by tribes formerly living near the Gulf of Mexico. Among the Plains Indians the milk teeth of the elk were the most costly of adornments. They were fastened in rows on a woman's tunic, giving the garment a value of several hundred dollars.

Headbands, armlets, bracelets, belts, necklaces, and garters, of metal, seeds, embroidered buckskin, peculiar pelts, or woven fibre, had their practical use, but were made decorative, and often were symbolic. Archeological testimony shows that sea-shell beads, worn as necklaces or woven into belts, were widely used, and they probably found their way into the interior through barter or as ceremonial or friendly gifts. Wampum belts figured largely in the official transactions between the early settlers and the eastern tribes. Discs cut from the conch shell were worn as ornaments and were also offered in certain religious rites; they ranked among the northern tribes as did the turquoise among the people of the S. W. With the Plains Indians a necklace of bear's claws marked the man of distinction. The head-dress varied in different parts of the country and was generally significant of a man's kinship, ceremonial office, rank, or totemic dependence, as was also the ornamentation upon his weapons and his shield.

In the S. W. blankets bordered with a design woven in colours were used on ceremonial occasions, and with the broad belts, white robes, and fringed sashes worn at marriage are interesting specimens of weaving and colour treatment. The brilliant Navaho blankets with their cosmic symbols are well known. The most remarkable example of the native weaver's skill is the ceremonial blanket and apron of the Chilkat tribe of Alaska; it is made of the wool of the mountain goat, dyed black, yellow, and green with native dyes over a warp of cedar-bark strings. A design of elaborate totemic forms covered the entire space within the border lines, and the ends and lower edge were heavily fringed. According to Boas these garments probably originated among the Tsimshian. In the buffalo country women seldom ornamented their own robes, but embroidered those worn by men. Sometimes a man painted his robe in accordance with a dream, or pictured upon it a yearly record of his own deeds or of the prominent events of the tribe. Women wore the buffalo robe differently from the men, who gathered it about the person in a way that emphasized their action or the expression of emotion.

It was common for a tribe to have its peculiar cut and decoration of the moccasin, so that a man's tribe was proclaimed by his foot gear. The war shirt was frequently painted to represent the wearer's prayer, having the design on the back for protection and one on the breast for victory. The shirt was occasionally decorated with a fringe of human hair, locks being generally contributed by female relatives; it rarely displayed war trophies. The most imposing article of the warrior's regalia was the bonnet with its crown of golden-eagle feathers. Before the introduction of the horse the flap at the back rarely extended below the waist, but when the warriors got to be mounted "the spine," with its ruff of feathers, was so lengthened as to equal or exceed the height of the man. Song and ceremony accompanied the making of a war bonnet by warriors of the tribe, and a war honour was recounted upon each feather before it was placed in position. A bonnet could not be made without the consent of warriors, and it stood as a record of tribal valour as well as a distinction granted to a man by his fellow tribesmen.

The gala and ceremonial dress of the Pueblo tribes of the S. W., of those formerly dwelling on the plains, and of those of the Pacific coast, was replete with ornamentation which, either in design or material, suggested rites or past experiences and thus kept alive beliefs and historic memories among the people. Such were the woman's dress of the Yurok of California; the fringe of the skirt was wrapped with the same vegetal materials as she used in her basketry, and her apron was an elaborate network of the same on which depended strands of shells with pendants cut from the abalone. In the same connection may be mentioned the manner of dressing the hair of a Hopi maiden; the whorl on each side of her head symbolizes the flower of the squash, a sacred emblem of the tribe. The horses of warriors were often painted to indicate the dreams or the war experiences of their riders. Accoutrements were sometimes elaborately ornamented.

Consult Abbott, Prim. Indus., 1881; Beauchamp (1) in Bull. N. Y. State Mus., no. 41, 1901, (2) ibid., no. 73, 1903; Boas (1) in Rep. Nat. Mus. 1895, 1897, (2) in Mem. Am. Mus. Nat. Hist., Anthr. I, pt. 1, 1898; Dall in 3d Rep. B. A. E., 1884; Fewkes in 19th Rep. B. A. E., 1900; Fletcher in Pubs. Peabody Mus.; Matthews (1) in Mem. Am. Mus. Nat. Hist., VI, 1903, (2) in 3d Rep. B. A. E., 1884; Mooney in 19th Rep. B. A. E., 1900; Moorehead, Prehist. Impls., 1900; Nelson in 18th Rep. B. A. E., 1899; Putnam in Peabody Mus. Rep., III, no. 2, 1882; Voth. in Am Anthrop., II, 1900; Wissler in Bull. Am. Mus. Nat. Hist., XVIII, pt. 3, 1904. (A. C. F.)

Adzes. Cutting, scraping, or gouging implements in prehistoric and early historic times, made usually of stone, but not infrequently of shell, bone, or copper. Iron and steel are much used by the tribes at the present day. The blade resembles that of a celt, although often somewhat curved by chipping or by grinding at the proper angle to make it most effectual. Some are grooved for hafting, after the manner of the grooved axe, but the groove does not extend over the flat face against which the handle is fastened. The hafting takes various forms according to the shape and size of the blade. The adze is primarily a woodworking tool, but it serves also for scraping, as in the dressing of skins and in other arts, and, no doubt also on occasion, for digging. The edge of the primitive adze was probably not sharp enough to make it effectual in working wood save in connection with the process of charring. The distribution of this implement was very general over the area north of Mexico but it probably reached its highest development and specialization among the woodworking tribes of the N. Pacific coast. The scraper and the gouge have many uses in common with the adze.

For various examples of the adze, ancient and modern, consult Beauchamp in Bull. N. Y. State Mus., no. 18, 1897; Fowke in 13th Rep. B. A. E., 1896; Moorehead, Prehist. Impls., 1900; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 19th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Rau in Smithson. Cont., XXII, 1876. (W. H. H. G. F.)

Agomiut ('people of the weather side'). A tribe of Eskimo inhabiting a region of N. Baffin island bordering on Lancaster sd., consisting of two subtribes—the Tununirusirmiut in the W., about Admiralty inlet, and the Tununirmiut in the E., about Eclipse sd. They hunt the narwhal and the white whale in Eclipse sd., and in search of seals sometimes cross the ice on sledges to Devon island, there coming in contact with the natives of Ellesmere island.

Agriculture. An opinion long prevailed in the minds of the people that the Indians N. of Mexico were, previous to and at the time Europeans began to settle that part of the continent, virtually nomads, having no fixed abodes, and hence practising agriculture to a very limited extent. Why this opinion has been entertained by the masses, who have learned it from tales and traditions of Indian life and warfare as they have been since the establishment of European colonies, can be readily understood, but why writers who have had access to the older records should thus speak of them is not easily explained, when these records, speaking of the temperate regions, almost without exception notice the fact that the Indians were generally found, from the border of the western plains to the Atlantic, dwelling in settled villages and cultivating the soil. De Soto found all the tribes that he visited, from the Florida peninsula to the western part of Arkansas, cultivating maize and various other food plants. The early voyagers found the same thing true along the Atlantic from Florida to Massachusetts. Capt. John Smith and his Jamestown colony, indeed all the early colonies, depended at first very largely for subsistence on the products of Indian cultivation. Jacques Cartier, the first European who ascended the St. Lawrence, found the Indians of Hochelaga (Montreal id.) cultivating the soil. "They have," he remarks, "good and large fields of corn." Champlain and other early French explorers testify to the large reliance of the Iroquois on the cultivation of the soil for subsistence. La Salle and his companions observed the Indians of Illinois, and thence southward along the Mississippi, cultivating and to a large extent subsisting on maize.

Sagard, an eyewitness of what he reports, says, in speaking of the agriculture of the Hurons in 1623-26, that they dug a round place at every 2 feet or less, where they planted in the month of May in each hole nine or ten grains of corn which they had previously selected, culled, and soaked for several days in water. And every year they thus planted their corn in the same places or spots, which they renovated with their small wooden shovels. He indicates the height of the corn by the statement that he lost his way quicker in these fields than in the prairies or forests (Hist. du Canada, I, 265-266, 1636, repr. 1866).

Indian corn, the great American cereal, "was found in cultivation from the southern extremity of Chile to the 50th parallel of N. latitude" (Brinton, Myths of the New World, 22, 1868). "All the nations who inhabit from the sea as far as the Illinois, and even farther, carefully cultivate the maize corn, which they make their principal subsistence" (Du Pratz, Hist. La., II, 239, 1763). "The whole of the tribes situated in the Mississippi valley, in Ohio and the lakes reaching on both sides of

the Alleghanies, quite to Massachusetts and other parts of New England, cultivated Indian corn. It was the staple product" (Schoolcraft, Ind. Tribes, I, 80, 1851).

The great length of the period previous to the discovery during which maize had been in cultivation is proved by its differentiation into varieties, of which there were four in Virginia; by the fact that charred corn and impressions of corn on burnt clay have been found in the mounds and in the ruins of prehistoric pueblos in the S. W.; by the Delaware tradition; and by the fact that the builders of the oldest mounds must have been tillers of the soil.

Some idea of the extent of the cultivation of maize by some of the tribes may be gained from the following estimates: The amount of corn (probably in the ear) of the Iroquois destroyed by Denonville in 1687 was estimated at 1,000,000 bushels (Charlevoix, Hist. Nouv. Fr., II, 355, 1744; also Doc. Hist. N. Y., I, 238, 1849). According to Tonti, who accompanied the expedition, they were engaged seven days in cutting up the corn of 4 villages. Gen. Sullivan, in his expedition into the Iroquois country, destroyed 160,000 bushels of corn and cut down the Indian orchards; in one orchard alone 1,500 apple trees were destroyed (Hist. N. Y. During the Revolutionary War, II, 334, 1879). Gen. Wayne, writing from Grand Glaize in 1794, says: "The margins of these beautiful rivers—the Miami of the Lake and the Au Glaize—appear like one continuous village for a number of miles, both above and below this place; nor have I ever before beheld such immense fields of corn in any part of America from Canada to Florida" (Manypenny, Ind. Wards, 84, 1880).

If we are indebted to the Indians for maize, without which the peopling of America would probably have been delayed for a century; it is also from them that the whites learned the methods of planting, storing, and using it. The ordinary corncribs, set on posts, are copies of those in use among the Indians, which Lawson described in 1701 (Hist. Car., 35, repr. 1860).

Beans, squashes, pumpkins, sweet potatoes, tobacco, gourds, and the sunflower were also cultivated to some extent, especially in what are now the southern states. According to Beverly (Hist. Va., 125-128, 1722), the Indians had two varieties of sweet potatoes. Marquette, speaking of the Illinois Indians, says that in addition to maize, "they also sow beans and melons, which are excellent, especially those with a red seed. Their squashes are not of the best; they dry them in the sun to eat in the winter and spring" (Voy. and Discov., in French, Hist. Coll. La., IV, 33, 1852).

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(C. T.)

Ahadzooas. The principal village of the Oiaht, on Diana id., W. coast of Vancouver id.—Can. Ind. Aff., 263, 1902.

Ahahpitape (*aah'-pŭn* 'blood,' *tŭppe* 'people': 'bloody band'). A division of the Piegan tribe of the Siksika.

Ah-ah'-pi-tă-pe.—Morgan, Anc. Soc., 171, 1877. **Ah'-pai-tup-iks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892. **A'-pe-tup-i.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **Bloody Piedgans.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Ahahswinnis. The principal village of the Opitchesaht, on the E. bank of Somass r., Vancouver id.—Can. Ind. Aff., 263, 1902.

Ahahweh (*ä'hăwe*, 'a swan.'—Wm. Jones). A phratry of the Chippewa. According to Morgan it is the Duck gens of the tribe.

A-auh-wauh.—Ramsey in U.S. Ind. Aff. Rep., 83, 1850. **Ah-ah-wai.**—Schoolcraft, Ind. Tribes, I, 304, 1853. **Ah-ah-wauk.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Ah-ah'-weh.**—Morgan, Anc. Soc., 166, 1877. **Ah-auh-wauh.**—Ramsey in U.S. Ind. Aff. Rep., 91, 1850. **Ah-auh-wauh-ug.**—Warren in Minn. Hist. Soc. Coll., v, 87, 1885 (plural). **Ahawhwauk.**—Schoolcraft, Ind. Tribes, II, 142, 1852.

Ahdik (*ŭdĭ'k*, 'caribou'—W. Jones). A gens of the Chippewa, often translated 'reindeer.'

Addick.—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Ad-dik.**—Tanner, Narrative, 314, 1830. **Ad-dik'.**—Morgan, Anc. Soc., 166, 1877. **Âtik'.**—Gatschet *fide* Tomazin, Indian informant.

Ahkaiksumiks. A subtribe gens of the Kainah.

Ah-kaik'-sum-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahkaipokaks (*ah-kai-ĭm'* 'many', *po-ka'* 'child': 'many children.'—Grinnell). A subtribe or gens of the Kainah.

Ah-kai'-po-kaks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahkaiyikokakiniks ('white breasts'). A band or gens of the Piegan.

Ah-kai-yi-ko-ka'-kin-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Kai'-it-ko-ki'-ki-naks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Ahkotashiks ('many beasts [horses]'). A subtribe or gens of the Kainah.

Ahk-o'-tash-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahkwonistsists ('many lodge poles'). A subtribe or gens of the Kainah.

Ah-kwo'-nis-tsists.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Ahmik ('beaver'). A gens of the Chippewa.

Ah-meek.—Tanner, Narrative, 314, 1830. **Ah-mik'.**—Morgan, Anc. Soc., 166, 1877. **Amik.**—Warren in Minn. Hist. Soc. Coll., v, 45, 1885. **Umi'k.**—Jones, inf'n, 1905 (correct form).

Ahousaht. A Nootka tribe about Clayoquot sd., w. coast of Vancouver id.; pop. 212 in 1911. Their principal village is Mahktosis. (J. R. S.)

Ahhousaht.—Can. Ind. Aff., 188, 1883. **Ahosett.**—Swan in Smithson. Cont., XVI, 56, 1870. **Ahousaht.**—Sproat, Sav. Life, 308, 1868. **Ahousĕt.**—Mayne, Brit. Col., 251, 1862. **Ahowartz.**—Armstrong, Oreg., 136, 1857. **Ahowsaht.**—Powell in 7th Rep. B. A. E., 130, 1891. **Ah-owz-arts.**—Jewitt, Narr., 36, 1849. **Arhosett.**—Swan, MS., B. A. E., **Asonsaht.**—Dept. Ind. Aff., 7, 1872.

Ahulka (*A-hul-qa*). A village of the Ntlakyapamuk, on Fraser r., British Columbia, just below Siska; pop. 5 in 1897, the last time the name appears.

Ahulqa.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Halaha.**—Can. Ind. Aff. for 1885, 196 (probably the same).

Ainslie Creek. A band of Ntlakyapamuk on Fraser r., above Spuzzum, Brit. Col.—Can. Ind. Aff., 79, 1878.

Aiodjus (*ᵋai'ᵋodjus*, 'all fat [meat]'). A Skittagetan town on the W. side of the mouth of Masset inlet, Queen Charlotte isds. It was occupied by the Aokeawai before they moved to Alaska.—Swanton, Cont. Haida, 281, 1905.

Aisikstukiks ('biters'). A band of the Siksika.

Ai-sik'-stŭk-iks.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Aivilik ('having walrus'). An Eskimo village on Repulse bay, Franklin dist., the principal winter settlement of the Aivilirmiut.—Boas in 6th Rep. B. A. E., 449, 1888. **A'-wee-lik.**—McClintock, Voy. of Fox, 163, 1881. **Aywee-lik.**—Lyons, Priv. Journ., 161, 1825. **Eiwili.**—Klutschak, Unter d. Eskimo, map, 48, 1881. **Iwillichs.**—Gilder, Schwatka's Search, 294, 1881. **Iwillie.**—Ibid., 304. **Iwililk.**—Ibid., 181.

Aivilirmiut ('people of the walrus place'). A Central Eskimo tribe on the N. shores of Hudson bay from Chesterfield inlet to Fox channel, among whom Rae sojourned in 1846–47, C. F. Hall in 1864–69, and Schwatka in 1877–79. They kill deer, muskoxen, seal, walrus, trout, and salmon, caching a part of the meat and blubber, which before winter they bring to one of their central settlements. Their chief villages are Akudlit, Avilik, Iglulik, Maluksilak, Nuvung, Pikuliak, Ugluriak, Ukusiksalik; summer villages are Inugsulik, Kariak Naujan, Pitiktaujang.—Boas in 6th Rep. B. A. E., 445, 1888.

Ahaknañĕlet.—Petitot in Bib. Ling. et Ethnol. Am., III, xi, 1876 (so called by the Chiglit of Liverpool bay: sig. 'women'). **A-hak-nan-helet.**—Richardson, Arct. Exped., I, 362, 1851. **Ahaknanhelik.**—Richardson, Polar Regions, 300, 1861. **Ahwhacknanhelett.**—Franklin, Journey to Polar Sea, II, 42, 1824. **Aivillirmiut.**—Boas in 6th Rep. B. A. E., 445, 1888. **Eivillinmiut.**—Boas in Trans. Anthrop. Soc. Wash., III, 102, 1885. **Eiwillik.**—Boas in Zeitschr. Ges. f. Erdk., 226, 1883.

Aiyansh ('eternal bloom.'—Dorsey). A mission village on the lower course of Nass r., British Columbia, founded in 1871, its inhabitants being drawn from Niska villages. Pop. 133 in 1901.

Aiyansh.—Can. Ind. Aff., 271, 1889. **Aiyaush.**—Dorsey in Am. Antiq., XIX, 281, 1897 (misprint).

Akamnik. A tribe of the Upper Kutenai living around Ft. Steele and the mission of St. Eugene on upper Kootenay r., Brit. Col.

Aqk'amnik.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aqk'ă'mnik.**—Chamberlain in 8th Rep. N. W. Tribes, Can., 6, 1892.

Akanekunik ('Indians on a river'). A tribe of the Upper Kutenai on Kootenay r. at the Tobacco plains, Brit. Col.

Aqk'aneqúnik.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aqk'ănequ̇'nik.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Tobacco Plains Kootanie.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884. **Tobacco Plains Kootenay.**—Chamberlain, op. cit., table opp. 41. **Yaket-ahno-klatak-makanay.**—Tolmie and Dawson, op. cit. **Yă'k'ĕt aqkinūqtlĕ'ĕt ăqkts'mă'kinik.**—Chamberlain, op. cit., 6 ('Indians of the Tobacco plains,' from *yă'k'ĕt* tobacco, *ăqkinūqtlĕ'ĕt* plain, *ăqkts'mă'kinik* Indians).

Akiskenukinik ('people of the two lakes'). A tribe of the Upper Kutenai living on the Columbia lakes, having their chief settlement at Windermere, Brit. Col. They numbered 72 in 1911.

Akiskinookaniks.—Wilson in Trans. Ethnol. Soc. Lond., 304, 1866. **Aqkiskanūkɛnik.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aqki'sk'ɛnū'-kinik.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Columbia Lakes.**—Ibid., 7.

Aktese. A village of the Kyuquot on Village id., Kyuquot sd., W. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Akudnirmiut ('people of the intervening country'). An Eskimo tribe of E. Baffin island,

on the shore of Home bay and northward. They migrate between their various stations, in winter as well as in summer, in search of deer, bear, seal, walrus, and salmon, having ceased to capture whales from the floe edge since the advent of whaling ships; pop. 83 in 1883 (Boas in 6th Rep. B. A. E., 440, 1888). Their winter settlements are not permanent. Their villages and camping places are: Arbaktung, Avaudjelling, Ekalualuin, Ijelirtung, Idiutelling, Idniteling, Karmakdjuin, Kaudjukdjuak, Kivitung, Niakonaujang, Nudlung, Sirmiling.

Akugdlit. A village of the Aivilirmiut at the S. end of the gulf of Boothia, on Committee bay.—Boas in 6th Rep. B. A. E., 445, 1888.

Akuli. An Iglulirmiut village on the isthmus of Melville peninsula; pop. 50.

Ac-cool-le.—Ross, Sec. Voy., 316, 1835. **Acculee.**—Ibid., map facing p. 262. **Ackoolee.**—Ibid., 254. **Akkoolee.**—Parry, Sec. Voy., 449, 1824.

Akuliak. An Akuliarmiut winter village on the N. shore of Hudson str., where there was an American whaling station; pop. 200.

Akuliaq.—Boas in 6th Rep. B. A. E., map, 1888.

Akuliarmiut ('people of the point between two large bays'). An Eskimo tribe settled on the N. shore of Hudson strait (Boas in 6th Rep. B. A. E., 421, 1888). They go to Amakdjuak through White Bear sd. to hunt, where they meet the Nugumiut.

Akkolear.—Gilder, Schwatka's Search, 181, 1881. **Akudliarmiut.**—Boas in Trans. Anthrop. Soc. Wash., III, 96, 1885. **Akuliak-Eskimos.**—Boas in Petermanns Mitt., 68, 1885.

Algic. A term applied by H. R. Schoolcraft to the Algonquian tribes and languages, and used occasionally by other writer since his time. *Algique* is employed by some Canadian French essayists. Schoolcraft himself (Ind. Tribes, v. 536, 1855) includes the term in his list of words of Indian origin. The word seems to be formed arbitrarily from *Alg*, a part of Algonkin, and the English adjectival termination *ic*. (A. F. C.)

Algonkian. A geological term used to designate an important series of rocks lying between the Archean and the Paleozoic systems. These rocks are most prominent in the region of L. Superior, a characteristic territory of the Indians of the Algonquian family, whence the name. Geologists speak of the "Algonkian period." (A. F. C.)

Algonkin (a name hitherto variously and erroneously interpreted, but Hewitt suggests that it is probably from (Micmac) *algoomeaking*, or *algoomaking*, 'at the place of spearing fish and eels [from the bow of a canoe]'). A term applied originally to the Weskarini, a small Algonquian tribe formerly living on the present Gatineau r., a tributary of Ottawa r., E. of the present city of Ottawa, in Quebec. Later the name was used to include also the Amikwa, Kichesipirini, Kinonche, Kisakon, Maskasinik, Matawachkirini, Missisauga, Michaconbidi Nikikouek, Ononchataronon, Oskemanitigou, Ouasouarini, Outaouakamigouk, Outchougai, Powating, Sagahiganirini, and Sagnitaounigama. French writers sometimes called the Montagnais encountered along the lower St. Lawrence, the Lower Algonquins, because they spoke the same language; and the ethnic stock and family of languages has been named from the Algonkin, who formed a close alliance with the French at the first settlement of Canada and received their help against the Iroquois. The latter, however, afterward procured firearms and soon forced the Algonkin to abandon the St Lawrence region. Some of the bands on Ottawa r. fled W. to Mackinaw and into Michigan, where they consolidated and became known under the modern name of Ottawa. The others fled to the N. and E., beyond reach of the Iroquois, but gradually found their way back and reoccupied the country. Their chief gathering place and mission station was at Three Rivers, in Quebec Nothing is known of their social organization. The bands now recognized as Algonkin, with their population in 1900, are as follows. In Ottawa: Golden Lake, 86; North Renfrew, 286; Gibson (Iroquois in part), 123. In Quebec: River Desert, 393; Timiskaming, 203; Lake of Two Mountains (Iroquois in part), 447; total, 1,536. As late as 1894 the Dept. of Indian Affairs included as Algonkin also 1,679 "stragglers" in Pontiac, Ottawa co., Champlain, and St Maurice in Quebec, but these are omitted from subsequent reports. In 1884 there were 3,874 Algonkin in Quebec province and in E. Ontario, including the Timiskaming. Following are the Algonkin villages, so far as they are known to have been recorded: Cape Magdalen, Egan, Hartwell, Isle aux Tourtes (Kichesipirini and Nipissing), Rouge River, Tangouaen (Algonkin and Huron). (J. M. C. T.)

Abnaki.—For forms of this word as applied to the Algonkin, see *Abnaki*. **Akwanake.**—Brebœuf quoted by Schoolcraft, Ind. Tribes, IV, 207, 1854. **Alagonkins.**—

Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Algokin.**—McKenzie quoted by Tanner, Narr., 332, 1830. **Algomeequin.**—Schoolcraft, Ind. Tribes, I, 306, 1851. **Algomequins.**—Ibid., v, 38, 1855. **Algommequin.**—Champlain (1632), Œuv., v, pt. 2, 193, 1870. **Algomquins.**—Sagard (1636), Canada, I, 247, 1866. **Algoncains.**—Hennepin, New Disc., 95, 1698. **Algongins.**—Tracy (1667) in N. Y. Doc. Col. Hist., III, 153, 1853. **Algonguin.**—Morse, N. Am., 238, 1776. **Algonic** Indians.—Schoolcraft, Ind. Tribes, I, 38, 1851. **Algonkins.**—Hennepin (1683) in Harris, Voy. and Trav., II, 916, 1705. **Algonméquin.**—Martin in Bressani, Rel. Abrégée, 319, 1653. **Algonovins.**—Alcedo, Dic. Geog., v, 120, 1789. **Algonquains.**—Jes. Rel. 1653, 3, 1858. **Algonquens.**—Schoolcraft, Ind. Tribes, II, 358. 1852. **Algonquin.**—Jes. Rel. 1632, 14, 1858. **Algoomenquini.**—Keane in Stanford, Compend., 500, 1878. **Algoquins.**—Lewis and Clark, Trav., I, map, 1817. **Algoquois.**—Audouard, Far West, 207, 1896. **Algoulnquins.**—Gorges (1658) in Me. Hist. Soc. Coll., II, 67, 1847. **Algoumekins.**—Gallatin in Trans. Am. Antiq. Soc., II, 24, 1836. **Algoumequini.**—De Laet (1633) quoted by Vater, Mithridates, pt. 3, sec. 3, 404, 1816. **Algoumequins.**—Champlain (1603), Œuv., II, 8, 1870. **Algumenquini.**—Kingsley, Standard Nat. Hist., pt. 6, 147, 1883. **Alinconguins.**—Nicolls (1666) in N. Y. Doc. Col. Hist., III, 147, 1853. **Alkonkins.**—Hutchins (1778) quoted by Jefferson, Notes, 141, 1825. **Alquequin.**—Lloyd in Jour. Anthrop. Inst. G. B., IV, 44, 1875. **Altenkins.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855 (misprint). **Attenkins.**—Clinton (1745), ibid., 276.

Algonquian Family (adapted from the name of the Algonkin tribe). A linguistic stock which formerly occupied a more extended area than any other in North America. Their territory reached from the E. shore of Newfoundland to the Rocky mts. and from Churchill r. to Pamlico sd. The E. parts of this territory were separated by an area occupied by Iroquoian tribes. On the E., Algonquian tribes skirted the Atlantic coast from Newfoundland to Neuse r.; on the S., they touched on the territories of the eastern Siouan, southern Iroquoian, and the Muskhogean families; on the W., they bordered on the Siouan area; on the N.W., on the Kitunahan and Athapascan; in Ungava they came into contact with the Eskimo; in Newfoundland they surrounded on three sides the Beothuk. The Cheyenne and Arapaho moved from the main body and drifted out into the plains. Although there is a general agreement as to the peoples which should be included in this family, information in regard to the numerous dialects is too limited to justify an attempt to give a strict linguistic classification; the data are in fact so meagre, in many instances as to leave it doubtful whether certain bodies were confederacies, tribes, bands, or clans, especially bodies which have become extinct or can not be identified, since early writers have frequently designated settlements or bands of the same tribe as distinct tribes. As in the case of all Indians, travellers, observing part of a tribe settled at one place and part at another, have frequently taken them for different peoples, and have dignified single villages, settlements, or bands with the title "tribe" or "nation," named from the locality or the chief. It is generally impossible to discriminate between tribes and villages throughout the greater part of New England and along the Altantic coast, for the Indians there seem to have been grouped into small communities, each taking its name from the principal village of the group or from a neighbouring stream or other natural feature. Whether these were subordinate to some real tribal authority or of equal rank and interdependent, although still allied, it is impossible in many instances to determine. Since true tribal organization is found among the better known branches and can be traced in several instances in the eastern division, it is presumed that it was general. A geographic classification of the Algonquian tribes follows:

Western division, comprising three groups dwelling along the E. slope of the Rocky mts: Blackfoot confederacy, composed of the Siksika, Kainah, and Piegan; Arapaho and Cheyenne.

Northern division, the most extensive one, stretching from the extreme N. W. of the Algonquian area to the extreme E., chiefly N. of the St. Lawrence and the Great lakes, including several groups which, on account of insufficient knowledge of their linguistic relations, can only partially be outlined: Chippewa group, embracing the Cree (?), Ottawa, Chippewa, and Missisauga; Algonkin group, comprising the Nipissing, Timiskaming, Abitibi, and Algonkin.

Northeastern division, embracing the tribes inhabiting E. Quebec, the Maritime provinces, and E. Maine: the Montagnais group, composed of the *Naskapi*, *Montagnais*, *Mistassin*, *Bersiamite*, and Papinachois; *Abnaki* group, comprising the *Micmac*, *Malecite*, Passamaquoddy, Arosaguntacook, Sokoki, Penobscot, and Norridgewock.

Central division, including groups that resided in Wisconsin, Illinois, Indiana, Michigan, and Ohio: Menominee; the Sauk group, including the Sauk, Fox, and Kickapoo; Mascouten; Potawatomi; Illinois branch of the Miami group, comprising the Peoria, Kaskaskia, Cahokia, Tamaroa, and Michigamea; Miami branch, composed of the Miami, Piankashaw, and Wea.

Eastern division, embracing all the Algonquian tribes that lived along the Atlantic coast S. of the Abnaki and including several confederacies and groups, as the Pennacook, Massachuset, Wampanoag, Narraganset, Nipmuc, Montauk, Mohegan, Mahican, Wappinger, Delawares, Shawnee, Nanticoke, Conoy, Powhatan, and Pamlico.

As the early settlements of the French, Dutch, and English were all within the territory of the eastern members of the family, they were the first aborigines N. of the Gulf of Mexico to feel the blighting effect of contact with a superior race. As a rule the relations of the French with the Algonquian tribes were friendly, the Foxes being the only tribe against whom they waged war. The English settlements were often engaged in border wars with their Algonquian neighbours, who, continually pressed farther toward the interior by the advancing white immigration, kept up for a time a futile struggle for the possession of their territory. The eastern tribes, from Maine to Carolina, were defeated and their tribal organization was broken up, Some withdrew to Canada, others crossed the mountains into the Ohio valley, while a few bands were located on reservations by the whites, only to dwindle and ultimately become extinct. Of many of the smaller tribes of New England, Virginia, and other eastern states there are no living representatives. Even the languages of some are known only by a few words mentioned by early historians, while some tribes are known only by name. The Abnaki and others who fled into Canada settled along the St. Lawrence under the protection of the French, whose active allies they became in all the subsequent wars with the English down to the fall of the French power in Canada. Those who crossed the Allegheny mts. into the Ohio valley, together with the Wyandot and the native Algonquian tribes of that region, formed themselves into a loose confederacy, allied first with the French and afterward with the English against the advancing settlements with the declared purpose of preserving the Ohio r. as the Indian boundary. Wayne's victory in 1794 put an end to the struggle, and at the treaty of Greenville in 1795 the Indians acknowledged their defeat and made the first cession of land W. of the Ohio. Tecumseh and his brother, Ellskwatawa, aroused the western tribes against the United States a few years later, but the disastrous defeat at Tippecanoe in 1811 and the death of their leader broke the spirit of the Indians. In 1815 those who had taken part against the United States during the War of 1812 made peace with the Government; then began the series of treaties by which, within thirty years, most of the Indians of this region ceded their lands and removed W. of the Mississippi.

A factor which contributed greatly to the decline of the Algonquian ascendency was the power of the Iroquoian confederacy, which by the beginning of the 17th century had developed a power destined to make them the scourge of the other Indian populations from the Atlantic to the Mississippi and from Ottawa r. in Canada to the Tennessee. After destroying the Huron and the Erie, they turned their power chiefly against the Algonquian tribes, and ere long Ohio and Indiana were nearly deserted, only a few villages of Miami remaining here and there in the northern portion. The region S. and W. they made a desert, clearing of native inhabitants the whole country within 500 m. of their seats. The Algonquian tribes fled before them to the region of the upper lakes and the banks of the Mississippi, and only when the French had guaranteed them protection against their deadly foes did they venture to turn back toward the E.

The central Algonquians are tall, averaging about 173 cm.; they have the typical Indian nose, heavy and prominent, somewhat hooked in men, flatter in women; their cheek bones are heavy; the head among the tribes of the Great lakes is very large and almost brachycephalic, but showing considerable variation; the face is very large. The type of the Atlantic coast Algonquians can hardly be determined from living individuals, as no full-bloods survive, but skulls found in old burial grounds show that they were tall, their faces not quite so broad, the heads much more elongate and remarkably high, resembling in this respect the Eskimo and suggesting the possibility that on the New England coast there may have been some mixture with that type. The Cheyenne and Arapaho are even taller than the central Algonquians; their faces are larger, their heads more elongate. It is worthy of remark that in the region in which the mound builders' remains are found, rounded heads prevailed, and the present population of the region are also more round-headed, perhaps suggesting fusion of blood (Boas, inf'n, 1905).

The religious beliefs of the eastern Algonquian tribes were similar in their leading features. Their myths are numerous. Their deities, or *manitus*, including objects animate

and inanimate, were many, but the chief culture hero, he to whom the creation and control of the world were ascribed, was substantially the same in character, although known by various names, among different tribes. As Manibozho, or Michabo, among the Chippewa and other like tribes, he was usually identified as a fabulous great rabbit, bearing some relation to the sun; and this identification with the great rabbit appears to have prevailed among other tribes, being found as far S. as Maryland. Brinton (Hero Myths, 1882) believes this mythological animal to have been merely a symbol of light, adopted because of the similarity between the Algonquian words for rabbit and light. Among the Siksika this chief beneficent deity was known as Napiw, among the Abnaki as Ketchiniwesk, among the New England tribes as Kiehtan, Woonand, Cautantowit, etc. He it was who created the world by magic power, peopled it with game and the other animals, taught his favorite people the arts of the chase, and gave them corn and beans. But this deity was distinguished more for his magical powers and his ability to overcome opposition by trickery, deception, and falsehood than for benevolent qualities. The objects of nature were deities to them, as the sun, the moon, fire, trees, lakes, and the various animals. Respect was also paid to the four cardinal points. There was a general belief in a soul, shade, or immortal spiritual nature not only in man but in animals and all other things, and in a spiritual abode to which this soul went after the death of the body, and in which the occupations and enjoyments were supposed to be similar to those of this life. Priests or conjurers, called by the whites medicine-men, played an important part in their social, political, and religious systems. They were supposed to possess influence with spirits or other agencies, which they could bring to their aid in prying into the future, inflicting or curing disease, etc.

Among the tribes from s. New England to Carolina, including especially the Mohegan, Delawares, the people of the Powhatan confederacy, and the Chippewa, descent was reckoned in the female line; among the Potawatomi, Abnaki, Blackfeet, and probably most of the northern tribes, in the male line. Within recent times descent has been paternal also among the Menominee, Sauk and Fox, Illinois, Kickapoo, and Shawnee, and, although it has been stated that it was anciently maternal, there is no satisfactory proof of this. The Cree, Arapaho, and Cheyenne are without clans or gentes. The gens or clan was usually governed by a chief, who in some cases was installed by the heads of other clans or gentes. The tribe also had its chief, usually selected from a particular clan or gens, though the manner of choosing a chief and the authority vested in him varied somewhat in the different tribes. This was the peace chief, whose authority was not absolute, and who had no part in the declaration of war or in carrying it on, the leader in the campaign being one who had acquired a right to the position by noted deeds and skill. In some tribes the title of chief was hereditary, and the distinction between a peace chief and a war chief was not observed. The chief's power among some tribes, as the Miami, were greater than in others. The government was directed in weighty matters by a council, consisting of the chiefs of the clans or gentes of the tribe. It was by their authority that tribal war was undertaken, peace concluded, territory sold, etc.

The Algonquian tribes were mainly sedentary and agricultural, probably the only exceptions being those of the cold regions of Canada and the Siksika of the plains. The Chippewa did not formerly cultivate the soil. Maize was the staple Indian food product, but the tribes of the region of the Great lakes, particularly the Menominee, made extensive use of wild rice. The Powhatan tribes raised enough maize to supply not only their own wants but those of the Virginia colonists for some years after the founding of Jamestown, and the New England colonists were more than once relieved from hunger by corn raised by the natives. In 1792 Wayne's army found a continuous plantation along the entire length of the Maumee from Ft. Wayne to L. Erie. Although depending chiefly on hunting and fishing for subsistence, the New England tribes cultivated large quantities of maize, beans, pumpkins, and tobacco. It is said they understood the advantage of fertilizing, using fish, shells, and ashes for this purpose. The tools they used in preparing the ground and in cultivation were usually wooden spades or hoes, the latter being made by fastening to a stick, as a handle, a shell, the shoulder blade of an animal, or a tortoise shell. It was from the Algonquian tribes that the whites first learned to make hominy, succotash, samp, maple sugar, johnnycake, etc. Gookin, in 1674, thus describes the method of preparing food among the Indians of Massachusetts: "Their food is generally

boiled maize, or Indian corn, mixed with kidney beans, or sometimes without. Also, they frequently boil in this pottage fish and flesh of all sorts, either new taken or dried, as shad, eels, alewives, or a kind of herring, or any other sort of fish. But they dry mostly those sorts before mentioned. These they cut in pieces, bones and all, and boil them in the aforesaid pottage. I have wondered many times that they were not in danger of being choked with fish bones; but they are so dexterous in separating the bones from the fish in their eating thereof that they are in no hazard. Also, they boil in this frumenty all sorts of flesh they take in hunting, as venison, beaver, bear's flesh, moose, otters, raccoons, etc., cutting this flesh in small pieces and boiling it as aforesaid. Also, they mix with the said pottage several sorts of roots, as Jerusalem artichokes, and groundnuts, and other roots, and pompions, and squashes, and also several sorts of nuts or masts, as oak acorns, chestnuts, and walnuts; these husked and dried and powdered, they thicken their pottage therewith. Also, sometimes, they beat their maize into meal and sift it through a basket made for that purpose. With this meal they make bread, baking it in the ashes, covering the dough with leaves. Sometimes they make of their meal a small sort of cakes and boil them. They make also a certain sort of meal of parched maize. This meal they call "nokake." Their pots were made of clay, somewhat egg-shaped; their dishes, spoons, and ladles of wood; their water pails of birch bark, doubled up so as to make them four-cornered, with a handle. They also had baskets of various sizes in which they placed their provisions; these were made of rushes, stalks, corn husks, grass, and bark, often ornamented with coloured figures of animals. Mats woven of bark and rushes, dressed deerskins, feather garments, and utensils of wood, stone, and horn are mentioned by explorers. Fish were taken with hooks, spears, and nets, in canoes and along the shore, on the sea and in the ponds and rivers. They captured without much trouble all the smaller kinds of fish, and, in their canoes, often dragged sturgeon with nets stoutly made of Canada hemp" (De Forest, Hist. Inds. Conn. 1853). Canoes used for fishing were of two kinds—one of birch bark, very light, but liable to overset; the other made from the trunk of a large tree. Their clothing was composed chiefly of the skins of animals, tanned until soft and pliable, and was sometimes ornamented with paint and beads made from shells. Occasionally they decked themselves with mantles made of feathers overlapping each other as on the back of the fowl. The dress of the women consisted usually of two articles, a leather shirt, or undergarment, ornamented with fringe, and a skirt of the same material fastened round the waist with a belt and reaching nearly to the feet. The legs were protected, especially in the winter, with leggings, and the feet with moccasins of soft dressed leather, often embroidered with wampun. The men usually covered the lower part of the body with a breech-cloth, and often wore a skin mantle thrown over one shoulder. The women dressed their hair in a thick heavy plait which fell down the neck, and sometimes ornamented their heads with bands decorated with wampum or with a small cap. Higginson (New England's Plantation, 1629) says: "Their hair is usually cut before. leaving one lock longer than the rest." The men went bareheaded, with their hair fantastically trimmed, each according to his own fancy. One would shave it on one side and leave it long on the other; another left an unshaved strip, 2 or 3 in. wide, running from the forehead to the nape of the neck.

The typical Algonquian lodge of the woods and lakes was oval, and the conical lodge, made of sheets of birch-bark, also occurred. The Mohegan, and to some extent the Virginia Indians, constructed long communal houses which accommodated a number of families. The dwellings in the N. were sometimes built of logs, while those in the S. and parts of the W. were constructed of saplings fixed in the ground, bent over at the top, and covered with movable matting, thus forming a long, round-roofed house. The Delawares and some other eastern tribes, preferring to live separately, built smaller dwellings. The manner of construction among the Delawares is thus described by Zeisberger: "They peel trees, abounding with sap, such as lime trees, etc., then cutting the bark into pieces of 2 or 3 yards in length, they lay heavy stones upon them, that they may become flat and even in drying. The frame of the hut is made by driving poles into the ground and strengthening them by cross beams. This framework is covered, both within and without, with the above-mentioned pieces of bark, fastened very tight with bast or twigs of hickory, which are remarkably tough. The roof runs up to a ridge, and is covered in the same manner. These huts have

one opening in the roof to let out the smoke and one in the side for an entrance. The door is made of a large piece of bark without either bolt or lock, a stick leaning against the outside being a sign that nobody is at home. The light enters by small openings furnished with sliding shutters." The covering was sometimes rushes or long reed grass. The houses of the Illinois are described by Hennepin as being "made with long arbors" and covered with double mats of flat flags. Those of the Chippewa and the Plains tribes were circular or conical, a framework covered with bark among the former, a frame of movable poles covered with dressed skins among the latter. The villages, especially along the Atlantic coast, were frequently surrounded with stockades of tall, stout stakes firmly set in the ground. A number of the western Algonquian towns are described by early explorers as fortified or as surrounded with palisades.

In no other tribes N. of Mexico was picture writing developed to the advanced stage that it reached among the Delawares and the Chippewa. The figures were scratched or painted on pieces of bark or on slabs of wood. Some of the tribes, especially the Ottawa, were great traders, acting as chief middlemen between the more distant Indians and the early French settlements. Some of the interior tribes of Illinois and Wisconsin made but little use of the canoe, travelling almost always afoot; while others who lived along the upper lakes and the Atlantic coast were expert canoemen. The canoes of the upper lakes were of birch-bark, strengthened on the inside with ribs or knees. The more solid and substantial boat of Virginia and the western rivers was the dugout, made from the trunk of a large tree. The manufacture of pottery, though the product was small, except in one or two tribes, was widespread. Judged by the number of vessels found in the graves of the regions occupied by the Shawnee, this tribe carried on the manufacture to a greater extent than any other. The usual method of burial was in graves, each clan or gens having its own cemetery. The mortuary ceremonies among the eastern and central tribes were substantially as described by Zeisberger. Immediately after death the corpse was arrayed in the deceased's best clothing and decked with the chief ornaments worn in life, sometimes having the face and shirt painted red, then laid on a mat or skin in the middle of the hut, and the arms and personal effects were placed about it. After sunset, and also before daybreak, the female relations and friends assembled around the body to mourn over it. The grave was dug generally by old women; inside it was lined with bark, and when the corpse was placed in it 4 sticks were laid across, and a covering of bark was placed over these; then the grave was filled with earth. An earlier custom was to place in the grave the personal effects or those indicative of the character and occupation of the deceased, as well as food, cooking utensils, etc. Usually the body was placed horizontally, though among some of the western tribes, as the Foxes, it was sometimes buried in a sitting posture. It was the custom of probably most of the tribes to light fires on the grave for four nights after burial. The Illinois, Chippewa, and some of the extreme western tribes frequently practised tree or scaffold burial. The bodies of the chiefs of the Powhatan confederacy were stripped of the flesh and the skeletons were placed on scaffolds in a charnel house. The Ottawa usually placed the body for a short time on a scaffold near the grave previous to burial. The Shawnee, and possibly one or more of the southern Illinois tribes, were accustomed to bury their dead in box-shaped sepulchres made of undressed stone slabs. The Nanticoke, and some of the western tribes, after temporary burial in the ground or exposure on scaffolds, removed the flesh and reinterred the skeletons.

The eastern Algonquian tribes probably equalled the Iroquois in bravery, intelligence, and physical powers, but lacked their constancy, solidity of character, and capability of organization, and do not appear to have appreciated the power and influence they might have wielded by combination. The alliances between tribes were generally temporary and without real cohesion. There seems, indeed, to have been some element in their character which rendered them incapable of combining in large bodies, even against a common enemy. Some of their great chieftains, as Philip, Pontiac, and Tecumseh, attempted at different periods to unite the kindred tribes in an effort to resist the advance of the white race; but each in turn found that a single great defeat disheartened his followers and rendered all his efforts fruitless, and the former two fell by the hands of deserters from their own ranks. The Virginia tribes, under the able guidance of Powhatan and Opechancanough, formed an exception to the general rule. They presented a united front to the whites, and resisted for

years every step of their advance until the Indians were practically exterminated. From the close of the Revolution to the treaty of Greenville (1795) the tribes of the Ohio valley also made a desperate stand against the Americans. In individual character many of the Algonquian chiefs rank high, and Tecumseh stands out prominently as one of the noblest figures in Indian history.

The present number of the Algonquian family is about 90,000, of whom about 40,000 are in the United States and 50,000 in Canada. The largest tribes are the Chippewa and the Cree. (J. M. C. T.)

>**Algonkin-Lenape.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 305, 1836. Berghaus (1845), Physik. Atlas, map 17, 1848. Ibid., 1852. >**Algonquin.**—Bancroft, Hist. U. S., III, 237, 1840. Prichard, Phys. Hist. Mankind, v, 381, 1847 (follows Gallatin). >**Algonkins.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848. Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. >**Algonkin.**—Turner in Pac. R. R. Rep., III, pt. 3, 55, 1856. Hayden, Ethnog. and Philol. Mo. Val., 232, 1862 (treats only of Crees, Blackfeet, Shyennes). Hale in Am. Antiq., 112, April, 1883 (treated with reference to migration). <**Algonkin.**—Latham in Trans. Philol. Soc. Lond., 1856 (adds to Gallatin's list of 1836 the Bethuck, Shyenne, Blackfoot, and Arrapaho). Latham, Opuscula, 327, 1860 (as in preceding). Latham, Elem. Comp. Philol., 447, 1862. <**Algonquin.**—Keane in Stanford, Compend., Cent. and S. Am., 460, 465, 1878 (list includes the Maquas, and Iroquois tribe). >**Saskatschwainer.**—Berghaus, Physik. Atlas, map 17, 1848 (probably designates the Arapaho). >**Arapahoes.**—Berghaus, Physik. Atlas, map 17, 1852. ×**Algonkin und Beothuk.**—Berghaus, Physik. Atlas, map 72, 1887.

Algonquins of Portage de Prairie. A Chippewa band formerly living near L. of the Woods and E. of it in Manitoba. They removed before 1804 to the Red r. country through persuasions of the traders.—Lewis and Clark, Disc., 55, 1806.

Alimibegouek (probable cognate with the Chippewa *Ŭnĭmĭbigog*, 'they that live by the river'.—Wm. Jones). Mentioned as one of the four divisions of the Cree, living on l. Alimibeg (Nipigon), which discharges into l. Superior, Ontario. Creuxius places them immediately N. of the lake, near the S. end of Hudson bay. What part of the Cree of modern times these include is not determinable. (J. M. C. T.)

Alimibegoueci.—Creuxius, map New France, 1664. **Kilistinons Alimibegouek.**—Jes. Rel. 1658, 21, 1858.

Alkali Lake. A Shuswap village or band near Fraser r. and opposite the mouth of Chilcotin r., Brit. Col.; pop. 209 in 1911.

Alkakalilkes.—Brit. Col. Map, Ind. Aff., Victoria, 1872 (probably identical). **Alkali Lake.**—Can. Ind. Aff., 269, 1902.

Alkunwea (*A'lk'unwēE*, 'lower corner'). A subdivision of the Laalaksentaio, a Kwakiutl gens.—Boas in Rep. Nat. Mus. 1895, 332, 1897.

Allagasomeda. A Chimmesyan village on upper Skeena r., British Columbia.—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861.

Allh. A body of Salish E. of Chemainus lake, Vancouver id.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Altar. Using the term in its broadest sense, an altar, on which sacrifices were made or offerings laid or around which some other act of worship was performed, was a feature of the performance of every ceremony of the American Indians. Some of these altars are so simple that their nature is not easily apprehended: an excavation in the earth, a pile of rocks, a fire, a buffalo skull serving the purpose. Others, presenting a complex assemblage of parts, are definitely recognizable as altars and in some cases resemble in form the altars of civilized people, for example, those of the Hopi and the Sia. The altar, on account of its universal distribution, thus renders important aid to the comparative study of religions. The effect of the altar is to localize the worship and to furnish a place where the worshipper can convey to the deity his offering and prayers. Altar-shrines are often placed by springs, rivers, caves, rocks, or trees on mountains and near spots which certain deities are supposed to inhabit, in the belief that the roads of these deities extend from these localities. In pursuance of a like idea the Haida deposit certain offerings in the sea, and many tribes throw offerings into springs, lakes, and rivers. Some of the temporary altars of the eastern and southern Indians, so far as may be learned from the illustrations of early writers, consisted of an oval or circular palisade of carved stakes surrounding an area in the centre of which was a fire or a mat on which were laid various symbolic cult apparatus. Lafitau (Mœurs des Sauvages, II, 327, 1724) regards as a fire altar the pipe in the calumet ceremony of the Illinois described by Marquette. Such altars are more primitive than the temporary altars erected for the celebration of a ritual or a portion of a ritual, and the distinction should be noted. In this connection the cloud-blowing tubes and pipes of the ancient and modern Pueblos may also be mentioned. The widespread connection of fire with the altar is an

important fact. The disposition of logs in cruciform pattern for the kindling of new fire by the Creeks suggests an altar. Interesting examples of the use of fire in ceremony are the Iroquois white-dog rite and the night chant of the Navaho. Among the Siksika every tent contains an altar—a small excavation in the earth—where sweet gum is burned daily (Wissler). Prehistoric altars consisting of blocks of fire-hardened clay, or in rare cases, boxes of stone form the essential characteristic of many mounds and belong to the class of fire altars (Thomas, Putnam, Moorehead, Mills, Fowke). * * * * * * * (W. H.)

Amaseconti ('abundance of small fish' [herring]). A small division of the Abnaki formerly residing in part at Farmington Falls, on Sandy r., Franklin co., Me., and partly near the present New Sharon, a few miles distant. They took part with the other Abnaki in the early Indian wars against the English and joined in the treaty made at Portsmouth, N. H., in 1713. Some of them lingered in their old homes until about 1797, when the last family removed to St Francis, Quebec, where they retained their distinctive name until 1809. (J. M.)

Amasaconticook.—Ballard in U. S. Coast Surv. Rep., 251, 1871 (given as the correct name of Sandy r). **Amasacontoog.**—Portsmouth treaty (1713) in Me. Hist. Soc. Coll., VI, 250, 1859. **Amasaguanteg.**—Gyles (1726), ibid., III, 357, 1853. **Amasconly.**—Niles (1761?) in Mass. Hist. Soc. Coll., 3d s., VI, 247, 1837. **Amascontie.**—Niles (1761?), ibid., 4th s., V, 335, 1861. **Amasconty.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 21, 1824. **Amasecontee.**—Ibid., 82. **Amassacanty.**—Niles (1761?) in Mass. Hist. Soc. Coll., 3d s., VI, 246, 1837. **Amassaconty.**—Penhallow, op. cit. **Amosequonty.**—Map of 1719 cited by Ballardin U. S. Coast Survey Rep., 251, 1871. **Aŭmesoukkanti.**—Rasles quoted by Ballard, ibid. **Anmessukkantti.**—Rasles (1722) quoted by Vetromile, Abnakis 23–27, 1866. **Anmissukanti.**—Abnaki letter (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 262-3, 1819. **Aumesoukkantti.**—Rasles in Me. Hist. Soc. Coll., IV, 102, 1856. **Meesee Contee.**—Allen, ibid., 31 (trans. 'herring place'). **Meesucontu.**—Willis, ibid., 105.

Amerind. A word composed of the first syllables of "American Indian," suggested in 1899 by an American lexicographer as a substitute for the inappropriate terms used to designate the race of man inhabiting the New World before its occupancy by Europeans. The convenience of such derivatives as Amerindic, Amerindize, Amerindian, proto-Amerind, pre-Amerindic, pseudo-Amerind, etc., argues in favour of the new word. The introduction of "Amerind" was urged by the late Maj. J. W. Powell, and it has the support of several anthropologists. A plea by Dr. W. J. McGee for its general adoption appeared in 1900 in the Journal of the Anthropological Institute of Great Britain. The use of "Amerind" at the International Congress of Americanists in New York, Oct., 1902, occasioned a discussion (Science, n. s., XVI, 892, 1902) in which it was supported by some and attacked by others. The name, nevertheless, has found its way into both scientific and popular literature. (A. F. C.)

Amikwa (from *amik*, 'beaver'). An Algonquian tribe found by the French on the N. shore of l. Huron, opposite Manitoulin id., where they were identified in the Jesuit Relations at various dates up to 1672. Bacqueville de la Potherie (Hist. Am. Sept., 1753) says that they and the Nipissing once inhabited the shores of l. Nipissing, and that they rendered themselves masters of all the other nations in those quarters until disease made great havoc among them and the Iroquois compelled the remainder of the tribe to betake themselves, some to the French settlements, others to l. Superior and to Green bay of lake Michigan. In 1740 a remnant had retired to Manitoulin id. Chauvignerie, writing in 1736, says of the Nipissing: "The armorial bearings of this nation are, the heron for the Achagué or Heron tribe, the beaver for the Amekoȣes [Amikwa], the birch for the Bark tribe." The reference may possibly be to a gens of the Nipissing and not to the Amikwa tribe, yet the evidently close relation between the latter and the Nipissing justifies the belief that the writer alluded to the Amikwa as known to history. They claimed in 1673 to be allies of the Nipissing. (J. M. C. T.)

Amehouest.—Heriot, Travels, 197, 1807. **Amekoȣes.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1053, 1855. **Amicawaes.**—Boyd, Ind. Local Names, 3, 1885. **Amicois.**—Doc. of 1693 in N. Y. Doc. Col. Hist., IX, 566, 1855. **Amicouës.**—Jes. Rel. 1671, 25, 1858. **Amicoures.**—Jes. Rel. 1670, 79, 1858. **Amicours.**—Heriot, Trav., 194, 1807. **Amic-ways.**—Boyd, Ind. Local Names, 3, 1885. **Amihouis.**—Colden (1727—Five Nations, 86, 1747. **Amikois.**—N. Y. Doc. Col. Hist., IX, 722, 1855. **Amikones.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Amikoüai.**—Jes. Rel. 1640, 34, 1858. **Amikoüas.**—Perrot (*ca*, 1700), Mém., 20 1864. **Amikouek.**—Jes, Rel. 1648, 62, 1858. **Amikoües.**—Gallinee (1669–70) in Margry, Déc., I, 162, 1875. **á Mikouest.**—La Potherie, Hist. l'Amér , II, 48, 1753 (misprint). **Amikouest.**—Ibid., 58. **Amikouëts.**—Neill in Minn. Hist. Soc. Coll., V, 403, 1885. **Amikouis.**—Jefferys, Fr. Doms., pt. 1, 47, 1761. **Amikouys.**—Charlevoix (1743), Voy., II, 47, 1761. **Beaver**

(Indians).—Shea, Catholic Missions, 366, 1855. Castor.—McKenney and Hall, Ind. Tribes, III, 81, 1854. Naiz Percez.—Jes. Rel. 1636, 92, 1858. Nation du Castor.—Ibid. Nation of the Beaver.—Jefferys, French Doms. Am., pt. 1, 47, 1761. Nedspercez.—Jes. Rel. 1657, 11, 1858. Nez-Percés.—Charlevoix, Hist. New France, Shea ed., III, 130, 1872. Nez Percez.—Ibid., 119. Omikoues.—Rasles (ca. 1723) in Mass. Hist. Soc. Coll., 2d s., VIII, 251, 1819. Ounikanes.—Chauvignerie, (1736) quoted by Schoolcraft Ind. Tribes, III, 554, 1853 (misprint).

Amitok ('narrow'). A winter settlement of the Amitormiut on the E. coast of Melville peninsula, Franklin.

Amitigoke.—Gilder, Schwatka's Search, 181, 1881. Amitioke.—Parry, Second Voy., 206, 1824. Amittioke.—Ibid., map, 197. Amitoq.—Boas in 6th Rep. B. A. E., map, 1888. Amityook.—Lyon, Private Jour., 406, 1825.

Amitormiut ('inhabitants of the narrow place.'—Boas). An Eskimo tribe on the E. coast of Melville penin. Their principal village is Amitok, from which they take their name.—Gilder, Schwatka's Search, 181, 1881.

Amusements. When not bound down by stern necessity, the Indian at home was occupied much of the time with dancing, feasting, gaming, and story-telling. Though most of the dances were religious or otherwise ceremonial in character, there were some which had no other purpose than that of social pleasure. They might take place in the day or the night, be general or confined to particular societies, and usually were accompanied with the drum or other musical instrument to accentuate the song. The rattle was perhaps invariably used only in ceremonial dances. Many dances were of pantomimic or dramatic character, and the Eskimo had regular pantomime plays, though evidently due to Indian influence. The giving of presents was often a feature of the dance, as was betting of all athletic contests and ordinary games. The amusements of the Eskimo and extreme northern tribes were chiefly athletic, such as racing, wrestling, throwing of heavy stones, and tossing in a blanket. From Hudson bay to the Gulf of Mexico, and from the Atlantic to the border of the plains, the great athletic game was the ball play, now adopted among civilized games under the name of lacrosse. In the N. it was played with one racket, and in the S. with two. Athletes were regularly trained for this game, and competitions were frequently inter-tribal. The wheel-and-stick game in one form or another was well-nigh universal. As played in the E. one gamester rolled forward a stone disc, or wheel, while his opponent slid after it a stick curved at one end in such a way that the wheel, when it fell to the ground, rested within the crook of the stick. On the plains and in the S. W. a wooden wheel, frequently netted, took the place of the stone disk. Like most Indian institutions, the game often had a symbolic significance in connection with a sun myth. A sacred variant of the game was played by the priests for divinatory purposes, or even as a sort of votive ceremony to procure the recovery of a patient. Target practice with arrows, knives, or hatchets, thrown from the hand, as well as with the bow or rifle, was also universal among the warriors and boys of the various tribes. The gaming arrows were of special design and ornamentation, and the game itself had often a symbolic purpose. Horse races, frequently inter-tribal, were prominent amusements, especially on the plains, during the warm season, and foot races, often elaborately ceremonial in character, were common among the sedentary agricultural tribes, particularly the Pueblos and the Wichita.

Games resembling dice and hunt-the-button were found everywhere and were played by both sexes alike, particularly in the tipi or the wigwam during the long winter nights. The dice, or their equivalents, were of stone, bone, fruit seeds, shell, wood, or reed, variously shaped and marked. They were thrown from the hand or from a small basket or wooden bowl. One form, the awl game, confined to the women, was played around a blanket, which had various tally marks along the border for marking the progress of the game. The hunt-the-button games were usually accompanied with songs and rhythmic movements of the hands and body, intended to confuse the parties whose task was to guess the location of the button. Investigations by Culin show a close correspondence between these Indian games and those of China, Japan, Korea, and northern Asia.

Special women's games were shinny, football, and the deer-foot game, besides the awl game already noted. In football the main object was to keep the ball in the air as long as possible by kicking it upward. The deer-foot game was played, sometimes also by men with a number of perforated bones from a deer's foot strung upon a beaded cord, having a needle at one end. The purpose was to toss the bones in such a way as to catch a particular one upon the end of the needle.

Among the children there were target shooting, stilts, slings, and tops for the boys, and buckskin dolls and playing-house for the girls, with "wolf" or "catcher," and various forfeit plays, including a breath-holding test. Cats'-cradles, or string figures, as well as shuttlecocks and buzzes, were common. As among civilized nations, the children found the greatest delight in imitating the occupations of the elders. Numerous references to amusements among the various tribes may be found throughout the annual reports of the Bureau of American Ethnology. Consult especially games of the American Indians, by Stewart Culin, 24th Rep. B. A. E., 1905. (J. M.)

Anahim. A band of the Tsilkotin, numbering 216 in 1901, occupying a valley near Chilcotin r., 60 m. from its mouth in British Columbia.—Can. Ind. Aff., 162, 1902.

Amahim.—Can. Ind. Aff., 271, 1889. **Anahem.**—Ibid., 415, 1898. **Anahim.**—Ibid., 314, 1892. **Anahim's tribe.**—Ibid., 190, 1884.

Anarnitung ('having smell [of walrus dung]'). A winter village of the Kingua branch of Okomiut in Baffin island at the head of Cumberland sd. (Boas in 6th Rep. B. A. E., map, 1888); pop. 43 in 1883.

Annanatook.—Howgate, Cruise of Florence, 33, 1877. **Annanetoote.**—Wareham in Jour. Geog. Soc. Lond., XII, 24, 1842.

Anatomy. While the American Indians show many minor and even some important physical variations, and can be separated into several physical types, they present throughout the continent so many features in common that they may properly be regarded as one great race, admitting of a general anatomical description. The Eskimo form a distinct subrace of the Mongolo-Malay and must be treated separately.

The Indian, in many of his anatomical characters, stands between the white and the negro. His skin is of various shades of brown, tinged in youth, particularly in the cheeks, with the red of the circulating blood. The term "red Indian" is a misnomer. Very dark individuals of a hue approaching chocolate or even the colour of some negroes are found in more primitive tribes, especially in the S. and among the old men, who often went nearly naked. Most women and school children or others who wear clothing and live a more civilized life are lighter in colour. Prolonged exposure to the elements tends, as with whites, to darken the skin. The darkest parts of the skin are ordinarily the back of the hands, wrists, and neck, the axillæ, nipples, peritoneal regions, and the exposed parts of the feet. A newborn infant is of varying degrees of dusky red.

The colour of the hair is generally black, with the lustre and slight bluish or brownish tinge that occurs among whites, not the dull greyish black of the African negro. With many individuals of all ages above early childhood who go much with bare head the hair becomes partly bleached, especially superficially, turning to a rusty hue.

The colour of the eyes varies from hazel-brown to dark brown. The conjunctiva in the young is bluish; in adults, especially the old, dirty-yellowish. The iris is often surrounded with a narrow but clearly marked ring.

The skin appears to be slightly thicker than that of the whites. The normal corrugations on the back of the hand and wrist are from childhood decidedly more pronounced in Indians of both sexes.

The hair of the head is straight, almost circular in cross-section, slightly coarser than in the average white, rather abundant and long. The range of variation in natural length is from 40 to 100 cm., or 18 in. to 36 in. Most male Indians would have a slight to moderate moustache and some beard on the chin if they allowed the hair to grow; but side whiskers in many are absent, or nearly so. Both moustache and chin beard are scarcer and coarser than with the whites, straight, of the same black as the hair, and in length 4 to 7 cm., or 1½ in. to 2½ in. The hair in the axillæ and on the pubis is moderate in quantity, in some instances nearly absent, and on the rest of the body hairs are shorter and less abundant than with the average white person. The nails are dull bluish in hue and moderately tough.

The face is well rounded and agreeable in childhood, interesting and occasionally handsome during adolescence and earlier adult life, and agreeable but much wrinkled in old age. The forehead in adults with undeformed skulls is somewhat low and in males slopes slightly backward. The eyebrows, where not plucked, are frequently connected by sparser hair above the nose. The eyelashes are moderately thick and long. The apertures of the eyes are slightly oblique, the outer canthi, especially the right one, being the higher. In children the fold called Mongolic is general, but not excessive. The root of the nose is usually depressed, as in most whites. The size and shape of the nose vary much, but it is commonly

slightly shorter at the base and relatively wider than in whites, with an aquiline bridge predominating in men. In many men the point of the nose is lower than the base of the septum, the distal length exceeding the proximal. This peculiarity is especially frequent in some tribes. In women the nasal depression is wider and often shallower, and the bridge lower. Thin noses are not found. The lips are well formed and, barring individual exceptions, about as thick as in average whites. Prognathism is greater than in whites. The malars are in both sexes somewhat large and prominent; this becomes especially apparent in old age when much of the adipose tissue below them is gone. The chin often appears less prominent than in whites, but this effect is due to the greater alveolar protrusion. The ears are well formed and of good size, occasionally somewhat thick. The neck is of fair dimensions, never very long or thin.

The body as a rule is of good proportions, symmetrical, and, except in old age, straight and well nourished. The chest is of ample size, especially in men. The abdomen, which in children is often rather large, retains but slight fulness in later life. The pelvis, on account of the ample chest, appears somewhat small, but is not so by actual measurement. The spinal curves are only moderate, as are the size and prominence of the buttocks. The thighs are rather shapely; the calves are usually smaller than in whites. The upper limbs are of good shape and medium musculature. The feet and hands are well moulded and in many tribes smaller than they ordinarily are in whites. The toes are rather short, and, where the people walk much barefoot or in sandals, show more or less separation. The proximal parts of the second and third toes are often confluent. In the more sedentary tribes the women, and occasionally also the men, are inclined to corpulence. The breasts of women are of medium size; in the childless the conical form predominates; the nipple and areola are more pronounced than in whites; in later life the breasts become small and flaccid. The genital organs do not differ essentially from those of the whites.

The Indian skull is, on the average, slightly smaller than that of whites of equal height. Cranial capacity in men ranges from 1,300 to 1,500 c.c.; in women from about 1,150 to 1,350 c. c. The frontal region in men is often low and sloping, the sagittal region elevated, the occipital region marked with moderate ridges and, in the dolichocephalic, protruding. Sutures are mostly less serrated than in whites; metopism, except in some localities, is rare, and occipital division is uncommon, while malar division is very rare and parietal division extremely so. Intercalated bones are few in undeformed crania; in deformed crania they are more numerous. The glabella, supraorbital ridges, and mastoids in male skulls are well-developed and sometimes heavy; in women they are small or of medium size. The nasal bridge is occasionally low, the nasal spine smaller than in whites; the lower borders of the nasal aperture are not often sharp, but nasal gutters are rare; subnasal fossæ are rather common. Orbits are of fair volume, approaching the quadrilateral, with angles rounded. Malars are often large, submalar depressions medium or shallow. The upper alveolar process, and occasionally also the lower, shows in both sexes a degree of prognathism greater than the average in whites, but less than in the negro. The protusion on the whole is somewhat greater in the females. The face is meso- or ortho-gnathic. The lower jaw varies greatly. The chin is of moderate prominence, occasionally high, sometimes square in form. The prominence of the angles in full-grown males is not infrequently pronounced.

As to base structures, the foramen magnum is seldom large, and its position and inclination are very nearly the same as in whites; the styloid process is mostly smaller than in whites and not infrequently rudimentary; petrous portions on the average are less depressed below the level of neighbouring parts than in whites; anterior lacerated foramina are smaller; the palate is well formed and fairly spacious, mostly parabolic, occasionally U-shaped

The teeth are of moderate size; upper incisors are ventrally concave, shovel-shaped; canines not excessive; molars much as in whites; third molars rarely absent when adult life is reached. The usual cuspidory formula, though variations are numerous, is 4, 4, 3, above; 5, 5, irregular, below. A supernumerary conical dental element appears with some frequency in the upper jaw between, in front of, or behind the middle permanent incisors.

The bones of the vertebral column, the ribs, sternum, clavicles, and the smaller bones of the upper and lower limbs present many marks of minor importance. The pelvis is well formed, moderately spacious, approaching the European in shape. The humerus is rather flat, at times very much so; the fossa in 31 per

cent. is perforated; but vestiges of a supra-condyloid process are much rarer than in whites. The humero-radial index of maximum frequency in adult males is 77 to 80 (in whites 71 to 75); humero-femoral index, 71 to 75 (in whites 70 to 74). The femur is quite flat below the tuberosities; the tibia, often flat (platycnemic.)

Of the brain and other soft organs but little is known. Two adult male Apache brains, collected by Dr. W. Matthews and now preserved in the U. S. National Museum, weighed after removal 1,191 and 1,304 grams, respectively. Both show good gyration.

The Eskimo differs anatomically from the Indian in many important features. His hair and eyes are similar in shade, though the eyes are more obliquely set; but his skin colour on the whole is lighter, being yellowish or light brown, with a pronounced redness of the face. The Eskimo skull is high, normally scaphoid, and usually spacious. The face is large and flat, and the nasal bones are narrower than in any other people. The bones of the body are usually strong. There is less flattening of the shaft of the humerus, of the upper part of the shaft of the femur, and of the tibia. The superior border of the scapula shows often an angular instead of a curved outline.

In anthropometric differentiation the native tribes N. of Mexico are primarily separable into Indians and Eskimo. Some of the adjacent Indian tribes show Eskimo admixture.

The Indians among themselves vary considerably in stature, in form of the head and face, and of the orbits, the nose, and the nasal aperture. Low stature, from 160 to 165 cm. in males, is found among some of the Californian tribes (as the Yuki of Round Valley agency), many of the Pueblos, and some of the tribes of the N. W. coast, as the Salish of Harrison lake and Thompson r., and others. Among the Tigua, Tewa, Apache, Navaho, Comanche, northern Ute, Paiute, and Shoshoni, among the majority of California, Washington, and Oregon tribes, and among the eastern Cherokee, Chickasaw, Kiowa, and Iowa the height in male adults ranges between 165 and 170 cm., while among the Yuma, Mohave, Maricopa, Pima, Nez Perces, Sioux, Crows, Winnebago, Cheyenne, Arapaho, Iroquois, Osage, Chippewa, and eastern Algonquians the prevalent stature of adult men is from 170 to 175 cm. The range of variation in the majority of tribes and in both sexes is within 30 cm. The stature does not regularly follow the geographic or climatic features, nor does it agree wholly with the distribution of the other principal physical characteristics. The women are on the average about 125 cm. shorter than the men; the difference is greater among the tall than among the short tribes.

The distribution of the Indians according to cephalic index is of much interest. Excluding tribes that are known to be much mixed, there are found in the territory N. of Mexico all the three principal classes of cranial form, namely, dolicho-, brachy-, and meso-cephalic. Among the extremely dolichocephalic were the Delawares and the southern Utah cliff-dwellers. Moderate dolichocephaly, with occasional extreme forms, was and is very prevalent, being found in the Algonquian and the majority of the Siouan and Plains tribes and among the Siksika, Shoshoni, some Pueblos (e. g., Taos), and the Pima. Pure brachycephaly existed in Florida, and prevailed in the mound region and among the ancient Pueblos. It is best represented to-day among the Apache, Walapai, Havasupai, Nez Percés, Harrison Lake Salish, Osage, and Wichita, and in a less degree, among the Hopi, Zuñi, most of the Rio Grande Pueblos, Navaho, Mohave, Yuma, California Mission Indians, Comanche, Winnebago, many of the north-western tribes, and Seminole. Mesocephaly existed principally among the California Indians, the Cherokee, and some of the Sioux and Iroquois. There are numerous tribes in North America about whose cephalic form there is still much uncertainty on account of the prevailing head deformation. As to the height of the head, which must naturally be considered in connection with the cephalic index, fair uniformity is found. In the Apache the head is rather low, among most other tribes it is moderate.

The form of the face is generally allied, as among other peoples, to the form of the head, being relatively narrow in narrow heads and broad in the brachycephalic. Orbits show variations, but the prevalent form is mesoseme. The nose and the nasal aperture are generally mesorhinic; the principal exception to this is found on the W. coast, especially in California, where a relatively narrow nose (leptorhinic) was common. The projection of the upper alveolar region is almost uniformly mesognathic.

The Eskimo range in height from short to medium, with long and high head, relatively broad flat face, high orbits, and narrow nose, showing alveolar prognathism like the Indians.

Consult Morton, (1) Crania Americana, 1839, (2) Distinctive characteristics, 1844; Retzius, Om foramen af hufvudets benstomme, 1847; Meigs, Observations, 1866; Gould, Investigations, 1869; Wyman, (1) Observations on crania, 1871, (2) Fresh water shell mounds, 1875; Verneau, Le bassin suivant les sexes, 1875; Eleventh and Twelfth Reps. Peabody Museum, 1878; Quatrefages and Hamy, Crania ethnica, 1878-79; Flower, Catalogue of specimens, 1879; Carr, (1) Observations on crania from Tennessee, 1778, (2) Measurements of crania from California, 1880, (3) Observations on crania from Santa Barbara Ids., 1879, (4) Notes on crania of New England Indians, 1880; Otis, List of specimens, 1880; Langdon, Madisonville prehistoric cemetery, 1881; Chudzinsky, Sur les trois encéphales des Esquimaux, 1881; Virchow (1) in Beiträge zur Craniologie der Insulaner von der Westkuste Nordamerikas, 1889, (2) Crania Ethnica Americana, 1892; ten Kate, Somatological Observations, 1892; Matthews and Wortman, Human bones of Hemenway collection, 1891, Boas; (1) Zur anthropologie der nordamerikanischen Indianer, 1895, (2) A. J. Stone's measurements of natives of the N. W., 1901, (3) Anthropometrical observations on Mission Indians, 1896; Boas and Farrand, Physical characteristics of tribes of British Columbia, 1899; Allen, Crania from mounds of St. Johns r., Fla., 1896; Sergi, Crani esquimesi, 1901; Duckworth, Contribution to Eskimo craniology, 1900; Hrdlicka, (1) An Eskimo brain, 1901, (2) The crania of Trenton, N. J., 1902, (3) The Lansing skeleton, 1903, (4) Notes on the Indians of Sonora, 1904, (5) Contributions to physical anthropology of Cal., 1905; Spitzka, Contributions to encephalic anatomy of races, 1902; Tocher, Note on measurements of Eskimo, 1902; Matiegka, Schädel und Skelette von Santa Rosa, 1904. See *Artificial head deformation, Physiology.* (A. H.)

Andeguale. A Niska town inhabited by two Chimmesyan families, the Lakseel of the Raven clan and the Gitgigenih of the Wolf clan.—Boas in 10th Rep. N. W. Tribes, 48–49, 1895.

Anderson Lake. A band of Upper Lillooet on a lake of the same name in British Columbia Can. Ind. Aff., 415, 1898); pop. 38 in 1911.

Andiata. A former Huron village in Ontario.—Jes. Rel. of 1636, III, 1858.

Andiatae.—Jes. Rel. of 1637, 134, 1858.

Anektettim (*Anexté't'tîm*, 'stony little hollow'). A village of the Lytton band of Ntlakyapamuk, situate on the E. side of Fraser r., 3 m. above Lytton, British Columbia.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Anepo ('buffalo rising up.'—Hayden). A division of the Kainah tribe of the Siksika.

A-ne'-po.—Morgan, Anc. Soc., 171, 1878 (said to be the name of an extinct animal). **I-ni'-po-i.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Angakok. A magician or conjurer among the Eskimo, the word for shaman in the eastern Eskimo dialects, now much used especially in American anthropological literature. (A. F. C.)

Angmalook (Eskimo name). A species of salmon (*Salmo nitidus*) found in the lakes of Boothia peninsula, Franklin.—Rep. U. S. Fish. Com., 122, 1872–73.

Angmalortuk ('the round one'). A Netchilirmiut winter village on the W. coast of Boothia bay, Franklin.

Angmalortoq.—Boas in 6th Rep. B. A. E., map, 1888.

Angoutenc. A former Huron village situated between Wenrio and Ossossane, about 2 m. from the latter place, in Ontario.

Angoutenc.—Jes. Rel. for 1638, 34, 1858. **Ang8iens.**—Ibid., 1636, 116 (misprint). **Ang8tenc.**—Ibid., 35.

Anibiminanisibiwininiwak. ('Pembina (cranberry) river men,' from *nibimina* 'high-bush cranberry,' *sibiw* 'river,' *ininiwak* 'men'). A Chippewa band living on Pembina r. in extreme N. Minnesota and the adjacent portion of Manitoba. They removed from Sandy lake, Minn., to that region about 1807, at the solicitation of the North West Fur Company.—Gatschet, Ojibwa MS., B. A. E.

Chippewas of Pembena River.—Lewis, Travels, 178, 1809. **Pembina band.**—Events in Ind. Hist., suppl., 613, 1841.

Annapolis. One of the 7 districts of the territory of the Micmac, as recognized by themselves. It includes the S. W. portion of Nova Scotia.—Rand, First Micmac Reading Book, 81, 1875.

Anonatea. A Huron village situated a league from Ihonatiria, in Ontario in 1637.—Jesuit Relation for 1637, 143, 1858.

Anenatea.—Ibid., 141. **Anonatra.**—Ibid., 166 (misprint).

Anoritok ('without wind'). An Eskimo settlement in E. Greenland, lat. 61° 45'.—Meddelelser om Grönland, XXV, 23, 1902.

Antigonish. Mentioned as an Indian settlement on a river of the same name which rises in a lake near the coast of the strait of Canso, in "the province and colony of New Scotland." It was probably on or near the site of the present Antigonish, in Antigonish co., Nova Scotia, and perhaps belonged to the Micmac.

Artigoniche.—Alcedo, Dic. Geog., I, 161, 1786.

Antiquity. The antiquity of man on the American continent is a subject of interest to the student of the aborigines as well as to the historian of the human race, and the various problems that arise with respect to it in the region N. of Mexico are receiving much scientific attention. As the tribes were without a system of writing available to scholars, knowledge of events that transpired before the Columbian discovery is limited to the rather indefinite testimony furnished by tradition, by the more definite but as yet fragmentary evidences of archæology, and by the internal evidence of general ethnological phenomena. The fact that the American Indians have acquired such marked physical characteristics as to be regarded as a separate racé of very considerable homogeneity from Alaska to Patagonia, is regarded as indicating a long and complete separation from their parental peoples. Similarly, the existence in America of numerous culture groups, measurably distinct from one another in language, social customs, religion, technology, and esthetics, is thought to indicate a long and more or less exclusive occupancy of independent areas. But as a criterion of age the testimony thus furnished lacks definiteness, since to one mind it may signify a short time, while to another it may suggest a very long period. Native historical records of even the most advanced tribes are hardly more to be relied on than tradition, and they prove of little service in determining the duration of occupancy of the continent by the race, or even in tracing the more recent course of events connected with the historic peoples. No one can speak with assurance, on the authority of either tradition or history, of events dating farther back than a few hundred years. Archæology, however, can furnish definite data with respect to antiquity; and, aided by geology and biology, this science is furnishing results of great value, although some of the greater problems encountered remain still unsolved, and must so remain indefinitely. During the first centuries of European occupancy of the continent, belief in the derivation of the native tribes from some Old World people in comparatively recent times was very general, and indeed the fallacy has not yet been entirely extinguished. This view was based on the apparently solid foundation of the Mosaic record and the chronology as determined by Usher, and many works have been written in the attempt to determine the particular people from which the American tribes sprang. (See *Popular Fallacies*, and for various references consult Bancroft, Native Races, v, 1886; Winsor, Narrative and Critical History, I, 1884). The results of researches into the prehistoric archæology of the eastern continent during the last century, however, have cleared away the Usherian interpretation of events and established the fact of the great antiquity of man in the world. Later, investigations in America were taken up, and the conclusion was reached that the course of primitive history had been about the same on both continents. Observations that seemed to substantiate this conclusion were soon forthcoming and were readily accepted; but a more critical examination of the testimony shows its shortcomings and tends to hold final determinations in abeyance. It is clear that traces of early man are not so plentiful in America as in Europe, and investigations have proceeded with painful slowness and much halting along the various lines of research. Attempts have been made to establish a chronology of events in various ways, but without definite result. The magnitude of the work accomplished in the building of mounds and other earthworks has been emphasized, the time requisite for the growth and decay upon these works of a succession of forests has been computed (see *Mounds*). The vast accumulations of midden deposits and the fact that the strata composing them seem to indicate a succession of occupancies by tribes of gradually advancing culture, beginning in savagery and ending in well-advanced barbarism, have impressed themselves on chronologists (see *Shell-heaps*). Striking physiographic mutations, such as changes of level and the consequent retreat or advance of the sea and changes in river courses since man began to dwell along their shores, have been carefully considered. Modifications of particular species of mollusks between the time of their first use on the shell-heap sites and the present time, and the development in one or more cases of new varieties, suggest very considerable antiquity. But the highest estimate

of elapsed time based on these evidences does not exceed a few thousand years. Dall, after carefully weighing the evidence collected by himself in Alaska, reached the conclusion that the earliest midden deposits of the Aleutian ids. are probably as much as 3,000 years old. Going beyond this limit, the geological chronology must be appealed to, and we find no criteria by means of which calculations can be made in years until we reach the close of the Glacial epoch, which, according to those who venture to make estimates based on the erosion of river channels, was, in the states that border the St. Lawrence basin, not more than 8,000 or 10,000 years ago (Winchell). Within this period, which in middle North America may properly be designated post-Glacial, there have been reported numerous traces of man so associated with the deposits of that time as to make them measurably valuable in chronological studies; but these evidences come within the province of the geologist rather than of the archæologist, and findings not subjected to critical examination by geologists having special training in the particular field may well be placed in the doubtful category.

Post-Glacial rivers, in cutting their channels through the various deposits to their present level, have in some cases left a succession of flood-plain terraces in which remains of man and his works are embedded. These terraces afford rather imperfect means of subdividing post-Glacial time, but under discriminating observation may be expected to furnish valuable data to the chronologist. The river terraces at Trenton, N.J., for example, formed largely of gravel accumulated at the period when the southern margin of the ice sheet was retreating northward beyond the Delaware valley, have been the subject of careful and prolonged investigation. At the points where traces of man have been reported the section of these deposits shows generally beneath the soil a few feet of superficial sands of uncertain age, passing down rather abruptly into a more or less uniform deposit of coarse gravel that reaches in places a depth of 30 feet or more. On and near the surface are found village sites and other traces of occupancy by the Indian tribes. Beneath the soil, extending throughout the sand layers, stone implements and the refuse of implement-making occur; but the testimony of these finds can have little value in chronology, since the age of the deposits inclosing them remains in doubt. From the Glacial gravels proper there has been recovered a single object to which weight as evidence of human presence during their accumulation is attached; this is a tubular bone, regarded as part of a human femur and said to show glacial striæ and traces of human workmanship, found at a depth of 21 feet. On this object the claim for the Glacial antiquity of man in the Delaware valley and on the Atlantic slope practically rests (Putnam, Mercer, Wright, Abbott, Hrdlicka, Holmes). Other finds E. of the Alleghenies lacking scientific verification furnish no reliable index of time. In a post-Glacial terrace on the S. shore of lake Ontario the remains of a hearth were discovered at a depth of 22 feet by Mr. Tomlinson in digging a well, apparently indicating early aboriginal occupancy of the St. Lawrence basin (Gilbert). From the Glacial or immediately post-Glacial deposits of Ohio a number of articles of human workmanship have been reported: A grooved axe from a well 22 feet beneath the surface, near New London (Claypole); a chipped object of waster type at Newcomerstown, at a depth of 16 feet in Glacial gravels (Wright, Holmes); chipped stones in gravels, one at Madisonville at a depth of 8 feet, and another at Loveland at a depth of 30 feet (Metz, Putnam, Wright, Holmes). At Little Falls, Minn., flood-plain deposits of sand and gravel are found to contain many artificial objects of quartz. This flood plain is believed by some to have been finally abandoned by the Mississippi well back toward the close of the Glacial period in the valley (Brower, Winchell, Upham), but that these finds warrant definite conclusions as to time is seriously questioned by Chamberlin. In a Missouri r. bench near Lansing Kans., portions of a human skeleton were recently found at a depth of 20 feet, but geologists are not agreed as to the age of the formation (see *Lansing Man*). At Clayton, Mo., in a deposit believed to belong to the loess, at a depth of 14 feet, a well-finished grooved axe was found (Peterson). In the Basin Range region between the Rocky mts. and the Sierras, two discoveries that seem to bear on the antiquity of human occupancy have been reported: In a silt deposit in Walker r. valley, Nev., believed to be of Glacial age, an obsidian implement was obtained at a depth of 25 feet (McGee); at Nampa, Idaho, a clay image is reported to have been brought up by a sand pump from a depth of 320 feet in alternating beds of clay and quicksand underlying a lava flow of late Tertiary or early Glacial age (Wright, Emmons; see *Nampa Image*). Questions are raised by a

number of geologists respecting the value of these finds (McGee). The most extraordinary discoveries of human remains in connection with geological formations are those from the auriferous gravels of California (Whitney, Holmes). These finds are numerous and are reported from many localities and from deposits covering a wide range of time. So convincing did the evidence appear to Whitney, state geologist of California from 1860 to 1874, that he accepted without hesitation the conclusion that man had occupied the auriferous gravel region during pre-Glacial time, and other students of the subject still regard the testimony as convincing; but consideration of the extraordinary nature of the conclusions dependent on this evidence should cause even the most sanguine advocate of great human antiquity in America to hesitate (see *Calaveras Man*). Geologists are practically agreed that the gravels from which some at least of the relics of man are said to come are of Tertiary age. These relics represent a polished-stone culture corresponding closely to that of the modern tribes of the Pacific slope. Thus, man in America must have passed through the savage and well into the barbarous stage while the hypothetical earliest representative of the human race in the Old World, *Pithecanthropus erectus* of Dubois, was still running wild in the forests of Java, a half-regenerate Simian. Furthermore, the acceptance of the auriferous-gravel testimony makes it necessary to place the presence of man in America far back toward the beginning of the Tertiary age, a period to be reckoned not in tens but in hundreds of thousands of years. (See Smithson. Rep. for 1899). These and other equally striking considerations suggest the wisdom of formulating conclusions with the utmost caution.

Caves and rock shelters representing various periods and offering dwelling places to the tribes that have come and gone, may reasonably be expected to contain traces of the peoples of all periods of occupancy; but the deposits forming their floors, with few exceptions, have not been very fully examined, and up to the present time have furnished no very tangible evidence of the presence of men beyond the limited period of the American Indian as known to us. The University of California has conducted excavations in a cave in the N. part of the state, and the discovery of bones that appear to have been shaped by human hands, associated with fossil fauna that probably represent early Glacial times, has been reported (Sinclair); but the result is not decisive. The apparent absence or dearth of ancient human remains in the caves of the country furnishes one of the strongest reasons for critically examining all testimony bearing on antiquity about which reasonable doubt can be raised. It is incredible that primitive man should have inhabited a country of caverns for ages without resorting at some period to their hospitable shelter; but research in this field is hardly begun, and evidence of a more conclusive nature may yet be forthcoming.

In view of the extent of the researches carried on in various fields with the object of adducing evidence on which to base a scheme of human chronology in America, decisive results are surprisingly meager, and the finds so far made, reputed to represent a vast period of time stretching forward from the middle Tertiary to the present, are characterized by so many defects of observation and record and so many apparent incongruities, biological, geological, and cultural, that the task of the chronologist is still largely before him.

For archæological investigations and scientific discussion relating to the antiquity of man within the limits of the United States, see Abbott (1) in Proc. Boston Soc. Nat. Hist., XXIII, 1888, (2) in Proc. A. A. A. S., XXXVII, 1888; Allen, Prehist. World, 1885; Bancroft, Native Races, IV, 1882; Becker in Bull. Geol. Soc. Am., II, 1891; Blake in Jour. Geol. VII, no. 7, 1899; Brower, Memoirs, V, 1902; Chamberlin (1) in Jour. Geol., X, no. 7, 1902, (2) in The Dial, 1892; Claypole in Am. Geol., XVIII, 1896; Dall (1) in Proc. Acad. Nat. Sci. Phila., 1899, (2) in Cont. N. Am. Ethnol., I, 1877; Emmons in Proc. Boston Soc. Nat. Hist., XXIV, 1889; Farrand, Basis of Am. Hist., 1904; Foster, Prehist. Races, 1878; Fowke, Archeol. Hist. Ohio, 1902; Gilbert in Am. Anthrop., II, 1889; Haynes in Winsor, Narr. and Crit. Hist. Am., I, 1889; Holmes (1) in Rep. Smithson. Inst. 1899, 1901, (2) ibid. 1902, 1903, (3) in Jour. Geol., I, nos. 1, 2, 1893, (4) in Am. Geol., XI, no. 4, 1893, (5) in Science, Nov. 25, 1892, and Jan. 25, 1893; Hrdlicka (1) in Am. Anthrop., n. s., V, no. 2, 1903, (2) in Bull. Am. Mus. Nat. Hist., XVI, 1902; Kummel in Proc. A. A. A. S., XLVI, 1897; Lapham in Smithson. Cont., VII, 1855; Lewis, ibid., XXIX, 1880; McGee (1) in Am. Anthrop., II, no. 4, 1889; V, no. 4, 1892; VI, no. 1, 1893, (2) in Pop. Sci. Mo., Nov., 1888, (3) in Am. Antiq., XIII, no. 7, 1891; Mercer (1) in Proc. A. A. A. S., XLVI, 1897, (2) in Am. Nat., XXVII, 1893, (3) in Pubs.

Univ. of Pa., VI, 1897; Morse in Proc. A. A. A. S., XXXIII, 1884; Munro, Archæol. and False Antiq., 1905; Nadaillac, Prehist. America, 1884; Peterson in Records of Past, II, pt. 1, 1903; Powell in The Forum, 1890; Putnam (1) in Proc. Boston Soc. Nat. Hist., XXI, 1881–83; XXIII, 1885–88, (2) in Peabody Mus. Reps., IX–XXXVII, 1876–1904, (3) in Proc. A. A. A. S., XLVI, 1897, (4) in Rep. Am. Mus. Nat. Hist. 1899, 1900; Salisbury, (1) in Proc. A. A. A. S., XLVI, 1897, (2) in Science, Dec. 31, 1897; Shaler in Peabody Mus. Rep., II, no. 1, 1877; Sinclair in Pub. Univ. Cal., II, no. 1, 1904; Skertchley in Jour. Anthrop. Inst., XVII, 1888; Squier and Davis, Smithson. Cont., I, 1848; Thomas (1) Hist. N. Am., II, 1904, (2) in 12th Rep. B. A. E., 1894, (3) Introd. Study of N. Am. Arch., 1903; Upham in Science, Aug., 1902; Whitney, Auriferous Gravels of the Sierra Nevada, 1879; Williston in Science, Aug., 1902; Winchell (1) in Am. Geol., Sept., 1902, (2) in Bull. Geol. Soc. Am., XIV, 1903; Wright, (1) Man and the Glacial Period, 1895, (2) Ice Age, 1889, (3) in Pop. Sci. Mo., May, 1893, (4) in Proc. Boston Soc. Nat, Hist., XXIII, 1888, (5) in Rec. of the Past, II, 1903; IV, 1905; Wyman in Mem. Peabody Acad. Sci., I, no. 4, 1875.

The progress of opinion and research relating to the origin, antiquity, and early history of the American tribes is recorded in a vast body of literature fully cited, until within recent years, by Bancroft in Native Races, IV, 1882, and Haynes in Winsor's Narrative and Critical History, I, 1884. (W. H. H.)

Anuenes (*Anuē'nes*). A gens of the Nanaimo.—Boas in 5th Rep. N. W. Tribes, 32, 1889.

Anvils. Primitive workers in metal were dependent on anvil stones in shaping their implements, utensils, and ornaments. Anvils were probably not especially shaped for the purpose, but consisted of boulders or other natural masses of stone, fixed or moveable, selected according to their fitness for the particular purpose for which they were employed. Few of these utensils have been identified, however, and the types most utilized by the tribes are left to conjecture. The worker in stone also sometimes used a solid rock body on which to break and roughly shape masses of flint and other stone. These are found on many sites where stone was quarried and wholly or partially worked into shape, the upper surface showing the marks of rough usage, while fragments of stone left by the workmen are scattered about. (W. H. H.)

Aogitunai (*ᵹAo-gîtʟanā'-i*, 'Masset inlet gituns'). A Masset subdivision residing in the town of Yaku, opposite North id., and deriving their name from Masset inlet, Queen Charlotte ids., British Columbia.—Swanton, Cont. Haida 275, 1905.

Aokeawai (*ᵹAo-qē'awa-i*, 'those born in the inlet'). A division of the Raven clan of the Skittagetan family which received its name from Masset inlet, Queen Charlotte ids., British Columbia, where these people formerly lived. Part of them, at least, were settled for a time at Dadens, whence all finally went to Alaska. There were two subdivisions: Hlingwainaashadai and Taolnaashadai.—Swanton, Cont. Haida, 272, 1905.

Kâo-kē'-owai.—Boas, 12th Rep. N. W. Tribes, 22, 1898. **Kēo Hāadē.**—Harrison in Trans. Roy. Soc. Can., sec. II, 125, 1895.

Aondironon. A branch of the Neutrals whose territory bordered on that of the Huron in W. Ontario. In 1648, owing to an alleged breach of neutrality, the chief town of this tribe was sacked by 300 Iroquois, mainly Seneca, who killed a large number of its inhabitants and carried away many others in captivity.—Jes. Rel. for 1640, 35, 1858.

Ahondihronnons.—Jes. Rel. for 1656, 34, 1858. **Aondironnons.**—Jes. Rel. for 1648, 49, 1858. **Ondironon.**—Ibid., III, index, 1858.

Aostlanlnagai (*ᵹAo ʟan lnagā'i*, 'Masset inlet rear-town people'). A local subdivision of the Raven clan of the Skittagetan family. Masset inlet gave them the separate name.—Swanton, Cont. Haida, 271, 1905.

Stl'EngE lā' nas.—Boas, 12th Rep. N. W. Tribes, 22, 1898.

Aoyakulnagai (*ᵹAo yā' ku lnagā' i*, 'middle town people of Masset inlet'). A branch of the Yakulanas division of the Raven clan of the Skittagetan family, which received the name from Masset inlet, where its town stood.—Swanton, Cont. Haida, 271, 1905.

G'anyakoilnagai.—Boas, 12th Rep. N. W. Tribes, 23, 1898 (probably a misprint for G'auyakoilnagai, its name in the Skidegate dialect). **Ou yākū Ilnigē.**—Harrison in Trans. Roy. Soc. Can., 125, 1895.

Apikaiyiks ('skunks'). A division of the Kainah and of the Piegan.

Ah-pe-ki'.—Morgan, Anc. Soc., 171, 1877 (Kainah). **Ah-pe-ki'-e.**—Ibid., (Piegan). **Ap'-i-kai-yiks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892 (Kainah and

Piegan). **A-pi-kai-'yiks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (Piegan).

Apishamore. A saddle blanket, made of buffalo-calf skins, used on the great prairies (Bartlett, Dict. Americanisms, 15, 1877). An impossible derivation of this word from the French *empêchement* has been suggested. Meaning and form make it evident that the term is a corruption of *apishimon*, which in the Chippewa and closely related dialects of Algonquian signifies 'anything to lie down upon.' (A. F. C.)

Apontigoumy. An Ottawa village, attacked by the Seneca in 1670.—Courcelles (1670) in N. Y. Doc. Col. Hist., IX, 788, 1855.

Appeelatat. A Montagnais village on the S. coast of Labrador.—Stearns, Labrador, 271, 1884.

Aputosikainah ('northern Bloods'). A band of the Kainah division of the Siksika.

Ap-ut'-o-si-kai-nah.—Grinnell, Blackfoot Lodge Tales 209, 1892.

Aqbirsiarbing ('a lookout for whales'). A winter settlement of Nugumiut at cape True, Baffin island.—Boas in 6th Rep. B. A. E., 422, 1888.

Aragaritka. The name given by the Iroquois to the tribes, including the Huron and Tionontati, which they drove out from the peninsula between l. Huron and l. Erie and from lower Michigan.—Iroquois deed (1701) in N. Y. Doc. Col. Hist., IV, 908, 1854.

Araste. An Iroquoian village in 1535 on, or near, St. Lawrence r., below the site of Quebec. —Cartier (1545), Bref Récit, 32, 1863.

Arbaktung. A subdivision of the Akudnirmiut; they winter generally on cape Bisson, Home bay, Baffin island.—Boas in Deutsche Geog. Blätt., VIII, 34, 1885.

Archæology. Archæological researches are applied to the elucidation of three principal departments of inquiry: (1) The history of the race and the sub-races; (2) the history of the separate families, tribes, and inferior social groups; (3) the history of culture in its multifarious forms. Questions of origin and antiquity are necessarily considered in connection with investigations in each of these departments. In the present article all that can be included is a brief review of the salient features of the archæology of northern America.

In no part of America are there remains of man or his works clearly indicatin the presence of peoples distinct from the Indian and the Eskimo, or having culture markedly different in kind and degree from those characterizing the aborigines of historic times. Archæological researches serve to carry the story of the tribes and their culture back indefinitely into the past, although the record furnished by the various classes of remains grows rapidly less legible as we pass beyond the few well-illumined pages of the historic period. It is now known that the sedentary condition prevailed among the aborigines to a much larger extent than has been generally supposed. The more advanced nations of Middle and South America have been practically stationary for long periods, as indicated by the magnitude of their architectural achievements, and even such primitive groups as the Iroquois, Algonquians, and others of northern America have occupied their general historic habitat for unnumbered generations. The prehistoric remains of the various regions thus pertain in large measure to the ancestors of the historic occupants, and the record is thus much more simple than that of prehistoric Europe.

Within the area of the United States Pre-Columbian progress was greatest in two principal regions: (1) The Mississippi valley, including portions of the southern States farther eastward, and (2) the Pueblo country, comprising New Mexico, Arizona, and parts of Colorado, Utah, and Texas. The first-mentioned area is characterized by remains of extensive fixed works, such as mounds and fortifications; the second by its ruined pueblos of stone and adobe. In the remainder of the area, as on the Atlantic and Pacific slopes and in the regions of the Great lakes, the N. Rocky mts., and the Great basin, there is comparatively little save minor moveable relics and kitchen deposits to mark earlier occupancy. The fixed works which occur in the first-mentioned region are very numerous, and are extremely important to the student of native history. In the Mississippi valley and the Southern states these works consist of mounds of diversified shapes, built mainly of earth and devoted to a variety of purposes, such as dwelling, observation, defense, burial, and ceremony. Some of these are of great size, as the Cahokia mound in Illinois, and the Etowah mound in Georgia, which compare well in bulk with the great pyramids of middle America. There are also fortifications and inclosures of extremely varied form and, in many instances, of great extent. These are well illustrated by Ft.

Ancient, Adams co., Ohio, and the earthworks at Newark, Ohio. The animal-shaped mounds, occurring principally in the Ohio and upper Mississippi valleys, are a striking variety of these remains. Well-known examples are the Serpent mound, Adams co., Ohio, and the so-called Elephant mound, Grant co., Wis. The materials used in these structures include earth, clay, sand, and, along the coast, shells. Stone entered into the construction where it was readily available, but rarely as well-built walls or as masonry. These works indicate the former presence in the region of a numerous sedentary population relying mainly on agriculture for subsistence. It is now known, as a result of the more recent archæological investigations, that these people, often called the "Mound-builders," were no other than Indians, and in some cases at least the ancestors of tribes occupying the general region within historic times.

In the Pueblo region the fixed works consist of villages and dwellings of stone, and, in the southern Pueblo area, of adobe. Of unusual interest are the cliff-dwellings, built of stone in rifts and shelters in the cañon walls and along the faces of the table-lands or excavated in friable cliffs. The advanced condition of the earlier occupants of the region is indicated not only by these remains but by the presence of traces of extensive irrigating ditches. A careful study of these various remains, including the skeletal parts, demonstrates the fact that they pertain in large measure to the ancestors of the present occupants of the Pueblo towns and that no antecedent distinct people or culture can be differentiated.

In the districts lying outside of the areas referred to above are encountered occasional burial mounds and earthworks, as well as countless refuse deposits marking occupied sites. The most notable of the latter are the shell mounds of the Atlantic and Pacific shore lines, which offer a rich reward for the labours of the archæologist.

Among fixed works of somewhat wide distribution are the quarries where flint, soapstone, mica, quartzite, obsidian, and other varieties of stone were obtained for the manufacture of implements and utensils. Such are the extensive workings at Flint Ridge, Ohio; Hot Springs, Ark.; and Mill Creek, Ill., the sites being marked by numerous pittings surrounded with the refuse of manufacture. Their lesson is a most instructive one, demonstrating especially the great enterprise and perseverance of the tribes. There are also numerous copper mines in the L. Superior region, marked by excavations of no great depth but of surprising extent, indicating the fulness of the native awakening to the advantages of metal in the arts. (See *Mines and Quarries.*) Caverns formerly occupied by the tribes also contain deposits of refuse, and their walls display numerous examples of pictography. In connection with fixed works may also be mentioned the petroglyphs, or rock inscriptions, found in nearly every part of the country. These give little aid, however, to the study of aboriginal history, since they can not be interpreted, save in rare cases where tradition has kept the significance alive.

Knowledge of native history in Post-Columbian as well as in Pre-Columbian times is greatly enhanced by a study of the minor remains and relics—the implements, utensils, ornaments, ceremonial and diversional objects and appliances—great numbers of which are now preserved in our museums.

A study of the archæological remains contained in the area N. of the Rio Grande as a whole supplements the knowledge gained by investigations among the living tribes in such a way as to enable us not only to prolong the vista of many tribal histories but to outline, tentatively at least, the native general history somewhat as follows: An occupancy of the various regions in very early times by tribes of low culture; a gradual advance in arts and industries, especially in favourable localities, resulting in many cases in fully sedentary habits, an artificial basis of subsistence, and the successful practice of many arts and industries, such as agriculture, architecture, sculpture, pottery, weaving, and metallurgy—accomplishments characterizing a well-advanced stage of barbarism, as defined by Morgan; while in the less favoured regions, comprising perhaps three-fourths of the area of the United States and a larger proportion of the British possessions, the more primitive hunter-fisher stage mainly persisted down to historic times.

Efforts have been made to distinguish definite stages of culture progress in America corresponding to those established in Europe, but there appears to be no very close correspondence. The use of stone was universal among the tribes, and chipped and polished implements appear to have been employed at all periods and by peoples of every stage of culture, although the polishing processes seem to have grown relatively more important with advanc-

ing culture, being capable of producing art works of the higher grades, while flaking processes are not. Some of the more advanced tribes of the S. were making marked headway in the use of metals, but the culture was everywhere essentially that of polished stone.

The antiquity of man in America has been much discussed in recent years, but as yet it is not fully agreed that any great antiquity is established. Geological formations in the United States, reaching well back toward the close of the Glacial period, possibly ten thousand years, are found to include remains of man and his arts; but beyond this time the traces are so meagre and elements of doubt so numerous that conservative students hesitate to accept the evidence as satisfactory.

The literature of the northern archæology is very extensive and can not be cited here save in outline. Worthy of particular mention are publications* by (1) GOVERNMENT DEPARTMENTS: U. S. Interior Dept., Reps. Survey of Territories, with papers by Bessels, Holmes, Jackson; Contributions to N. Am. Ethnology, papers by Dall, Powers, Rau, and others. U. S. War Dept.: Reps. of Surveys, papers by Abbott, Ewbank, Loew, Putnam, Schumacher, Yarrow, and others. Education Department, Toronto, Canada: Reps. of Minister of Education, papers by Boyle, Hunter, Laidlaw, and others. (2) INSTITUTIONS: Smithsonian Institution Annual Reports, Contributions to Knowledge, Miscellaneous Collections, containing articles by Abbott, Dall, Fewkes, Holmes, Jones, Lapham, Rau, Squier and Davis, Whittlesey, Wilson, and others (see published list); National Museum Reports, Proceedings, Bulletins, containing papers by Holmes, Hough, Mason, McGuire, Wilson, and others (see published list); Bureau of American Ethnology Reports, Bulletins, containimg articles by Cushing, Dall, Fewkes, Fowke, Henshaw, Holmes, Mindeleff, Thomas, and others Peabody Museum Reports, Memoirs, Archæol. and Ethnol. Papers, containing articles by Abbott, Putnam, Willoughby, Wyman, and others; American Museum of Natural History, Memoirs, Bulletins, containing articles by Hrdlicka, Smith, and others (see published list); Museum of Arts and Science University of Pennsylvania, Publications, containing articles by Abbott, Culin, Mercer, and others; Field Columbian Museum, Publications, containing papers by Dorsey, Phillips, and others; N. Y. State Museum Reports; University of the State of New York, Bulletins, containing papers by Beauchamp; University of California, Publications, containing papers by Sinclair and others. (3) ACADEMIES, SOCIETIES, AND ASSOCIATIONS: Academy of Natural Sciences of Phila., Journal, with numerous memoirs by Moore; American Ethnological Society, Transactions, with papers by Schoolcraft, Troost, and others; Davenport Academy of Science, Proceedings, with papers by Farquharson, Holmes, and others; American Association for the Advancement of Science, Proceedings, with numerous papers; Archæological Institute of America, Papers, containing articles by Bandelier and others; National History Society of New Brunswick, Bulletins; International Congress of Americanists; Washington Anthropological Society; Wyoming Historical and Geological Society; Ohio Archæological and Historical Society; Canadian Institute; American Antiquarian Society; Boston Society of Natural History. (4) PERIODICALS: American Geologist; American Journal of Science and Art; American Anthropologist; American Antiquarian; The Archeologist; Popular Science Monthly; Science; American Journal of Science; American Naturalist; Journal of Geology. (5) SEPARATE INDIVIDUAL PUBLICATIONS: Abbott, Primitive Industry, 1881; Allen, Prehist. World, 1885; Bancroft, Native Races, 1882; Brower, Memoirs of Explorations, 1898–1903; Clark, Prehist. Remains, 1876; Dellenbaugh, North Americans of Yesterday, 1901; Fewkes, Journal of American Ethnology and Archeology, I-IV, 1891–94; Foster, Prehist. Races, 1878; Fowke, Archeol. Hist. Ohio, 1902; Jones, (1) Monumental Remains of Georgia, 1861, (2) Antiquities of the Southern Indians, 1873; McLean, Mound Builders, 1879; Moorehead, (1) Prehistoric Implements, 1900, (2) Fort Ancient, 1890, (3) Primitive Man in Ohio, 1892; Morgan, League of Iroquois, 1854, 1904; Munro, Archæology and False Antiquities, 1905; Nadaillac, Prehist. Am., 1884; Nordenskiöld, Cliff Dwellers of the Mesa Verde, 1893; Read and Whittlesey in Ohio Centennial Rep., 1877; Schoolcraft, Indian Tribes, vols. I-IV, 1851–57; Short, North Americans of Antiquity, 1880; Starr, First Steps in Human Progress, 1895; Squier, Antiquities of New York and the West, 1851; Terry, Sculp. Anthr. Ape Heads, 1891; Thurston, Antiq. of Tenn., 1897; Warden, Recherches sur les antiquités de l'Amér. Sept.,

*This list is reprinted verbatim from the *Handbook of American Indians* and, therefore, contains many works that do not contain any references to Canadian Indians.

1827. Wilson, Prehistoric Man, 1862; Winsor, Narrative and Critical History of America, I, 1884; Wright, Man and the Glacial Period, 1895. For archæological bibliography of Ontario, Canada, see 9th Archæological Report of Minister of Education, Ontario, 1897. (W. H. H.)

Architecture. The simple constructions of the tribes N. of Mexico, although almost exclusively practical in their purpose, serve to illustrate many of the initial steps in the evolution of architecture; they are hence worthy of careful consideration by the student of culture history. Various branches of the building arts are treated separately under appropriate heads, but as these topics are there considered mainly in their ethnologic aspects, they will here be briefly treated as products of environment and as illustrations of the manner in which beginnings are made and the higher architectural forms are evolved. The kind and character of the buildings in a given district or region depend on a number of conditions, namely: (*a*) The capacity, habits, and characteristics of the people; (*b*) the cultural and especially the social status of the particular peoples; (*c*) the influence of neighbouring cultures; (*d*) the physiography of the district occupied; (*e*) the resources, animal, vegetal, and mineral, and especially the building materials available within the area; (*f*) climate. These in the main are the determining factors in the art development of all peoples in all times, and may be referred to somewhat at length.

(1) In these studies it is necessary that the man himself and especially his mental capacities and characteristics should be considered as essential elements of the environment, since he is not only the product, as is his culture, of present and past environments, but is the primary dynamic factor in all culture development.

(2) The culture status of the people—the particular stage of their religious, social, technical, and æsthetic development—goes far toward determining the character of their buildings. The manner in which social status determines the character of habitations is dwelt on by Morgan (Cont. N. A. Ethnol., IV, 1881), to the apparent exclusion of other criteria. Within the area N. of Mexico the various phases characterizing the culture of numerous tribes and groups of tribes are marked by more or less distinctive habitations. People of the lowest social grade are content with nature's canopies—the sky, the forest, and the overhanging rocks—or construct simple shelters of brush or bark for protection against sun, wind, and rain. Some build lodges of skins and mats, so light that they may be carried from place to place as the food quest or the pressure of foes requires; while others, higher in the scale, construct strong houses of timber or build fortress-like pueblos of hewn stone or adobe. Along with the succession of steps in culture progress there goes progressive differentiation of use. The less advanced tribes have only the dwelling, while the more cultured have, in addition, fortifications, temples, civic structures, tombs, storage houses, observation towers, dams, canals, reservoirs, shelters for domestic animals, and various constructions employed in transportation. Social customs and religion play each a part in the results accomplished, the one acting on the habitation and the other giving rise to a separate and most important branch of the building arts.

(3) The building arts of the tribes N. of Mexico have been little affected by outside influence. In the N. there is only a limited contact with the Siberian tribes, which have little to give; and in the S. nearly a thousand miles separate the tribes of our S. border from the semi-civilized Indians of central Mexico. So slowly did inter-tribal influence act within the area here included, and so fully does environment control culture, that in many cases where the conditions have remained reasonably stable distinct styles of building exist almost side by side, and have so existed from time immemorial.

(4) It is apparent at a glance that the physiographic characters of a country exercise strong influence on aboriginal building arts, and at the same time have much to do with the trend of culture in general and with results finally achieved in civilization. Dwellings on the open plains necessarily differ from those in the mountains, those of a country of forests from those of an arid region, and those of rich alluvial bottoms from those of the land of plateaus and cliffs. Even the characteristics of the particular site impress themselves strongly on the buildings and the building group.

(5) In any area the natural resources have much to do with determining the economic status of the people and, according as they are favourable or unfavourable, foster or discourage progress in the arts. The building materials available to a people exercise a profound influence on the building arts. The presence of

plentiful, easily quarried stone, well adapted to building purposes, permits and encourages rapid development of these arts, while its absence may seriously retard their development and in fact may be accountable for the backward condition of a people not only in this activity but in the whole range of its activities. The highest development is not possible without stone, which alone of the materials available to uncivilized man for building purposes is sufficiently permanent to permit the cumulative growth necessary to the evolution of the higher forms of the art of architecture.

(6) Climate is an element of the highest significance in the history of building. In warm, arid districts shelter is not often a necessity, and a primitive people may have no buildings worthy of the name; but in the far N. carefully constructed dwellings are essential to life. The habitations of an arid region naturally differ from those of a region where moisture prevails.

The conditions thus outlined have operated in the various culture areas N. of the Rio Grande to produce the diversified results observed; and these results may now be passed briefly in review. Among the most clearly defined and characteristic of these environments are (1) the Arctic area, (2) the North Pacific area, (3) the Middle Pacific area, (4) the arid region of the S. W., (5) the Basin range and Rocky Mt. highlands, (6) the Mississippi lowlands and the middle S., (7) the woodlands of the N. and E., and (8) the Gulf coast and Florida. Within some of these the conditions are practically uniform over vast areas, and the results are uniform in proportion, while in others conditions are greatly diversified, numerous more or less distinct styles of house construction having developed almost side by side. As with the larger areas, each inferior division displays results due to the local conditions. It may be observed that of the various conditioning agencies of environment one may dominate in one district and another in another district, but with our present imperfect knowledge of the facts in a majority of cases the full analysis of conditions and effects is not yet possible.

It is not to be expected that the building arts can flourish within the Arctic circle. Along the many thousands of miles of N. shore line agriculture is out of the question. Wood is known only as it drifts from the S. along the icy shores, and save for the presence of oil-producing animals of the sea primitive man could not exist. Snow, ice, stone, bones of animals, and driftwood are the materials available for building, and these are utilized for dwellings and storage places according to the requirements and capacities of the tribes. The house is depressed beneath the surface of the ground, partly, perhaps, better to withstand the cold, and partly, no doubt, because of the lack of necessary timbers to build walls and span the space required above ground. The large winter houses are entered by a long underground passage, the low walls of which are constructed of whale bones, stones, or timbers, while the house has a framework of timbers or whale-ribs covered with earth. The ground-plan and interior arrangement are simple, but well perfected, and remarkably uniform over the vast extent of the Arctic shore line. The snow house is particularly a product of the N. Snow and ice, available for the greater part of the year, are utilized in the construction of dwellings unique on the face of the earth. These are built of blocks of compacted snow held in position, not by utilizing any of the ordinary principles of construction, but by permitting the blocks to crystallize by freezing into a solid dome of ice—so solid that the key block may be omitted for a window or for the passage of smoke without danger to the structure. This house lasts during the winter, and in the summer melts away. The summer houses are mere shelters of driftwood or bones covered with skins. There is no opportunity for æsthetic display in such houses as these, and clever as the Eskimo are in their minor art work, it is not likely that æsthetic effect in their buildings, interior or exterior, ever received serious consideration. The people do not lack in ability and industry, but the environment restricts constructive effort to the barest necessities of existence and effectually blocks the way to higher development. Their place in the culture ladder is by no means at the lowest rung, but it is far from the highest.

The houses of the N. W. coast derive their character largely from the vast forests of yellow cedar, which the enterprising people were strong enough to master and utilize. They are substantial and roomy structures, and indicate on the part of the builders decided ability in planning and remarkable enterprise in execution. They mark the highest achievement of the native tribes in wood construction that has been observed. The genius of this people applied to building with stone in a stone environment might well have placed them among the foremost builders in America. Vast

labour was expended in getting out the huge trunks, in hewing the planks, posts, and beams, in carving the house and totem poles, and in erecting the massive structures. The façade, with its mythological paintings and huge heraldic columns, is distinctly impressive. In early days the fortified towns, described by Vancouver and other pioneer explorers, were striking and important constructions. It is indeed a matter of regret that the genius of such a people should be expended upon a material of which no trace is left, save in museums, after the lapse of a few generations.

The contrast, due to differences in environment, between the buildings of the N. W. coast and those of the Pueblo region is most striking. With greater ability, perhaps, than the Pueblos, the northern peoples laboured under the disadvantage of employing materials that rapidly decay, while with the Pueblos the results of the skill and effort of one generation were supplemented by those of the next, and the cumulative result was the great pueblo. The lot of the Pueblo tribes fell in the midst of a vast region of cliffs and plateaus, where the means of subsistence admitted of the growth of large communities and where the ready-quarried stone, with scarcity of wood, led inevitably to the building of houses of masonry. The defensive motive being present, it directed the genius of the people toward continued and united effort, and the dwelling group became a great stronghold. Cumulative results encouraged cumulative effort; stronger and stronger walls were built, and story grew on story. The art of the stone-mason was mastered, the stones were hewn and laid in diversified courses for effect, door and window openings were accurately and symmetrically framed with cut stone and spanned with lintels of stone and wood, and towers of picturesque outline in picturesque situations, now often in ruins, offer suggestions of the feudal castles of the Old World.

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The primitive habitations of the Pacific slope from the strait of Fuca to the gulf of California afford a most instructive lesson. In the N. the vigorous tribes had risen to the task of utilizing the vast forests, but in the S. the improvident and enervated natives were little short of homeless wanderers. In the N. the roomy communal dwellings of the Columbia valley, described by Lewis and Clark, were found, while to the S. one passes through varied environments where timber and earth, rocks and caves, rushes, bark, grass, and brush in turn played their part in the very primitive house-making achievements of the strangely diversified tribesmen.

In the highlands of the Great Divide and in the vast inland basins of the N. the building arts did not flourish, and houses of bark, grass, reeds, the skins of animals, and rough timbers covered with earth gave only necessary shelter from winter blasts. In the whole expanse of the forest-covered E. the palisaded fortress and the long-house of the Iroquois, in use at the beginning of the historical period, mark the highest limit in the building arts. On the Gulf coast the simple pile dwellings set in the shallow waters were all that the conditions of existence in a mild climate required.

It is probably useless to speculate on what might have been in store for the native builders had they been permitted to continue unmolested throughout the ages. The stone-builders had the most promising outlook, but they were still in the elementary stages of the arts of construction. They had not made the one essential step toward great building—the discovery of the means of covering large spaces without the use of wood. Although they were acquainted with many essential elements of construction, they had devised neither the offset span of stone nor the keystone arch.

In none of these areas had the tribes reached the stage in the building arts where constructive features or architectural details are utilized freely for purposes of embellishment. A people that could carve wood and stone and could decorate pottery and weave baskets of admirable pattern could not mould the unwieldy elements of the building into æsthetic form. But æsthetic suggestions and features did not pass entirely unappreciated. Some of the lower types of structures, such as the grass lodge and the mat house, partaking of textile technique, were characterized by elements of symmetry, grace, and rhythmic repetition of details. The wooden house of the N. W. had massiveness of form and boldness of outline, and the sculptured and painted details lent much æsthetic interest; while in the arid region the stone-builders had introduced a number of features to relieve the monotony of walls and to add to the pleasing effect of the interiors. In these things the native mind certainly took some pleasure, but probably little thought was given to architectural effect as this is known to the more civilized tribes, such as the Maya of Yucatan, who spent a vast amount of time and

energy on the purely decorative features of their stone buildings.

Numerous authors dwell more or less on the buildings of the tribes N. of Mexico, but only the more important publications will here be cited. See Boas, Dorsey, Fewkes, Hoffman, the Mindeleffs, Nelson, Mrs. Stevenson, Thomas, and Turner in various Reports, B. A. E.; Adair, Hist. Amer. Inds., 1775; Bandelier, various reports in Papers Arch. Inst. Am., 1881–92; Beauchamp, Iroquois Trail, 1892; Boas in Rep. Nat. Mus. 1895, 1897; Catlin, N. Am. Inds., 1841, 1866; Dawson in Proc. and Trans. Royal Soc. Can., IX, 1891; De Bry, Collectiones Peregrinationum, 1590–1628; Dellenbaugh, North Americans of Yesterday, 1901; Du Pratz, Hist. Louisiane, III, 1758; Eells in Smithson. Rep. 1887, 1889; Foster, Prehist. Races, 1878; Goddard in Univ. Cal. Pubs., I, no. 1, 1903; Hariot, Narr. First Plant. Virginia, repr. 1893; Hrdlicka in Am. Anthrop., VII, no. 3, 1905; Jackson in Metropol. Mag., XXII, no 3, 1905; Lewis and Clark, Exped. (1804–06), Coues ed., 1893; MacLean Mound Builders, 1879; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Morgan in Cont. N. Am. Ethnol., IV, 1881; Morice in Trans. Can. Inst., IV, 1895; Niblack in Nat. Mus. Rep. 1888, 1890; Nordenskiöld, Cliff Dwellers of the Mesa Verde, 1893; Powers in Cont. N. Am., Ethnol., III, 1877; Schoolcraft, Ind. Tribes, I–IV, 1851–57; Smith, Hist. Va., repr. 1819; Squier, Antiq. N. Y. and West, 1851; Squier and Davis in Smithson. Cont., I, 1848; Starr, First Steps in Human Progress, 1895; Swan in Smithson. Cont., XXI, 1874; Teit in Mem. Am. Mus. Nat. Hist., II, 1900; Thurston, Antiq. of Tenn., 1897. See *Habitations*. (W. H. H.)

Ardnainiq. A mythical people believed by the Central Eskimo to live far to the N. W. of them. The women are supposed to be of ordinary stature. They hunt in kaiaks and provide for their husbands, who are covered with hair and are so tiny that they carry them about in their hoods.—Boas in 6th Rep. B. A. E., 640, 1888.

Arendahronon ('rock people'). One of the four chief tribes of the Huron, having the most easterly situation and claiming to be the first allies of the French, who founded among them the missions of St. Jean Baptiste, St. Joachim, and Ste. Elisabeth. In 1639 they were said to have been residents of the Huron country for about 50 years. In 1649, on the political destruction and expulsion of the Huron tribes by the Iroquois, the inhabitants of St. Jean Baptiste submitted in a body to the Seneca, who adopted them. They constituted the Stone, or Rock, tribe of the Huron. See Jesuit Relation for 1639. 40, 1858. (J. N. B. H.)

Ahrenda.—Shea, Cath. Miss., 182, 1855. **Ahrendahronons.**—Schoolcraft, Ind. Tribes, III, 522, 1853. **Ahrendaronons.**—Jes. Rel. for 1640, 61, 1858. **Arenda.**—Charlevoix, (1635) New France, II, 72, 1872. **Arendacronons.**—Jes. Rel. for 1641, 67, 1858. **Arendaehronons.**—Ibid., 83. **Arendaenhronons.**—Jes. Rel. for 1642, 82, 1858. **Arendarhononons.**—Jes. Rel. for 1635, 24, 1858. **Arendaronnons.**—Jes. Rel. for 1644, 99, 1858. **Arendaronons.**—Jes. Rel. for 1640, 90, 1858. **Arendarrhonons.**—Jes. Rel. for 1637 109, 1858 **Arendoronnon.**—Jes. Rel. for 1636, 123, 1858. **Avendahs.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883 **Enarhonon.**—Sagard, Gr. Voy., I, 79, 1865. **Nation d' Atironta.**—Ibid. **Nation de la Roche.**—Jes. Rel., III, index, 1858. **Nation du Rocher.**—Jes. Rel. for 1657, 23, 1858. **Renarhonon.**—Sagard, Hist. du Can., I, 234, 1865.

Arendaonatia. A Huron village in Ontario about 1640.—Jes. Rel. for 1637, 159, 1858. **Anendaonactia.**—Ibid., 165.

Arente. A Huron village in Ontario about 1640.—Jes. Rel. for 1637, 150, 1858.

Argillite (slate). This material, which is much diversified in character, was in very general use by the tribes N. of Mexico for the manufacture of utensils, implements, and ornaments, and for carvings in general. The typical slates, characterized by their decided foliate structure, were used to some extent for implements; but the more massive varieties, such as the greenish striped slates of the Eastern states, the argillite of New Jersey, Pennsylvania, and the states to the S., and the black slate of the N. W. coast were usually preferred for polished implements and carvings. Argillite was much used by the tribes of the Delaware and Susquehanna valleys, and an ancient quarry of this material, situated at Point Pleasant, Pa., has been described by Mercer. Material from this and other quarries in the Appalachian region was used mainly for flaked implements, including leaf-shaped blades, knives, and arrow and spear heads, and these are widely distributed over the Middle Atlantic states. The fine-grained greenish and striped slates of the Eastern and Middle states and Canada were extensively used in the manufacture of several varieties of objects of somewhat problematic use, including so-called banner-stones, bird-stones, and perforated tablets. It is probable that, like the green agates and jadeites of Mexico, some varieties of this stone had special significance with the

native tribes. The tribes of the N. W. coast employ a fine-grained slate in their very artistic carvings, which the Haida obtain chiefly from deposits on Slate cr., Queen Charlotte ids. This slate has the desirable qualities of being soft and easily carved when freshly quarried, and of growing harder with time. It is black and takes an excellent polish (Niblack).

References to the use of argillite and slate occur in many works relating to ethnologic and archæologic subjects, but are not sufficiently important to be given in full. Worthy of special mention are Abbott, Prim. Industry, 1881; Holmes in 15th Rep. B. A. E., 1897; Mercer in Pubs. Univ. Penn., VI, 1897; Niblack in Rep. Nat. Mus. 1888, 1890; Rau in Smithson. Rep. 1872, 1873; Squier and Davis in Smithson. Cont., I, 1848. (W. H. H.)

Arlagnuk. An Iglulirmiut Eskimo village near Melville pen., on Iglulik id., Franklin, lat. 69° 11′ 33″.—Parry, Second Voy., 355, 1824.

Arliaktung. An Eskimo village of the Akudnirmiut, N. of Home bay, E. Baffin island.—Boas in Deutsch. Geog. Blätt., VIII, 34, 1885.

Armour. Shields and body armour appear to have been in more or less general use among the Indian tribes N. of Mexico. The Eskimo are said not to employ the shield, but it was in use among the tribes of the plains, the S. W., and British Columbia, and occasionally among the Iroquois and other eastern Indians. The Plains Indians made their shields of buffalo hide, covered with buckskin or elk skin; others used basketry (Pueblo), cedar rods (Navaho), osiers or bark (Virginia Indians, Iroquois). With the exception of a sort of oblong armour-shield 4 to 5 ft. long, made of elk hide by the Ntlakyapamuk (Teit in Mem. Am. Mus. Nat. Hist., Anthrop., ser. I, 1900), the Indian shield is circular. The decoration of the shield, the ceremonies connected with its acquisition, its use in ritual, etc., constitute important chapters in the art and religion of the aborigines. The shield ceremony of the Hopi and the heraldry of the shield among the Kiowa have respectively been specially studied by Dr. J. Walter Fewkes and Mr. James Mooney of the Bureau of American Ethnology. Helmets and head defences are found among some of the tribes of the North Pacific coast, and are often ornamented with the crest of the owner. North of Mexico body armour presents at least five types: Rows of overlapping plates of ivory, bone, and, since contact with the whites, iron (Eskimo, Chukchi); twined wooden slats (N. W. coast, Shasta, Iroquois, Virginia Indians); twined wooden rods (Aleut, N. W. coast, Columbia r. tribes, Klamath, Hupa, Iroquois, Powhatan, etc.); bands of skin arranged in telescoping fashion (Chukchi); coats, etc., of hardened hide (Tlingit, Haida, Chinook, Hupa, Shoshoni, Navaho, Pawnee, Mohawk, etc.). The ivory plate armour is believed by Boas to be an imitation of the iron armour of the Chukchi, and the other plate armour may also be of N. E. Asiatic (Japanese) origin. The presence of the buffalo in the Mississippi region, and of the elk, moose, etc., in other parts of the country, had much to do with the nature of armour. The data concerning armour among the Indians are summarized by Hough (Primitive American Armor, Rep. Nat. Mus. 1893, 625–651). One sort of defensive armour did the early English adventurers in Virginia good service on one occasion. At the suggestion of Mosco and the friendly Indians, Capt. John Smith, when fighting a tribe on the Chesapeake, made use of the "Massawomek targets," or shields (Smith, Va., I, 185, 1819; Holmes in 13th Rep. B. A. E., 18, 1896). These the English set "about the forepart of our Boat, like a forecastle, from whence we securely beat back the Salvages from off the plaine without any hurt." And so, protected by "these light Targets (which are made of little small sticks woven betwixt strings of their hempe, but so firmly that no arrow can possibly pierce them)," the English drove back the enemy. In general, it may be said that the shield and lance were used chiefly by the equestrian tribes of the open country, while body armour, with the knife and tomahawk, were more in favor with those of the timber and coast region. (A. F. C.)

Arontaen ('it is a lying log.'—Hewitt). A Huron village situated near Point Cockburn, on the N. shore of Nottawasaga bay, Ontario, in 1636.—Jesuit Relation for 1636, 133, 1858.

Arosaguntacook. A tribe of the Abnaki confederacy, formerly living in Androscoggin co., Me. Their village, which bore the same name, was on Androscoggin r., probably near Lewiston. The various names used indiscriminately for the tribe and the river may be resolved into the forms Ammoscoggin and Arosaguntacook, which have received different interpretations, all seeming to refer to the presence of fish in the stream. The name seems to have been used only for the part of

the river in Androscoggin co. between the falls near Jay and those near Lewiston. The present name was obtained by changing the first part of the word to Andros in compliment to Gov. Andros. The Arosaguntacook lived on the edge of the first English settlements in Maine, and consequently suffered much in the various Indian wars, in which they took a prominent part from 1675 until their removal to Canada. Their town was burned by the English in 1690. As the settlements pushed into the interior the Wawenoc, at the mouth of the river, moved up and joined the Arosaguntacook, and at a later period the combined tribes moved still farther up and joined the Rocameca. These movements led to much confusion in the statements of writers, as the united tribes were commonly known by the name of the leading one, the Arosaguntacook or Androscoggin. These tribes, together with the Pigwacket, removed to St. Francis, Quebec, soon after the defeat of the Pequawket by Lovewell in 1725. Here the Arosaguntacook were still the principal tribe and their dialect (Abnaki) was adopted by all the inhabitants of the village, who were frequently known collectively as Arosaguntacook. (J. M.)

Adgecantehook.—Doc. of 1709 in N. Y. Doc. Col. Hist., v, 86, 1855. **Alsigantégwi.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name for the St. Francis Indians; pl. Alsigantégwiak). **Amarascoggin.**—Stoughton (1695) in N. Y. Doc. Col. Hist., ix, 613, 1855. **Amarascogin.**—La Potherie, Hist. Am., iv, 40, 1753. **Amarescoggin.**—Trumbull, Conn., ii, 77, 1818. **Amariscoggins.**—Schoolcraft, Ind. Tribes, v, 223, 1855. **Amaroscoggen.**—Drake, Bk. Indians, bk. 3, 108, 1848. **Amasagunticook.**—True in N. Y. Hist. Mag., 238, 1864. **Amerascogen.**—Pike (1690) in Drake, Ind. Wars, 152, 1825. **Amerescogin.**—Douglass, Summary, i, 185, 1755. **Ameriscoggins.**—Gallatin in Trans. Am. Antiq. Soc., ii, 32, 1836. **Amerriscoggin.**—Maine Hist. Soc. Coll., iii, 357, 1853. **Amircankanne.**—Vaudreuil (1721) in N. Y. Doc. Col. Hist., ix, 904, 1855. **Amireaneau.**—Doc. of 1693 in N. Y. Doc. Col. Hist., ix, 571, 1855 (misprint). **Ammarascoggin.**—Georgetown treaty (1717) in Maine Hist. Soc. Coll., vi, 261, 1859. **Ammarescoggin.**—Same in N. H. Hist. Soc, Coll., ii, 242, 1827. **Ammascoggen.**—Church (1690) in Mass. Hist. Soc. Coll., 4th s., v, 271, 1861. **Amonoscoggan.**—Drake, Bk. Inds., bk. 3, 104, 1848. **Amonoscoggin.**—Mather, Magnalia (1702) quoted by Drake, Bk. Inds., bk. 3, 150, 1848. **Amoscongen.**—Sagadahoc treaty (1690) in Mass. Hist. Soc. Coll., 3d s., i, 113, 1825. **Amresscoggin.**—Casco conference (1727) in N. H. Hist., Soc. Coll., ii, 261, 1827. **Anasaguntacooks.**—Sullivan in Mass. Hist. Soc. Coll., 1st s., ix, 210, 1804. **Anasaguntakook.**—Drake, Bk. Inds., vi, 1848. **Anasagunticooks.**—Williamson in N. Y. Doc. Col. Hist., ix, 475, 1855. **Anasuguntakook.**—Schoolcraft, Ind. Tribes, iii, 527, 1853. **Androscoggins.**—Sullivan in Mass. Hist. Soc. Coll., 1st s., ix, 210, 1804. **Anmoughcawgen.**—Smith (1629), Virginia, ii, 177, repr. 1819. **Annirkakan.**—La Potherie, Hist. Am., iii, 189, 1753. **Aresaguntacooks.**—Colman (1726) in Mass. Hist. Soc. Coll., 1st s., vi, 115, 1800. **Arisaguntacooks.**—Drake, Bk. Inds., bk. 3, 152, 1848. **Arosagantakuk.**—Keane in Stanford, Compend., 500, 1878. **Arosaguntacook.**—Drake, Trag. Wild., 144, 1841. **Arosaguntakûk.**—Vater, Mithridates, pt. 3, sec. 3, 390, 1816. **Arouseguntecook.**—Douglass, Summary, i, 185, 1755. **Arrasaguntacook.**—Falmouth conf. (1727) in Maine Hist. Soc. Coll., iii, 438, 1853. **Arreaguntecooks.**—Falmouth treaty report (1726), ibid., 386. **Arreguntenocks.**—Penhallow (1726) in N. H. Hist. Soc. Coll., i, 129, 1824. **Arreraguntecook.**—Falmouth treaty report, op. cit. **Arreruguntenocks.**—Niles (*ca.* 1761) in Mass. Hist. Soc. Coll., 4th s., v, 365, 1861. **Arresagontacook.**—Casco conf. (1727) in N. H. Hist. Soc. Coll., ii, 261, 1827. **Arresaguntacooks.**—Falmouth conf. report (1727) in Maine Hist. Soc. Coll., iii, 413, 1853. **Arresaguntecook.**—Falmouth treaty report (1726), ibid., 386–390. **Arreseguntecook.**—Ibid. **Arreseguntoocook.**—Falmouth treaty journal (1749), ibid., iv, 157, 1856. **Arresuguntoocooks.**—Ibid., 155. **Arseguntecokes.**—Document of 1764 in N. Y. Doc. Col. Hist., vii, 641, 1856. **Arsikanteg8.**—French letter (1721) in Mass. Hist. Soc. Coll., 2d s., viii, 262, 1819. **Arunseguntekooks.**—La Tour, map, 1779. **Aruseguntekooks.**—Jefferys, French Dom., pt. 1, map, 1761. **Assaguntikook.**—Record (1755) in Maine Hist. Soc. Coll., vii, 186, 1876. **Ersegontegog.**—Gyles (1726), ibid., iii, 357, 1853. **Massakiga.**—Purchas (1625), ibid., v, 156, 1857.

Arrowheads. The separate tips or points of arrow-shafts. Among the Indian tribes many were made of flint and other varieties of stone, as well as bone, horn, antler, shell, wood, and copper. Copper was much used by such tribes as were able to obtain a supply from the L. Superior region and to some extent by those of British Columbia and Alaska. Iron has largely taken the place of these materials since the coming of the whites. In stone implements of this class the only line of distinction between arrowheads and spearheads is that of size. Very few flint arrowheads are as much as 2 inches long, and these are quite slender; thick or strong ones are much shorter. Solid flesh, being almost as resistant as soft rubber, could not be penetrated by a large projectile unless it were propelled by greater power than can be obtained from a bow without artificial aid which is not at the command of a savage. The shape of the stone arrowhead among the Indian tribes is usually triangular or pointed-oval, though some have very slender blades with expanding base. Many of them are notched. These were set in a slot in the end of the shaft and tied with sinew, rawhide, or cord, which passed through the notches. Those without notches were secured by the cord passing over and under the angle at the base in a figure-8 fashion. It is said that war arrows often had the head loosely attached, so

that it would remain in the wound when the shaft was withdrawn, while the hunting point was firmly secured in order that the arrow might be recovered entire. Glue, gum, and cement were used in some sections for fixing the point or for rendering the fastening more secure. A specimen which has the end rounded or squared instead of flattened is known as a "bunt." As a rule both faces are worked off equally so as to bring the edge opposite the middle plane of the blade, though it is sometimes a little on one side. For the greater part these seem to be redressed ordinary spearheads, knives, or arrowheads whose points have been broken off, though some appear to have been originally made in this form. A few are smooth or polished at the ends, as if used for knives or scrapers; but most of them have no marks of use except occasionally such as would result from being shot or struck against a hard substance. It is probable that their purpose was to stun birds or small game, in order to secure the pelt or plumage free from cuts or blood stain. They are relatively few in number, though widely distributed in area. The Eskimo employ arrowheads of stone of usual forms.

Consult Abbott (1) Prim. Indus., 1881, (2) in Surv. W. 100th Merid., VII, 1879; Beauchamp in Bull. N. Y. State Mus., no. 16, 1897, and no. 50, 1902; Fowke in 13th Rep. B. A. E., 1896; Moorehead, Prehist. Impls., 1900; Morgan, League of the Iroquois, 1904; Nordenskiöld, Cliff Dwellers of Mesa Verde, 1893; Rau in Smithson. Cont., XXII, 1876; Wilson in Rep. Nat. Mus. 1897, 1899; the Reports of the Smithsonian Inst.; the Am. Anthropologist; the Am. Antiquarian; the Archæologist; the Antiquarian. (G. F. W. H. H.)

Arrows, Bows and Quivers. The bow and arrow was the most useful and universal weapon and implement of the chase possessed by the Indians N. of Mexico for striking or piercing distant objects.

ARROWS.—A complete Indian arrow is made up of six parts: Head, shaft, foreshaft, shaftment, feathering, and nock. These differ in material, form, measurement, decoration, and assemblage, according to individuals, locality, and tribe. Arrowheads have three parts: Body, tang, and barbs. There are two kinds of arrowheads, the blunt and the sharp. Blunt heads are for stunning, being top-shaped. The Ute, Paiute, and others tied short sticks crosswise on the end of the shafts of boys' arrows for killing birds. Sharp arrowheads are of two classes, the lanceolate, which can be withdrawn, and the sagittate, intended for holding game or for rankling in the wound. The former are used on hunting, the latter on war or retrieving arrows. In the S. W. a sharpened foreshaft of hard wood serves for the head. Arctic and N. W. coast arrows have heads of ivory, bone, wood, or copper, as well as of stone; elsewhere they are more generally of stone, chipped or polished. Many of the arrowheads from those two areas are either two-pronged, three-pronged, or harpoon-shaped. The head is attached to the shaft or foreshaft by lashing with sinew, by riveting, or with gum. Among the Eskimo the barbed head of bone is stuck loosely into a socket on the shaft, so that this will come out and the head rankle in the wound. The barbs of the ordinary chipped head are usually alike on both sides, but in the long examples from ivory, bone, or wood the barbing is either bilateral or unilateral, one-barbed or many-barbed, alike on the two sides or different. In addition to their use in hunting and in war, arrows are commonly used in games and ceremonies. Among certain Hopi priesthoods arrowheads are tied to bandoliers as ornaments, and among the Zuñi they are frequently attached to fetishes.

Arrowshafts of the simplest kind are reeds, canes, or stems of wood. In the Arctic region they are made of driftwood or are bits of bone lashed together, and are rather short, owing to the scarcity of material. The foreshaft is a piece of ivory, bone, or heavy wood. Among the Eskimo, foreshafts are of bone or ivory on wooden shafts; in California, of hard wood or shafts of pithy or other light wood; from California across the continent to Florida, of hard wood on cane shafts. The shaftments in most arrows are plain; but on the W. coast they are painted with stripes for identification. The Plains Indians and the Jicarillas cut shallow grooves lengthwise down their arrowshafts, called "lightning marks," or "blood grooves," and also are said by Indians to keep the shaft from warping (Fletcher) or to direct the flight. The feathering is an important feature in the Indian arrow, differing in the species of birds, the kind and number of feathers and in their form, length, and manner of setting. As to the number of feathers, arrows are either without feathering, two-feathered, or three-feathered. As to form, feathers are whole, as among most of the Eskimo and some S. W.

tribes, or halved or notched on the edges. In length they vary from the very short feathering on S. W. arrows, with long reed shafts and heavy fore-shafts, to the long feathering on Plains arrows, with their short shafts of hard wood. The feathers are set on the shaftment either flat or radiating; the ends are lashed with sinew, straight or doubled under, and the middles are either free or glued down. In some arrows there is a slight rifling, due perhaps to the twist needed to make a tight fit, though it is not said that this feature is intentional. The nocks of arrows, the part containing the notch for the string, are, in the Arctic, flat; in the S., where reed shafts were employed, cylindrical; and in localities where the shafts were cut, bulbous. Besides its use as a piercing or striking projectile, special forms of the arrow were employed as a toy, in gaming, in divining, in rain-making, in ceremony, in symbolism, and in miniature forms with prayer-sticks. The modulus in arrow-making was each man's arm. The manufacture of arrows was usually attended with much ceremony.

The utmost flight, the certainty of aim, and the piercing power of Indian arrows are not known, and stories about them are greatly exaggerated. The hunter or warrior got as near to his victim as possible. In shooting he drew his right hand to his ear. His bow register scarcely exceeded 60 pounds, yet arrows are said to have gone quite through the body of a buffalo (Wilson in Rep. Nat. Mus. for 1897, 811–988.)

Bows.—The bows of the North Americans are quite as interesting as their arrows. The varied environments quickened the inventive faculty and produced several varieties. They are distinguished by the materials and the parts, which are known as back, belly, wings, grip, nocks, and strings. The varieties are as follows: (1) Self-bow, made of one piece; (2) compound bow, of several pieces of wood, bone, or horn lashed together; (3) sinew-backed bow, a bow of driftwood or other brittle wood, reinforced with cord of sinew wrapped many times about it lengthwise, from wing to wing; (4) sinew-lined bow, a self-bow, the back of which is further strengthened with sinew glued on. In some cases bows were decorated in colours.

The varieties characterizing the culture areas are distinguished as follows:

1. *Arctic.*—Compound bows in the E., very clumsy, owing to scarcity of material; the grip may be of wood, the wings of whale's ribs or bits of wood from whalers. In the W. excellent sinew-backed bows were made on bodies of driftwood. Asiatic influence is apparent in them. (See Boas in 6th Rep. B. A. E., 399–669, 1884; Murdoch in 9th Rep. B. A. E., 133–617, 1887, and Rep. Nat. Mus. for 1884, 307–316.)

2. *Northern Athapascan.* — Long, straight bows of willow or birch, with wooden wrist-guards projecting from the belly.

3. *St. Lawrence and Eastern United States.*—Self-bows of ash, second-growth hickory, osage orange (bois d'arc), oak, or other hard wood.

4. *Gulf States.*—Long bows, rectangular in section, of walnut or other hard wood.

5. *Rocky mts.*—(1) Self-bow of osage orange or other hard wood; (2) a compound bow of several strips of buffalo horn lashed together and strengthened.

6. *North Pacific coast.*—Bows with rounded grip and flat wings, usually made of yew or cedar.

7. *Fraser-Columbia region.*—Similar to No. 6, but with wings much shorter and the nocks curved sharply outward.

8. *Interior basin.*—A long slender stick of rude form; many are strengthened by means of a sinew lining on the back and cross wrappings.

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The bows E. of the Rockies have little distinction of parts, but the W. Eskimo and Pacific slope varieties have flat wings, and the former shows connection with Asia. The nocks are in some tribes alike, but among the Plains Indians the lower nock is cut in at one side only. Bow-strings are of sinew cord tied at one end and looped at the other.

Wrist-guard.—When the bowman's left arm was exposed he wore a wrist-guard of hide or other suitable material to break the blow of the released string. Wrist-guards were also decorated for ceremonial purposes.

Arrow release.—Arrow release is the way of holding the nock and letting loose the arrow in shooting. Morse describes four methods among the tribes N. of Mexico, the first three being Indian: (1) Primary release, in which the nock is held between the thumb and the first joint of the forefinger; (2) secondary release, in which the middle and the ring fingers are laid inside of the string; (3) tertiary release, in which the nock is held between the ends of the forefinger and the middle finger, while the first three fingers are hooked on the string; (4) the Mediterranean method, confined to the Eskimo, whose arrows have a flat nock, in which

the string is drawn with the tips of the first, second, and third fingers, the nock being lightly held between the first and the second fingers. Morse finds that among the North American tribes, the Navaho, Chippewa, Micmac, and Penobscot used the primary release; the Ottawa, Chippewa, and Zuñi the secondary; the Omaha, Arapaho, Cheyenne, Assiniboin, Comanche, Crows, Siksika, and some Navaho, the tertiary.

QUIVERS.—The form of the quiver depended on the size of the bow and arrows; the materials, determined by the region, are skin or wood. Sealskin quivers are used in the Arctic region; beautifully decorated examples of deerskin are common in Canada, also E. of the Rockies and in the Interior basin. On the Pacific coast cedar quivers are employed by the canoe-using tribes, and others make them of skins of the otter, mountain lion, or coyote.

In addition to the works cited under the subject *Arrowheads*, consult Cushing (1) in Proc. A. A. A. S., XLIV, 1896, (2) in Am. Anthrop., VIII, 1895; Culin, Am. Indian Games, 24th Rep. B. A. E., 1905; Mason, N. Am. Bows, Arrows, and Quivers, in Rep. Smithson. Inst. 1893, 1894; Murdoch, Study of Eskimo Bows, Rep. Nat. Mus. 1884, 1885; Morse, Arrow Release, in Bull. Essex Inst., 1885; Arrows and Arrow-makers, in Am. Anthrop., 45–74, 1891; also various Reports of the Bureau of American Ethnology. (O. T. M.)

Artificial Head Deformation. Deformations of the human head have been known since the writings of Herodotus. They are divisible into two main classes, those of pathological and those of mechanical or artificial origin. The latter, with which this article is alone concerned, are again divisible into unintentional and intentional deformations. One or the other of these varieties of mechanical deformation has been found among numerous primitive peoples, as the ancient Avars and Krimeans, some Turkomans, Malays, Africans, etc., as well as among some civilized peoples, as the French and Wends, in different parts of the Old World, and both varieties existed from prehistoric through historic time to the present, among a number of Indian tribes throughout the Western hemisphere. Unintentional mechanical deformations of the head present but one important, widely distributed form, that of occipital compression, which results from prolonged contact of the occiput of the infant with a resistant head support in the cradleboard. Intentional deformations, in all parts of the world and in all periods, present two important forms only. In the first of these, the flat-head form, the forehead is flattened by means of a board or a variety of cushion, while the parietes of the head undergo compensatory expansion. In the second form, known as macrocephalous, conical, Aymara, Toulousian, etc., the pressure of bandages, or of a series of small cushions, applied about the head, passing over the frontal region and under the occiput, produces a more or less conical, truncated, bag-like, or irregular deformity, characterized by low forehead, narrow parietes, often with a depression just behind the frontal bone, and a protruding occiput. All of these forms present numerous individual variations, some of which are sometimes improperly described as separate types of deformation.

Among the Indians N. of Mexico there are numerous tribes in which no head deformation exists and apparently has never existed. Among these are included many of the Athapascan and Californian peoples, all of the Algonquian, Shoshonean (except the Hopi), and Eskimo tribes, and most of the Indians of the great plains. Unintentional occipital compression is observable among nearly all the southwestern tribes, and it once extended over most of the United States (excepting Florida) S. of the range of the tribes above mentioned. It also exists in ancient skulls found in some parts of the N. W. coast.

Both forms of intentional deformation are found in North America. Their geographical distribution is well defined and limited, suggesting a comparatively late introduction from more southerly peoples. The flat-head variety existed in two widely separated foci, one among the Natchez and in a few other localities along the northeast coast of the Gulf of Mexico, and the other on the N. W. coast from S. Oregon as far N, as S. Vancouver id., but chiefly W. of the Cascades, along Columbia R. The Aymara variety existed, and still exists, only on and near the N. W. extremity of Vancouver id.

The motives of intentional deformation among the Indians, so far as known, are the same as those that lead to similar practices elsewhere; the custom has become fixed through long practice, hence is considered one of propriety and duty, and the result is regarded as a mark of distinction and superiority.

The effects of the various deformations on brain function and growth, as well as on the health of the individual, are apparently insig-

nificant. The tribes that practise it show no indication of greater mortality at any age than those among which it does not exist, nor do they show a larger percentage of imbeciles, or of insane or neuropathic individuals. The deformation, once acquired, persists throughout life, the skull and brain compensating for the compression by augmented extension in directions of least resistance. No hereditary effect is perceptible. The custom of head deformation among the Indians, on the whole, is gradually decreasing, and the indications are that in a few generations it will have ceased to exist.

Consult Morton, Crania Americana, 1839; Gosse, Essai sur les déformations artificielles du crâne, 1855; Lunier, Déformations artificielles du crâne, Dict. de Médic. et de Chirurg., x, 1869; Broca, Sur la déformation Toulousaine du crâne, 1872; Lenhossek, Die künstlichen Schädelverbildungen, 1881; Topinard, Élém. d'anthrop. génér., 739, 1885; Bräss, Beiträge z. Kenntniss d. künstlichen Schädelverbildungen, 1887; Porter, Notes on Artificial Deformation of Children, Rep. Nat. Mus., 1889; Bancroft, Native Races, I, 180, 226, et seq., 1874; Hrdlicka, Head deformation among the Klamath, Am. Anthrop, VII, no. 2, 360, 1905; Catlin, North American Indians, I-II, 1841. See *Flatheads*. (A. H.

Arts and Industries. The arts and industries of the North American aborigines, including all artificial methods of making things or of doing work, were numerous and diversified, since they were not limited in purpose to the material conditions of life; a technic was developed to gratify the æsthetic sense, and art was ancillary to social and ceremonial institutions and was employed in inscribing speech on hide, bark, or stone, in records of tribal lore, and in the service of religion. Many activities too, existed, not so much in the service of these for their own sake as for others. After the coming of the whites, arts and industries in places were greatly improved, multiplied in number, and rendered more complex by the introduction of metallurgy, domestic animals, mechanical devices, and more efficient engineering. Great difficulties embarrass the student in deciding whether some of the early crude inventions were aboriginal or introduced.

The arts and industries of the Indians were called forth and developed for utilizing the mineral, vegetal, and animal products of nature and they were modified by the environmental wants and resources of every place. Gravity, buoyancy, and elasticity were employed mechanically. and the production of fire with the drill and by percussion was also practised. The preservation of fire and its utilization in many ways were also known. Dogs were made beasts of burden and of traction, but neither beast nor wind nor water turned a wheel N. of Mexico in Pre-Columbian times. The savages were just on the borders of machinery, having the reciprocating two-hand drill, the bow and strap drills, and the continuous-motion spindle.

Industrial activities were of five kinds: (1) Going to nature for her bounty, the primary or exploiting arts and industries; (2) working up materials for use, the secondary or intermediary arts and industries, called also shaping arts or manufactures; (3) transporting or travelling devices; (4) the mechanism of exchange; (5) the using up or enjoyment of finished products, the ultimate arts and industries, or consumption. The products of one art or industry were often the material or apparatus of another, and many tools could be employed in more than one; for example, the flint arrowhead or blade could be used for both killing and skinning a buffalo. Some arts or industries were practised by men, some by women, others by both sexes. They had their seasons and their etiquette, their ceremonies and their tabus.

Stone craft.—This embraces all the operations, tools, and apparatus employed in gathering and quarrying minerals and working them into paints, tools, implements, and utensils, or into ornaments and sculptures, from the rudest to such as exhibit the best expressions in fine art. Another branch is the gathering of stone for building.

Water industry.—This includes activities and inventions concerned in finding, carrying, storing, and heating water, and in irrigation, also, far more important than any of these, the making of vessels for plying on the water, which was the mother of many arts. The absence of the larger beasts of burden and the accommodating waterways together stimulated the perfecting of various boats to suit particular regions.

Earth work.—To this belong gathering, carrying, and using the soil for construction purposes, excavating cellars, building sod and snow houses, and digging ditches. The Arctic permanent houses were made of earth and sod, the temporary ones of snow cut in blocks,

which were laid in spiral courses to form low domes. The Eskimo were especially ingenious in solving the mechanical problems presented by their environment of ice. The St. Lawrence Atlantic, and Canadian tribes undertook no earth-building that required skill; but those of the Mississippi valley, the Gulf states, and the far S. W., in their mounds and earthworks developed engineering and co-öperative ability of no mean order. In some cases millions of cubic feet of earth were built up into geometric forms, the material often having been borne long distances by men and women. The tribes of the Pacific coast lived in partly subterranean houses. The Pueblo tribes were skilful in laying out and digging irrigating ditches and in the builder's art, erecting houses and walls of stones, pisé, or adobe. Some remains of stone structures show much taste in arrangement.

Ceramic art.—This industry includes all operations in plastic materials. The Arctic tribes in the extreme W., which lack proper stone, kneaded with their fingers lumps of clay mixed with blood and hair into rude lamps and cooking vessels, but in the zone of intense cold besides the ruder form there was no pottery. The tribes of Canada and of the N. tier of states W. of l. Superior and those of the Pacific slope worked little in clay; but the Indians of the Atlantic slope, of the Mississippi valley, and especially of the S. W. knew how to gather and mix clay and form it into pottery, much of which has great artistic merit. This industry was quite generally woman's work, and each region shows separate types of form and decoration.

Metal craft.—This included mining, grinding of ores and paint, rubbing, cold-hammering, engraving, embossing, and overlaying with plates. The metals were copper, hematite and meteoric iron, lead in the form of galena, and nugget gold and mica. No smelting was done.

Wood craft.—Here belongs the felling of trees with stone axes and fire. The softest woods, such as pine, cedar, poplar, and cypress, were chosen for canoes, house frames, totem poles, and other large objects. The stems of smaller trees were used also for many purposes. Driftwood was wrought into bows by the Eskimo. As there were no saws, trunks were split and hewn into single planks on the N. Pacific coast. Immense communal dwellings of cedar were there erected, the timbers being moved by rude mechanical appliances and set in place with ropes and skids. The carving on house posts, totem poles, and household furniture was often admirable. In the S. W. underground stems were carved into objects of use and ceremony.

Root craft.—Practised for food, basketry, textiles, dyes, fish-poisoning, medicine, etc. Serving the purposes of wood, the roots of plants developed a number of special arts and industries.

Fibre craft.—Far more important than roots for textile purposes, the stems, leaves, and inner and outer bark of plants and the tissues of animals, having each its special qualities, engendered a whole series of arts. Some of these materials were used for siding and roofing houses; others yielded shredded fibre, yarn, string, and rope; and some were employed in furniture, clothing, food receptacles, and utensils. Cotton was extensively cultivated in the S. W.

Seed craft.—The harvesting of berries, acorns and other nuts, and grain and other seeds developed primitive methods of gathering, carrying, milling, storing, cooking, and serving, with innumerable observances of days and seasons, and multifarious ceremony and lore.

Not content with merely taking from the hand of nature, the Indians were primitive agriculturists. In gathering roots they first unconsciously stirred the soil and stimulated better growth. They planted gourds in favoured places, and returned in autumn to harvest the crops. Maize was regularly planted on ground cleared with the help of fire and was cultivated with sharpened sticks and hoes of bone, shell, and stone. Tobacco was cultivated by many tribes, some of which planted nothing else.

Animal industries.—Arts and industries depending on the animal kingdom include primarily hunting, fishing, trapping, and domestication. (See *Hunting.*) The secondary arts involve cooking and otherwise preparing food; the butchering and skinning of animals, skin-dressing in all its forms; cutting garments, tents, boats, and hundreds of smaller articles and sewing them with sinew and other thread; working claws, horn, bone, teeth, and shell into things of use, ornaments, and money; and work in feathers, quills, and hair. These industries went far beyond the daily routine and drudgery connected with dress, costume, receptacles, and apparatus of travel and transportation. Pictographs were drawn on specially prepared hides; drums and other musical instruments were made of skins and membranes; for gorgeous head-dresses and robes of ceremony the rarest and finest products of ani-

mals were requisite; embroiderers everywhere most skilfully used quills and feathers, and sometimes grass and roots.

Evolution of arts.—Much was gathered from nature for immediate use or consumption, but the North Americans were skilful in secondary arts, becoming manufacturers when nature did not supply their demands. They built a different kind of house in each environment—in one place snow domes and underground dwellings, in another houses of puncheons hewn from the giant cedar, and in other regions conical tents made of hides of animals, pole arbours covered with matting or with cane, and houses of sods or grass laid on a framework of logs. The invention of house furniture and utensils, such as cooking vessels of stone, pottery, or vegetal material, vessels of clay, basketry, worked bark or hide for serving food, and bedding, developed the tanner, the seamstress, the potter, the wood-worker, the painter, the dyer, and the stone-cutter. The need of clothing the body also offered employment to some of these and gave rise to other industries. The methods of preparing food were baking in pits, roasting, and boiling; little invention was necessary therein, but utensils and apparatus for getting and transporting food materials had to be devised. These demands developed the canoe-maker and the sled-builder, the fabricator of weapons, the stone-worker, the wood-worker, the carvers of bone and ivory, the skilful basket-maker, the weaver, the netter, and the makers of rope and babiche. These arts were not finely specialized; one person would be skilful in several. The workshop was under the open sky, and the patterns of the industrial workers were carried in their minds.

The arts and industries associated with the use and consumption of industrial products were not specially differentiated. Tools, utensils, and implements were worn out in the using. There was also some going about, traffic, and luxury, and these developed demands for higher grades of industry. The Eskimo had fur suits that they would not wear in hunting; all the deer-chasing tribes had their gala dress for festal occasions, ceremony, and worship, upon which much time and skill were expended; the southern and western tribes wove marvellously fine and elegant robes of hemp, goat's hair, rabbit skin in strips, and skins of birds. The artisans of both sexes were instinct with the æsthetic impulse; in one region they were devoted to quill-work, those of the next area to carving wood and slate; the ones living across the mountains produced whole costumes adorned with beadwork; the tribes of the central area erected elaborate earthworks; workers on the Pacific coast made matchless basketry; those of the S. W. modelled and decorated pottery in an endless variety of shapes and colored designs. The Indians N. of Mexico were generally well advanced in the simpler handicrafts, but had nowhere attempted massive stone architecture.

Consult the Annual Reports and Bulletins of the Bureau of American Ethnology, which are replete with information regarding Indian arts and industries. See also Bancroft, Native Races, I-V, 1886; Boas in Bull. Am. Mus. Nat. Hist., XV, 1901; Dellenbaugh, North Americans of Yesterday, 1901; Goddard, Life and Culture of the Hupa, 1903; Hoffman in Nat. Mus. Rep. 1895, 739, 1897; Holmes (1) in Smithson. Rep. 1901, 501, 1903; (2) in Am. Anthrop., III, 684, 1901; Hough (1) in Nat. Mus. Rep. 1888, 531, 1890; (2) ibid., 1889, 395, 1891; McGuire, ibid., 1894, 623, 1896; Mason, (1) ibid., 1889; 553, 1891, (2) ibid., 1890, 411, 1891; (3) ibid., 1894, 237, 1896; (4) ibid., 1897, 725, 1901; (5) ibid., 1902, 171, 1904; (6) in Am. Anthrop., I, 45, 1899; Moore, McGuire, Willoughby, Moorehead, et al., ibid., V, 27, 1903; Niblack in Nat. Mus. Rep. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Rau (1) in Smithson. Rep. 1863; (2) in Smithson. Cont. Knowl., XXV, 1885; Willoughby in Am. Anthrop., VII, nos. 3, 4, 1905; Wilson in Nat. Mus. Rep. 1897, 1899; Schoolcraft, Indian Tribes, I-VI, 1851-57; also the Memoirs and Bulletins of the American Museum of Natural History, and the Memoirs and Papers of the Peabody Museum. See also the articles on the subjects of the various individual arts and industries and the works thereunder cited. (O. T. M.)

Aseik (*Asē'ĭx*). One of the three Bellacoola towns of the Talio division at the head of South Bentinck arm, British Columbia.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.
A'sēq.—Boas in 7th Rep. N. W. Tribes, 3, 1891.

Asenane (*Asɛ'nanē*). A former Bellacoola town on Bellacoola r. British Columbia.—Boas in 7th Rep. N. W. Tribes, 3, 1891.

Ashkanena ('Blackfoot lodges'). A band of the Crows.
Ash-kane'-na.—Morgan, Anc. Soc., 159, 1877

Ashnola. A body of Okinagan in s. w. British Columbia; pop. 37 in 1911.—Can. Ind. Aff. for 1901, pt. I, 245.

Asilao. A Helatl town on lower Fraser r., above Yale, British Columbia.

Asilā'o.—Boas in Rep. Brit. A. A. S., 454, 1894

Aspenquid. An Abnaki of Agamenticus, Me., forming a curious figure in New England tradition. He is said to have been born toward the end of the 16th century and converted to Christianity, to have preached it to the Indians, travelled much, and died among his own people at the age of about 100 years. Up to 1775–76 Aspenquid's day was celebrated in Halifax, Nova Scotia, by a clam dinner. He is said to be buried on the slope of Mt. Agamenticus, where he is reported to have appeared in 1682. He is thought by some to be identical with Passaconaway. In Drake's New England Legends there is a poem, "St. Aspenquid," by John Albee. See Am. Notes and Queries, II, 1889. (A. F. C.)

Assabaoch. A band, probably of the Assiniboin or Chippewa, in the vicinity of Rainy lake, Ontario, in 1874; pop. 152.—Can. Ind. Rep., 85, 1875.

Assacumbuit. An Abnaki ("Tarratine") chief who appeared in history about 1696. He was a faithful adherent of the French and rendered important aid to Iberville and Montigny in the reduction of Ft. St. John, N.B., Nov. 30, 1696. With two other chiefs and a few French soldiers Assacumbuit attacked the fort at Casco, Me., in 1703, then defended by Capt. March, which was saved by the timely arrival of an English vessel. He assisted the French in 1704-5 in their attempt to drive out the English who had established themselves in Newfoundland, and in 1706 visited France, where he became known to Charlevoix and was received by Louis XIV, who knighted him and presented him an elegant sword, after boasting that he had slain with his own hand 140 of the King's enemies in New England (Penhallow, Ind. Wars, I, 40, 1824). Assacumbuit returned from France in 1707 and in the following year was present with the French in their attack on Haverhill, Mass. From that time until his death in 1727 nothing further in regard to him is recorded. He is sometimes mentioned under the name Nescambioüit, and in one instance as Old Escambuit. (C. T.)

Assapan. A dictionary name for the flying squirrel (*Sciuropterus volucella*), spelt also *assaphan*, evidently cognate with Chippewa *ă'sipăn*, Sauk and Fox *ă'sepàn*^{a}, 'raccoon.' (A. F. C. W. J.)

Assegun (probably from Chippewa *ŭ'shigŭn* 'black bass.'—W. J.). A traditional tribe said to have occupied the region about Mackinaw and Sault Ste. Marie on the first coming of the Ottawa and Chippewa, and to have been driven by them southward through lower Michigan. They are said, and apparently correctly, to have been either connected with th Mascoutin or identical with that tribe, and to have made the bone deposits in N. Michigan. See *Mascoutin*. (J. M.)

Asseguns.—Schoolcraft, Ind. Tribes, VI, 202–4, 1857. **Assigunaick.**—Brinton, Lenape Legend, 228, 1885. **Assigunaigs.**—Schoolcraft, op. cit., I, 191, 1851. **Bone Indians.**—Ibid., 307.

Assiniboin (Chippewa *ŭ'sin*^{i} 'stone,' *ŭ'pwäw*^{a} 'he cooks by roasting': 'one who cooks by the use of stones.'—W. J.). A large Siouan tribe, originally constituting a part of the Yanktonai. Their separation from the parent stem, to judge by the slight dialectal difference in the language, could not have greatly preceded the appearance of the whites, but it must have taken place before 1640, as the Jesuit Relation for that year mentions the Assiniboin as distinct. The Relation of 1658 places them in the vicinity of L. Alimibeg, between L. Superior and Hudson bay. On Jefferys' map of 1762 this name is applied to L. Nipigon, and on De l'Isle's map of 1703 to Rainy lake. From a tradition found in the widely scattered bodies of the tribe and heard by the first Europeans who visited the Dakota, the Assiniboin appear to have separated from their ancestral stem while the latter resided somewhere in the region about the headwaters of the Mississippi, whence they moved northward and joined the Cree. It is probable that they first settled about Lake o the Woods, then drifted northwestward to the region about L. Winnipeg, where they were living as early as 1670, and were thus located on Lahontan's map of 1691. Chauvignerie (1736) places them in the same region. Dobbs (Hudson Bay, 1744) located one division of the Assiniboin some distance N. w. of L. Winnipeg and the other immediately w. of an unidentified lake placed N. of L. Winnipeg. These divisions he distinguishes as Assiniboin of the Meadows and Assiniboin of the Woods. In 1775 Henry found the tribe scattered along Saskatchewan and Assiniboine rs., from the forest limit well up to the headwaters of the former, and this region, between

the Sioux on the s. and the Siksika on the w., was the country over which they continued to range until gathered on reservations. Hayden (Ethnog. and Philol. Mo. Val., 1862) limits their range at that time as follows: "The Northern Assiniboins roam over the country from the w. banks of the Saskatchewan and Assiniboine rs., in a w. direction to the Wood mt., N. and w. amongst some of the small outliers of the Rocky mts. E. of the Missouri, and on the banks of the small lakes frequently met with on the plains in that district. They consist of 250 or 300 lodges. The remainder of the tribe, now [1856] reduced to 250 lodges, occupy the district defined as follows: Commencing at the mouth of the White Earth r. on the E., extending up that river to and as far beyond its source as the Grand coulée and the head of Souris river, thence N. W. along the Missouri côteau, or divide, as far as the beginning of the Cypress mts., on the N. fork of Milk r., down that river to its junction with the Missouri, thence down the Missouri to White Earth r., the starting point. Until the year 1838 the tribe still numbered from 1,000 to 1,200 lodges, trading on the Missouri, when the smallpox reduced them to less than 400 lodges. They were also surrounded by large and hostile tribes, who continually made war upon them, and in this way their number was diminished, though at the present time they are slowly on the increase."

From the time they separated from the parent stem and joined the Cree until brought under control of the whites, they were almost constantly at war with the Dakota. As they have lived since the appearance of the whites in the N. W. almost wholly on the plains, without permanent villages, moving from place to place in search of food, their history has been one of conflict with surrounding tribes.

Physically the Assiniboin do not differ materially from the other Sioux. The men dress their hair in various forms; it is seldom cut, but as it grows is twisted into small locks or tails, and frequently false hair is added to lengthen the twist. It sometimes reaches the ground, but is generally wound in a coil on top of the head. Their dress, tents, and customs generally are similar to those of the Plains Cree, but they observe more decorum in camp and are more cleanly, and their hospitality is noted by most traders who have visited them. Polygamy is common. While the buffalo abounded their principal occupation consisted in making pemmican, which they bartered to the whites for liquor, tobacco, powder, balls, knives, etc. Dogs are said to have been sacrificed to their deities. According to Alexander Henry, if death happened in winter at a distance from the burial ground of the family, the body was carried along during their journeying and placed on a scaffold, out of reach of dogs and beasts of prey, at their stopping places. Arrived at the burial place, the corpse was deposited in a sitting posture in a circular grave about 5 feet deep, lined with bark or skins; it was then covered with bark, over which logs were placed, and these in turn were covered with earth.

The names of their bands or divisions, as given by different writers, vary considerably, owing to the loose organization and wandering habit of the tribe. Lewis and Clark mention as divisions in 1805: (1) Menatopa (Otaopabinè of Maximilian), Gens de Feuilles [for *filles*] (Itscheabinè), Big Devils (Watopachnato), Oseegah, and another the name of which is not stated. The whole people were divided into the northern and southern and into the forest and prairie bands. Maximilian (Trav., 194, 1843) names their gentes as follows: (1) Itscheabinè (gens des filles); (2) Jatonabinè (gens des roches); (3) Otopachgnato (gens du large); (4) Otaopabinè (gens des canots); (5) Tschantoga (gens des bois); (6) Watopachnato (gens de l'age); (7) Tanintauei (gens des osayes); (8) Chabin (gens des montagnes). A band mentioned by Hayden (op. cit., 387), the Minishinakato, has not been identified with any named by Maximilian. Henry (Jour., II, 522–523, 1897) enumerated 11 bands in 1808, of which the Red River, Rabbit, Eagle Hills, Saskatchewan, Foot, and Swampy Ground Assiniboin, and Those-who-have-water-for-themselves-only can not be positively identified. This last may be Hayden's Minishinakato. Other divisions mentioned, chiefly geographical, are: Assiniboin of the Meadows, Turtle Mountain Sioux, Wawaseeasson, and Assabaoch (?). The only Assiniboin village mentioned in print is Pasquayah.

Porter (1829) estimated the Assiniboin population at 8,000; Drake at 10,000 before the smallpox epidemic of 1836, during which 4,000 of them perished. Gallatin (1836) placed the number at 6,000; the U.S. Indian Report of 1843, at 7,000. In 1890 they numbered 3,008; in 1904, 2,600.

The Assiniboin now (1904) living in the United States are in Montana, 699 under Ft. Belknap agency and 535 under Ft. Peck agency;

total, 1,234. In Canada there were in 1911 the Mosquito and Bears' Head and Lean Man's bands at Battleford agency, 94; Joseph's band of 143 and Paul's of 142 at Edmonton agency; Carry-the-Kettle band under Assiniboine agency, 210; Pheasant Rump's band, originally 69, and Ocean Man's, 68 in number, were united with White Bear's band of Cree and Chippewa in 1901; and the bands on Stony res., Alberta, 665; total, 1,393. See Powell in 7th Rep. B. A. E., 111, 1891; McGee, Siouan Indians, 15th Rep. B. A. E., 157, 1897; Dorsey, Siouan Sociology, ibid., 213; Hayden, Ethnog. and Philol. Mo. Val., 1862.

(J. M. C. T.)

Apinulboines.—Lloyd in Jour. Anthrop. Inst., v, 246, 1876 (misprint). **Arsenipoitis.**—Barcia, Ensayo, 238, 1723. **Arsenipoits.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Asinbois.**—Trumbull, Ind. Wars, 185, 1851. **Asiniboels.**—Anville, Am. Sept. map, 1756. **Asiniboines.**—Morgan in N. Am. Rev., 44, Jan., 1870. **Asi'-ni-bwa".**—Am. Natur., 829, Oct., 1882 (wrongly given as Dorsey's spelling). **Asinibwanak.**—Cuoq, Lex. de la Langue Algonquine, 77, 1886. **A-si-ni-poi'-tuk.**—Hayden, Ethnog. and Philol., 381, 1862 (Cree and Chippewa name). **Asinipovales.**—Barcia, Ensayo, 176, 1723. **As-ne-boines.**—Bonner, Life of Beckwourth, 158, 1856. **Asseenaboine.**—Franklin, Journ. Polar Sea, 168, 1824. **Asseeneepoytuck.**—Ibid., 55 (Cree name). **Asselibois.**—Doc. of 1683 in N. Y. Doc. Col. Hist., IX, 798, 1855. **Assenepoils.**—Hennepin, New Discov., map, 1698. **Asseniboines.**—Perrin, Voy. dans les Louisianes, 263, 1805. **Asseniboualak.**—Du Lhut (1678) in Margry, Déc., VI, 21, 1886. **Assenipoëls.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1055, 1855. **Assenipoils.**—Hennepin, New Discov., map, 1698. **Assenipoualacs.**—Hennepin quoted by Shea, Disc., 131 1852 (trans. 'stone warriors'). **Assenipoualak.**—Shea, ibid., note. **Assenipouals.**—Radout (1710) in Margry, Déc., VI, 14, 1886. **Assenipouel.**—Ibid., 11. **Assenipoulacs.**—Hennepin misquoted by Neill, Hist. Minn., 134, 1858. **Assenipoulaes.**—Hennepin (1680) in French, Hist. Coll. La., I, 212, 1846. **Assenipoulaks.**—Du Lhut (1678) in Margry, Déc., VI, 22, 1886. **Assenipouvals.**—Coxe, Carolana, 43, 1741. **Assenipovals.**—Alcedo, Dict. Geog., IV, 557, 1788. **Assenniboins.**—Schoolcraft, Trav., 245, 1821. **Assenpoels.**—N. Y. Doc. Col. Hist., index, 289, 1861. **Assilibouels.**—Iberville, (1702) in Margry, Déc., IV, 600, 1880. **Assimpouals.**—Lahontan, New Voy., I, 231, 1703. **Assinaboes.**—Smith, Bouquet's Exped., 69, 1766. **Assinaboil.**—Boudinot, Star in the West, 125, 1816. **Assinaboine.**—Ind. Aff. Rep., 498, 1839. **Assinaboins.**—Ibid., 297, 1835. **Assinabwoines.**—Schoolcraft,, Ind. Tribes, V, 99, 1855. **Assineboes.**—Hutchins (1765), ibid., III, 556, 1853. **Assineboin.**—Brackenridge, Views of La., 79, 1815. **Assineboines.**—Richardson, Arct. Expld., I, map, 1851. **Assinebwannuk.**—Jones, Ojebway Inds., 178, 1861. **Assinepoel.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Assinepoils.**—Hayden, Ethnog. and Philol. Mo. Valley, 380, 1862. **Assinepoins.**—Ramsey in Ind. Aff. Rep. 1849, 70, 1850. **Assinepotuc.**—Balbi, Atlas Ethnog., 55, 1826. **Assinepoualaos.**—Coxe, Carolana, 43, 1741. **Assiniboelle.**—Beauharnois and Hocquart (1731) in Margry, Déc., VI, 568, 1886. **Assiniboels.**—Frontenac (1695), ibid., V. 63, 1883. **Assiniboesi.**—Capellini, Ricordi, 185, 1867. **Assiniboile.**—Vaudreuil and Bégon (1716) in Margry, Déc., VI, 496, 1886. **Assiniboils.**—Carver, Travels, map, 1778. **Assiniboines.**—West, Jour., 86, 1824, **Assiniboins.**—Gass, Jour., 69, 1807. **Assinibois.**—Denonville (1685) in N.Y. Doc. Col. Hist., IX, 286, 1855. **Assiniboleses.**—Alcedo, Dic. Geog., I, 165, 1786. **Assiniboualas.**—Perrot in Minn. Hist. Coll., II, pt. 2, 24, 1864. **Assiniboüane.**—Pachot (1722) in Margry, Déc., VI, 517, 1886. **Assinibouels.**—Vaudreuil (1720), ibid., 510. **Assinibouets.**—Du Chesneau (1681) in N. Y. Doc Col. Hist., IX, 153, 1855. **Assiniboüiles.**—Perrot, Mém., 91, 1864. **Assinib'wans.**—Ramsey in Ind. Aff. Rep., 1849, 77, 1850. **Assinipoals.**—Proc. verb. (1671) in Margry, Déc., I, 97, 1876. **Assinipoels.**—Du Lhut (1678), ibid., VI, 19, 1886. **Assinipoile.**—Vaudreuil and Bégon (1716), ibid., 500. **Assinipoileu.**—Balbi, Atlas Ethnog., 55, 1826. **Assinipoils.**—Le Sueur (1700) in Margry, Déc., VI, 82, 1886. **Assiniponiels.**—Gallatin in Trans. Am. Antiq. Soc., II, 123, 1836. **Assinipotuc.**—Keane in Stanford, Compend., 501, 1878. **Assinipoual.**—Lahontan, New Voy., I, 207, 1703. **Assinipoüalac.**—Jes. Rel., 1667, III, 23, 1858. **Assinipoualaks.**—Ibid., 21, 1658. **Assinipoüars.**—Ibid., 1670, 92. **Assiniboulac.**—Du Lhut (1684) in Margry, Déc., VI, 51, 1886. **Assinipour.**—Le Jeune in Jes. Rel., 1640, III, 35, 1858. **Assinipovals.**—Harris, Coll. Voy. and Trav., II, map, 1705. **Assini-poytuk.**—Richardson, Arct. Exped., 51, 1851. **Assinipwanak.**—Gatschet, MS., B. A. E. (Chippewa name). **Assinnaboin.**—Drake, Bk. Inds., VI, 1848. **Assinnaboines.**—Ibid. **Assinneboin.**—Tanner, Nar. 50, 1830. **Assinnee-Poetuc.**—Me. Hist. Soc. Coll., VI, 270, 1859. **Assinnibains.**—Lewis and Clark, Disc., 23, 1806. **Assiniboan.**—Coues, Lewis and Clark Exped., I, 193, note, 1893 (Chippewa name). **Assinniboine.**—Hind, Labr. Pen., II, 148, 1863. **Assinniboine Sioux.**—Can. Ind. Rep., 77, 1880. **Assinniboins.**—Lewis and Clark, Disc., 30, 1806. **Assinopoils.**—La Harpe (1700) in French, Hist. Coll. La., III, 27, 1851. **Assinpouele.**—Anon. Carte de l'Am. Sépt., Paris, n. d. **Assinpoulac.**—Bowles, map of Am., after 1750. **Assinpouls.**—Lahontan, quoted by Ramsey in Ind. Aff. Rep., 72, 1849. **Ausinabwaun.**—Parker, Minn. Handb., 13, 1857. **Chiripinons.**—Perrot (1721) in Minn. Hist. Soc. Coll., II, pt. 2, 24, 1864. **Esinaboin.**—Ex. Doc. 90, 22d Cong., 1st sess., 64, 1832. **E-tans-ke-pa-se-qua.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name, from *i-ta-ha-toki*, 'long arrows'). **Fish-eaters.**—Hayden, Ethnog. and Philol. Mo. Val., 381, 1862 (Hohe or; Dakota name). **Guerriers de la Roche.**—Perrot, Mém., 232, 1864. **Guerriers de pierre.**—Jes. Rel., 1658, III, 21, 1858. **Haha.**—Coues, Pike's Exped., I, 348, 1895. **Ho-ha.**—Gallatin in Trans. Am. Antiq. Soc., II, 123, 1836 ('rebel': sometimes applied by other Sioux tribes). **Hohays.**—Snelling, Tales of N. W., 21, 1830. **Hohe.**—Dorsey in 15th Rep. B. A. E., 222, 1897 (Dakota name: 'rebels'). **Ho'-he.**—Hayden, Ethnog. and Philol. Mo. Val., 381, 1862 (trans. 'fish-eaters'). **Hoheh.**—Williamson in Minn. Hist. Soc. Coll., I, 296, 1872. **Ho-he'-i-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name). **Hohhays.**—Ramsey in Minn. Hist. Soc. Coll., I, 48, 1872. **Indiens-Pierre.**—Balbi, Atlas Ethnog., 55, 1826. **Issati.**—Henry, Travels, 286, 1809 (erroneous identification for Santee). **Left hand.**—Culbertson in Smithson. Rep. ,1850, 143, 1851 (translation of the French name of their chief). **Mantopanatos.**—Keane in Stanford, Compend., 470, 1878. **Nacota.**—Maximilian, Trav., 193, 1843 (own name, same as Dakota: 'our people'). **Nation of the great Water.**—Dobbs, Hudson Bay, 20

1744. **Osinipoiiles.**—Henry, Trav., 273, 1809. **Ossineboine.**—Coues, Lewis and Clark Exped., I, 178, note 58, 1893. **Ossiniboine.**—Ibid., 59. **Ossnobians.**—Mass. Hist. Soc. Coll., III, 24, 1794. **Sioux of the Rocks.**—Ramsey in Ind. Aff. Rep., 77, 1850. **Stone.**—Keane in Stanford, Compend., 536, 1878. **Stone Indians.**—Fisher, New Trav., 172 1812. **Stone Roasters.**—Tanner, Narr., 51, 1830. **Stone Sioux.**—Lewis and Clark, Disc., 46, 1806. **Stoney.**—Keane in Stanford, Compend., 536, 1878. **Stoney Indians.**—Can. Ind. Rep., 80, 1880. **Stonies.**—Inf'n of Chas. N. Bell, of Winnipeg, Manitoba, 1886 (the common name used by English in Canada). **Thickwood.**—Keane in Stanford, Compend., 536, 1878 (applied to the Assiniboin of the Rocky mts.). **Tlū'tlämā'ɛkā.**—Chamberlain, inf'n. 1903 ('cutthroats': Kutenai name). **Ussinebwoinug.**—Tanner, Nar., 316, 1830 (Chippewa name). **Weepers.**—Henry, Trav., 286, 1809.

Assiniboin of the Plains. A division of the Assiniboin described by Dobbs (Hudson Bay, 35, 1744) as distinguished from that portion of the tribe living in the wooded country. On his map they are located W. of L. Winnipeg. De Smet (Miss. de l'Oregon, 104, 106, 1848) estimated them at 300 lodges, and in the English edition of his work (Oregon Miss., 156, 1847) the number given is 600 lodges. He says they hunt over the great plains between the Saskatchewan, Red, Missouri, and Yellowstone rs., and as compared with the Assiniboin of the woods "are more expert in thieving, greater topers, and are perpetually at war," but that in general the men are more robust and of commanding stature. They include the Itscheabine, Watopachnato, Otaopabine ,and Jatonabine.

Assiniboels of the South.—Jefferys, French Dom. in Am., pt. I, map, 1741. **Assiniboins des Plaines.**—Smet, Miss. de l'Oregon, 104, 1848. **Assinibouels of the Meadows.**—Dobbs, Hudson Bay, 35, 1744. **Plain Assineboins.**—Hind, Red River Exped., II, 152, 1860.

Assuapmushan. A Montagnais mission founded by the Jesuits in 1661 about 300 m. up Saguenay r., Quebec, probably at the entrance of Ashuapmuchuan r. into L. St. John. A trading post of the same name was on that river in 1832.—Hind, Labrador, II, 25, 26, 38, 1863.

Astouregamigoukh. Mentioned as one of the small tribes N. of St. Lawrence r. (Jes. Rel. 1643, III, 38, 1858). Probably a Montagnais band or settlenmet about the headwaters of Saguenay or St. Maurice r.

Atana (*Atā'na*). A Haida town on House, or Atana, id., E. coast of Moresby id., Queen Charlotte group, British Columbia. According to Skidegate legend, House id. was the second to appear above the waters of the flood. At that time there was sitting upon it a woman who became the ancestress of the Tadjilanas. The Kagialskegawai also considered her as their "grandmother," although saying that they were not descended directly from her but from some people who drifted ashore at the same place in a cockleshell. The town was occupied by the Tadjilanas. As the name does not occur in John Wark's list, it would seem to have been abandoned prior to 1836—41.—Swanton, Cont. Haida, 277, 1905.

Ataronchronon. One of the minor tribes of the Huron confederation, among whom the Jesuit mission of Sainte Marie was established. Jes. Rel. for 1640, 61, 1858.

Andoouanchronon.—Jes. Rel. for 1640, 35, 1858. **Andowanchronon.**—Jes. Rel., index, 1858. **Ataconchronons.**—Jes. Rel. for 1637, 114, 1858. **Ataronch.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883.

Atchitchiken (*Atci'tcîkɛn*, sig. doubtful, or *Nkaitu'sus*, 'reaches the top of the brow or low steep,' because the trail here passes on top of a bench and enters Spapiam valley). A village of the Spence Bridge band of the Ntlakyapamuk on the N. side of Thompson r. 3 m. back in the mountains from Spence Bridge, British Columbia.—Teit in Mem. Am. Mus. Nat. Hist., II, 173 1900.

Athabaska (Forest Cree: *athap* 'in succession' *askaw* 'grass,' 'reeds'; hence 'grass or reeds here and there.'—Hewitt). A northern Athapascan tribe, from which the stock name is derived, residing around Athabaska lake, Alberta and Saskatchewan. Ross (MS., B. A. E.) regards them as a part of the Chipewyan proper. They do not differ essentially from neighbouring Athapascan tribes. In 1911 (Can. Ind. Aff., pt. II, 52, 1911) 360 were enumerated at Ft. Chipewyan.

Arabaskaw.—Lacombe, Dict. des Cris, 1874 ("Athabasca" Cree name). **Athabaskans.**—Petitot, Dict. Dênê-Dindjié, xx, 1876. **Athapascow.**—Drake, Bk. Inds., vi, 1848. **Athapuscow.**—Hearne, Journ. N. Ocean, 177, 1795. **Ayabaskau.**—Gatschet, MS., B. A. E. (Cree name). **Kkpay-tpèlè-Ottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891 ('people of the willow floor,' i. e., of Ft. Chipewyan). **Kkpest'aylé-kkè ottiné.**—Petitot, Dict. Dênê-Dindjié, xx, 1876 ('people of the poplar floor'). **Yéta-Ottinè.**—Petitot, Autour, op. cit. ('people from above').

Athapascan Family. The most widely distributed of all the Indian linguistic families of North America, formerly extending over parts of the continent from the Arctic coast far into N. Mexico, from the Pacific to Hudson bay at the N., and from the Rio Colorado to the mouth of the Rio Grande at the S.—a territory

extending for more than 40° of latitude and 75° of longitude.

The languages which compose the Athapascan family are plainly related to each other and, because of certain peculiarities, stand out from the other American languages with considerable distinctness. Phonetically they are rendered harsh and difficult for European ears because of series of guttural sounds, many continuants, and frequent checks and aspirations. Morphologically they are marked by a sentence verb of considerable complexity, due largely to many decayed prefixes and to various changes of the root to indicate the number and character of the subject and object. Between the various languages much regular phonetic change, especially of vowels, appears, and while certain words are found to be common, each language, independently of the others, has formed many nouns by composition and transformed the structure of its verbs. The wide differences in physical type and culture and the differences in language point to a long separation of the family, certainly covering many centuries. Geographically it consists of three divisions: Northern, Pacific, and Southern.

The Northern division, known as the Tinneh, or Déné, the name they apply to themselves, consists of three groups: The eastern, the north-western, the south-western. The eastern group occupies a vast extent of continuous territory, bounded on the E. by the Rocky mts. and lower Mackenzie r., on the S. by the watershed between the Athabaska and lower Peace rs., Athabaska lake, and Churchill r. To the E. and N. a narrow but continuous strip of Eskimo territory bars them from Hudson bay and the Arctic ocean. Their neighbours on the S. are members of the Algonquian family. This group seems to constitute a culture area of its own, rather uniform and somewhat limited on its material side. Very little is known of the folklore and religion of the people of this region. The principal tribes are the Tatsanottine or Yellowknives, E, of Yellowknife r., the Thlingchadinne or Dogribs, between Great Slave and Great Bear lakes; on Mackenzie r., beginning at the N., the Kawchodinneh or Hares, and the Etchaottine or Slaves; the Chipewyan on Slave r., the Tsattine or Beavers on Peace r.; and some 500 m. to the S. beyond the area outlined, the Sarsi, a small tribe allied with their Algonquian neighbours, the Siksika. The north-western group occupies the interior of Alaska and adjacent portions of British territory as far as the Rocky mts. The shore-lands to the N. and W. are held by the Eskimo, except at Cook inlet and Copper r. The people seem to have been too much occupied with the severe struggle with the elements for a bare existence to have developed much material culture. They are usually distinguished into three principal divisions: The Kutchin of Porcupine and Tanana rs., the middle course of the Yukon, and the lower Mackenzie (where they are often spoken of as Loucheux); the Ahtena of Copper r.; and the Khotana of the lower Yukon, Koyukuk r., and Cook inlet. The south-western group occupies the mountainous interior of British America from the upper Yukon to lat. 51° 30′, with the Rocky mts. for their E. barrier, and with the Skittagetan, Koluschan, Chimmesyan, and Wakashan families between them and the Pacific. Their S. neighbours are the Salish. They are said to show considerable variety of physical appearance, culture and language. The tribes composing this group are, according to Morice, beginning at the E. the Nahane; the Sekani; the Babine (Natáotin), on the shores of a lake bearing that name; the Carriers (Takulli), who occupy the territory from Stuart lake southward to Alexandria on Fraser r., and the Chilcotin (Tsilkotin), who live in the valley of the river to which they have given their name.

The Pacific division consisted formerly of a small band in Washington and of many villages in a strip of nearly continuous territory about 400 m. in length, beginning at the valley of Umpqua r. in Oregon and extending toward the S. along the coast and Coast Range mts. to the headwaters of Eel r. in California. Their territory was cut through at one point by the Yurok on Klamath r. These villages were in many cases separated by low but rugged mountains, and were surrounded by, and here and there surrounded, the small stocks characteristic of the region. The culture throughout this territory was by no means uniform, partly on account of the great differences between the conditions of life on the seacoast and those of inland mountain valleys, and partly because there was little intercourse between the river valleys of the region. For the greater part, in language there was a gradual transition through intermediate dialects from one end of the region to the other. There were probably 5 of these dialects which were mutually unintelligible. There were no tribes in this region, but groups of villages which sometimes joined in a raid against a common enemy and where the same dialect was spoken. The following dialectic

Groups made up this division: The Kwalhioqua in Washington; the Umpqua and Coquille (Mishikhwutmetunne), formerly on rivers of these names; the Taltushtuntude, Chastacosta, and Tututunne on Rogue r. and its tributaries, and the Chetco on Chetco r. in Oregon; the Tolowa on Smith r. and about Crescent City; the Hupa and Tlelding on the lower portion of Trinity r.; the Hoilkut on Redwood cr.; the Mattole on the river of that name; the Sinkyone, Lassik, and Kuneste in the valley of Eel r., in California. But few of the members of this division now remain. The Oregon portion has been on the Siletz and Grande Ronde res. for many years; those of California still reside near their ancient homes.

The Southern division held sway over a vast area in the S. W., including most of Arizona and New Mexico, the s. portion of Utah and Colorado, the w. borders of Kansas and Texas, and the N. part of Mexico to lat. 25°. Their principal neighbours were the members of the Shoshonean family and the various Pueblo tribes in the region. So far as is known the language and culture of this division are quite uniform. The peoples composing it are the Navaho s. of San Juan r. in N. E. Arizona and N. W. New Mexico, the Apache (really a group of tribes) on all sides of the Navaho except the N., and the Lipan formerly in W. Texas but now living with the Mescaleros in New Mexico.

Not included in the three divisions described above are the Kiowa Apache, a small band which has maintained its own language while living on intimate terms with the Kiowa. They seem never to have been connected with the Southern division, but appear to have come from the N. many years ago.

The tendency of the members of this family to adopt the culture of neighbouring peoples is so marked that it is difficult to determine and describe any distinctive Athapascan culture or, indeed, to say whether such a culture ever existed. Thus, the tribes of the extreme N., especially in Alaska, had assimilated many of the customs and arts of the Eskimo, the Takulli had adopted the social organization and much of the mythology of the Tsimshian, the western Nahane had adopted the culture of the Tlingit, the Tsilkotin that of the Salish, while the Sarsi and Beavers possessed much in common with their Algonquian neighbours to the S. and E. Passing to the Pacific group, practically no difference is found between the culture which they presented and that of the surrounding tribes of other stocks, and it is evident that the social organization and many of the rites and ceremonies of the Navaho, and even of the Apache, were due to Pueblo influences. Although in this respect the Athapascan resembles the Salishan and Shoshonean families, its pliability and adaptability appear to have been much greater, a fact noted by missionaries among the northern Athapascans up to the present day.

If a true Athapascan culture may be said to have existed anywhere, it was among the eastern tribes of the Northern group, such as the Chipewyan, Kawchodinne, Stuichamukh, Tatsanottine, and Thlingchadinne, although differing comparatively little from that of the northernmost Algonquian tribes and the neighbouring Eskimo. Although recognizing a certain individuality, these tribes had little coherence, and were subdivided into family groups or loose bands, without clans or gentes, which recognized a kind of patriarchal government and descent. Perhaps the strongest authority was that exercised by the leader of a hunting party, the difference between success and failure on such a quest being frequently the difference between the existence or extinction of a band.

Clothing was made of deerskins in the hair, and the lodges of deer or caribou skins, some times replaced by bark farther s. Their food consisted of caribou, deer, moose, musk-ox, and buffalo, together with smaller animals, such as the beaver and hare, various kinds of birds, and several varieties of fish found in the numerous lakes and rivers. They killed deer by driving them into an angle formed by two converging rows of stakes, where they were shot by hunters lying in wait. The man was complete master in his own lodge, his wife being entirely subservient and assuming the most laborious duties. Infanticide, especially of female children, was common, but had its excuse in the hard life these people were obliged to undergo. In summer, transportation was effected in birch-bark canoes; in winter the dogs carried most of the household goods, except in so far as they were assisted by the women, and on the barren grounds they were provided with sledges. The bodies of the dead were placed on the ground, covered with bark and surrounded by palings, except in the case of noted men, whose bodies were placed in boxes on the branches of trees. Shamans existed, and their sayings were of much influence with some of the people, but religion does not seem to have exerted as strong an influence as in most other parts of America. At the same time they had

absolute faith in the necessity and efficacy of certain charms which they tied to their fishing hooks and nets. Nearly all have now been Christianized by Roman Catholic missionaries and seem to be devout converts. For an account of the culture of the remaining Athapascan tribes, see the special articles under the tribal names and articles dealing with other tribes in the same localities.

In 1911, the population of the Canadian Athapascans was as follows:—Yellow-Knives, 180; Dogribs, 178; Hares, Mackenzie r., approx., 3,500; Slaves, 566; Chipewyan, 1,865; Beavers, 380; Sarsi, 205; Sekani, 98; total, 6,972 (Can. Ind. Aff., 1912, MS.)

For the Northern division of Athapascans see Hearne, Travels, 1795; the numerous writings of Émile Petitot; Morice (1) in Trans, Roy. Soc. Canada, (2) Trans. Canadian Inst., and elsewhere; Richardson, Arct. Searching Exped., 1851; Bancroft, Native Races, I, 1886; Russell, Explor. Far North, 1898; Hardisty and Jones in Smithson. Rep., 1866, 1872. For the Pacific division: Powers in Cont. N. A. Ethnol., III, 1877; Goddard in Pubs. Univ. Cal., I, 1903. (See *Treaties.*)

In the synonymy which follows the names are not always to be accepted as true equivalents. The Northern Athapascan or Déné are usually meant. (P. E. G. J. R. S.)

Adènè.—Petitot, Dict. Dènè-Dindjié, xix, 1876 (Kawchodinne name). **Arabasca.**—Petitot in Jour. Roy. Geog. Soc., 641, 1883. **Arathapescoas.**—Boudinot, Star in the West, 125, 1816. **Athabasca.**—Bancroft, Nat. Races, I, 38, 1874. **Athabascan.**—Richardson, Arct. Exped., II, I, 1851. **Athapaccas.**—Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. **Athapaches.**—Petitot, Autour du lac des Esclaves, 98, 1891. **Athapascan.**—Turner in Pac. R. R. Rep., III, pt. 3, 84, 1856. **Athapascas.**—Gallatin in Trans. Am. Antiq. Soc., II, 17, 1836. **Athapasques.**—Kingsley, Standard Nat. Hist., pt. 6, 147, 1883. **Ayabasca.**—Petitot in Jour. Roy. Geog. Soc., 641, 1883. **Chepewyan.**—Richardson, Arct. Exped., II, 1, 1851. **Chepeyans.**—Pritchard, Phys. Hist. Man., v, 375, 1847. **Chippewyan.**—Dall, Alaska, 428, 1870. **Danè.**—Petitot, Dict. Dènè-Dindjié, xix, 1876. **Danites.**—Petitot, Autour du lac des Esclaves, 99, 1891. **Dendjyé.**—Petitot, MS. B. A. E., 1865 (used by Kutchin). **Dènè.**—Petitot, Autour du lac des Esclaves, 363, 1891 (used by Chipewyan). **Dènè-Dindjié.**—Petitot, Dict. Langue Dènè-Dindjié, passim. 1876. **Deneh-Dindschieh.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1883. **Dinais.**—Cox, Columbia R., II, 374, 1831. **Dindjié.**—Petitot, Dict. Dènè-Dindjié, xix, 1876 (used by Tukkuthkutchin). **Dindjitch.**—Ibid. (used by Kutchakutchin). **Dinè.**—Morice in Proc. Can. Inst., 3d s., VII, 113, 1889 (used by Etagottine). **Dinné.**—Keane in Stanford, Compend., 512, 1878. **Dinnee.**—Cox, Columbia, R., II, 374, 1831. **Dinneh.**—Franklin, Nar., I, 241, 1824. **Dinni.**—Rafinesque, Am. Nations, I, 146, 1836. **Dnainè.**—Petitot, Dict. Dènè-Dindjié, xix, 1876 (used by Knaiakhotana) 'Dtinnè.—Richardson, Arct. Exped., II, 1, 1851. **Dunè.**—Morice in Proc. Can. Inst., 3d, s., VII, 113, 1889 (used by Thlingchadinne). **Gunana.**—Swanton, inf'n (Tlingit name: 'strange people'). **Irkpélélt'.**—Petitot, Dict. Dènè-Dindjié, xix, 1876 (Eskimo name: 'larvæ of lice'). **Itynai.**—Dall in Cont. N. A. Ethnol., I, pt. 1, 25, 1877 (misprint). **Kenaians.**—Halleck (1868) quoted by Petroff, 10th Census, Alaska, 40, 1884. **Kenaizer.**—Holmberg quoted by Dall, Alaska, 428, 1870. **Northern.**—Schouler in Jour. Roy. Geog. Soc. Lond., XI, 218, 1841 (partial synonym). **Tanai.**—Zagoskin quoted by Dall in Cont. N. A. Ethnol., I, 25, 1877. **Tannai.**—Corbusier in Am. Antiq., 276, 1886. **Tede.**—Dorsey, MS. Applegate Cr. vocab., B. A. E., 1884 (used by Dakubetede). **Tene.**—Dorsey, MS. Smith R. vocab., B. A. E., 1884 (used by Tolowa). **Tennai.**—Corbusier in Am. Antiq., 276, 1886. **Thnaina.**—Holmberg quoted by Dall, Alaska, 428, 1870. **Thynné.**—Pinart in Rev. de Philol. et d'Ethnol., no. 2, 1, 1875. **Tinaï.**—Zagoskin in Nouv. Ann. Voy., 5th s., XXI, 226, 1850. **Tinnătte.**—Wilson in Rep. on N. W. Tribes Can., 11, 1888 (used by Sarsi). **Tinnè.**—Richardson, Arct. Exped., II, 1, 1851. **Tinneh.**—Hardisty in Smithson. Rep. 1866, 303, 1872. **Tinney.**—Keane in Stanford, Compend., 539, 1878. **Tœné.**—Morice in Proc. Can. Inst., 3d s., VII, 113, 1889 (used by Takulli). **Tœni.**—Ibid. (used by Tsilkotin). **Ttynai.**—Zagoskin, quoted by Schott in Erman, Archiv. VII, 480, 1849. **Ttynai-chotana.**—Zagoskin quoted by Bancroft, Nat. Races, III, 589, 1882. **Ttynaï.**—Zagoskin (1842) quoted by Petroff, 10th Census, Alaska, 37, 1884. **Tûde.**—Dorsey, MS. Galice Creek vocab., B. A. E., 1884 (used by Taltushtuntude). **Tumeh.**—Butler, Wild N. Land, 127, 1873. **Tûnnè.**—Dorsey, MS. Tutu vocab., B. A. E., 1884 (used by Tututunne). **Wabasca.**—Petitot in Jour. Roy. Geog. Soc., 641, 1883.

Atlalko. A Hahuamis village at the head of Wakeman sd., British Columbia.

À-tl-al-ko.—Dawson in Can. Geolog. Surv., map, 1888.

Atlklaktl (*Alqla'*XL). A Bellacoola village where the present mission is situated, on the N. side of Bellacoola r., near its mouth, British Columbia. It was one of the 8 villages called Nuhalk.—Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898.

Atlkuma (*A-tl-kuma*). A Tlauitsis village on the N. side of Cracroft id., Brit. Col.—Dawson in Can. Geol. Surv., map, 1887.

Atselits. An insignificant Chilliwak settlement in S. British Columbia. Pop. 4 in 1911.

Aitchelich.—Can. Ind. Aff., 357, 1895. **Aitchelitz.**—Ibid., 413, 1898. **Assyletch.**—Ibid., 78, 1878. **Assylitch.**—Ibid., 316, 1880. **Assylitlh.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Atchelity.**—Can. Ind. Aff., 276, 1894. **A'tsɛlits.**—Hill-Tout in Ethnol. Surv. Can., 4, 1902.

***Atsina** (Blackfoot: *ăt-se'-na*, said to mean 'gut people.'—Grinnell. Cf. Aä'ninĕna, under

*The Atsina note has been inserted because, although not Canadian Indians, there are numerous references to them in narratives of exploration of the Canadian west

Arapaho). A detached branch of the Arapaho at one time associated with the Blackfeet, but now with the Assiniboin under Fort Belknap agency, Mont., where in 1904 they numbered 535, steadily decreasing. They called themselves Aä'ninĕna, said to mean 'white clay people,' but are known to the other Arapaho as Hitúnĕna, 'beggars,' or 'spongers,' whence the tribal sign, commonly but incorrectly rendered 'belly people,' or 'big bellies,' the Gros Ventres of the French Canadians and now their popular name The Atsina are not prominent in history, and in most respects are regarded by the Arapaho proper as inferior to them. They have been constantly confused with the Hidatsa, or Gros Ventres of the Missouri. (J. M.)

Aä'ninĕna.—Mooney in 14th Rep. B. A. E., 955, 1896. **Acapatos.**—Duflot de Mofras, Explor., II, 341, 1844 (a similar name is also applied to the Arapaho). **Achena.**—De Smet, Missions, 253, note, 1848. **Ahahnelins.**—Morgan, Systems of Consang., 226, 1871. **Ahnenin.**—Latham, Essays, 276, 1860. **Ahni-ninn.**—Maximilian, Travels, I, 530, 1839. **A-lân-sâr.**—Lewis and Clark, Travels, 56, 1806. **Alesar.**—Keane in Stanford, Compend., 470, 1878. **Ă-rĕ-tĕăr-o-pĕn-gă.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **Ăt-sĕ'-nă.**—Grinnell, inf'n, 1905 (Blackfoot name, said to mean 'gut people'). **Atsina.**—Latham in Proc. Philol. Soc. Lond., VI, 86, 1854. **Azăna.**—Maximilian, Travels, I, 530, 1839 (Siksika name, German form). **Bahwetegoweninnewug.**—Tanner, Narr., 63, 1830 ('fall people': Chippewa name). **Bahwetig.**—Ibid., 64. **Bot-k'iñ'-ago.**—Mooney in 14th Rep. B. A. E., 955, 1896 ('belly men'). **Bowwetegoweninnewug.**—Tanner, op. cit., 315 (Ottawa name). **Bowwetig.**—Ibid., 83. **E-tâ-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 ('people:' one Cheyenne name for them, the other and more common being Histuitanio). **Fall Indians.**—Umfreville (1790) in Maine Hist. Soc. Coll., VI, 270, 1859. **Gros ventre of the Fort prairie.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823. **Gros Ventres.**—See under that name. **Gros Ventres des Plaines.**—De Smet, Missions, 253, note, 1848. **Gros Ventres des Prairies.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll, 2d s., II, 36, 1814 (French name). **Gros Ventres of the Falls.**—Latham in Trans. Philol. Soc. Lond., 62, 1856. **Gros Ventres of the Prairie.**—Brackenridge, Views of La., 79, 1815. **Grosventres of the Prairie.**—McCoy, Ann. Reg. Ind. Aff., 47, 1836. **Hahtz-nai koon.**—Henry, MS. vocab., 1808 (Siksika name). **His-tu-i'-ta-ni-o.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 (Cheyenne name: *etanio* = 'people'). **Hitu'nĕna.**—Mooney in 14th Rep. B. A. E., 955, 1896 ('begging men': Arapaho name). **Hitunĕnina.**—Ibid., **Minetares of the Prairie.**—Gallatin in Trans. Am. Ethnol. Soc., II, 21, 1848 (by confusion with "Gros Ventres"). **Minitares of the Prairie.**—Latham in Proc. Philol. Soc. Lond., VI, 85, 1854. **Minnetarees of Fort de Prairie.**—Lewis and Clark, Trav., I, 131, 1814. **Minnetarees of the Plains.**—Ibid., **Minnetarees of the Prairie.**—Hayden, Ethnog. and Philol. Mo. Val., 344, 1862. **Minnitarees of Fort de Prairie.**—Lewis and Clark, quoted by Hayden, ibid., 422, **Pawaustic-eythinyoowuc.**—Franklin, Journ. Polar Sea, 169, 1824. **Pawis-tick I-e-ne-wuck.**—Harmon, Jour., 78, 1820. **Pawistucienemuk.**—Drake, Bk. Inds., x, 1848. **Pawistuck-Ienewuck.**—Morse, Rep. to Sec. War, 332, 1822. **Prairie Grosventres.**—Gass, Jour., 245, 1807. **Rapid Indians.**—Harmon, Jour., 78, 1820. **Sä'pani.**—Mooney in 14th Rep. B. A. E., 955, 1896 ('bellies': Shoshoni name). **Sku'tani.**—Ibid., (Sioux name). **To-i-nin'-a.**—Hayden, Ethnog. and Philol. Mo. Val., 326; 1862 ('people that beg': Arapaho name for Hitúnĕna).

Atsina-Algo. An adjective invented by Schoolcraft (Ind. Tribes, I, 198, 1853) to describe the confederate Atsina and Siksika.

Attignawantan (Huron: *hati* 'they,' *annioñnies* 'bear': 'bear people'). One of the largest tribes of the Huron confederacy, comprising about half the Huron population, formerly living on Nottawasaga bay, Ontario. In 1638 they were settled in 14 towns and villages (Jes. Rel. 1638, 38, 1858). The Jesuit missions of St. Joseph and La Conception were established among them. (J. N. B. H.)

Atignaoüantan.—Jes. Rel. for 1642, 61, 1858. **Atingyahointan.**—Sagard (1632), Hist. Can., IV, 1866. **Atingyahoulan.**—Coxe, Carolana, map, 1741. **Atinniaočenten.**—Jes. Rel. for 1644, 12, 1858. **Atinniaŝenten.**—Jes. Rel. for 1644, 77, 1858. **Atinouaentans.**—Champlain (1618), Œuvres, IV, 140, 1870. **Attignaoouentan.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883. **Attignaŝantan.**—Jes. Rel. for 1639, 50, 1858. **Attignaouentan.**—Jes. Rel. for 1640, 61, 1858. **Attiğnawantan.**—Schoolcraft, Ind. Tribes, IV, 204, 1854. **Attignouaatitans.**—Champlain (1616), Œuvres, IV, 58, 1870. **Attigouantan.**—Ibid. (1632), V, pt. 1, 247, 1870. **Attigouantines.**—Alcedo, Dic. Geog., II, 174, 1786. **Attigouautan.**—Champlain (1615), op. cit., IV, 23, 1870. **Bear Nation.**—Schoolcraft, Ind. Tribes, III, 544, 1853. **Nation de l'Ours.**—Jes. Rel. for 1632, 14, 1858. **Nation des Ours.**—Jes. Rel. for 1636, 81, 1858.

Attigneenongnahac. One of the four tribes of the Huron confederation, living on lake Simcoe, Ontario, S. E. of the others. In 1624 they were said to have 3 villages. The Jesuit mission of St. Joseph was established among them.

Atignenonghac.—Jes. Rel. for 1636, 123, 1858. **Atigagnongueha.**—Sagard (1632), Hist. Can., IV, 234, 1866 (Huron name). **Atignenongach.**—Jes. Rel. for 1637, 127, 1858. **Atignenonghac.**—Ibid., 109. **Atingueennonnihak.**—Jes. Rel. for 1644, 87, 1858. **Attigneenongnahac.**—Jes. Rel. for 1639, 50, 1858. **Attigneenonguahac.**—Schoolcraft, Ind. Tribes, IV, 204, 1854. **Attigueenongnahac.**—Jes. Rel. for 1638, 42, 1858. **Attiguenongha.**—Jes. Rel. for 1635, 28, 1858. **Attingneenongnahac.**—Jes. Rel. for 1640, 73, 1858. **Attingueenongnahac.**—Jes. Rel. for 1641, 67, 1858. **Attinquenongnahac.**—Jes. Rel. for 1640, 61, 1858. **Attiquenongnah.**—Kingsley, Stand. Nat. Hist., pt. 6, 154, 1883. **Attiquenongnahai.**—Schoolcraft, Ind. Tribes, III, 544, 1853. **Nation d'Entauaque.**—Sagard, Gr. Voy., 79, 1865.

Attikamegue (Chippewa: *ŭdi'k* 'caribou,' *mäg* 'fish': 'whitefish.'—W. J.). A band of

the Montagnais residing, when first known, in Quebec province, N. of the St. Maurice basin (Jes. Rel. 1636, 37, 1858), and acoustomed to ascend the St. Lawrence to trade with the French. Charlevoix says their chief residence was on a lake connected with the St. Maurice. They were so harassed by the attacks of the Iroquois that a part at least fled to the vicinity of Tadoussac. They were so nearly destroyed by smallpox in 1670 that they became extinct as a tribe. They were esteemed by the missionaries as a quiet, inoffensive people, readily disposed to receive religious instruction. (J.M.)

Altihamaguez.—McKenney and Hall, Ind. Tribes, III 81, 1854. **Altikamek.**—Hervas quoted by Vater, Mithridates, pt. 3, sec. 3, 347, 1816. **Altikameques.**—Charlevoix (1743), Voy., I, 152, 1766. **Atikamegues.**—Jes. Rel. for 1643, 8, 1858. **Attekamek.**—Richardson, Arct. Exped., II, 39, 1851. **Attibamegues.**—Boudinot, Star in the West, 125, 1816. **Atticameoets.**—La Tour, map, 1779. **Atticameouecs.**—Bellin, map, 1755. **Atticamiques.**—Keane in Stanford, Compend., 502, 1878. **Atticamoets.**—La Tour, map, 1784. **Attikamegouek.**—Jes. Rel. for 1643, 38, 1858. **Attikamegs.**—La Tour, map, 1784. **Attikameguekhi.**—Jes. Rel. 1636, 37, 1858. **Attikamegues.**—Jes. Rel. 1637, 82, 1858. **Attikamek.**—Lahontan, New Voy., I, 230, 1703. **Attikameques.**—Drake, Ind. Chron., 161, 1836. **Attikamigues.**—Drake, Bk. Inds., VI, 1848. **Attikouetz.**—Jefferys, French Doms., pt. I, map, 1761. **Outakouamiouek.**—Jes. Rel. 1640, 12, 1858. **Outakouamiwek.**—Jes. Rel., III, index, 1858. **Poissons blancs.**—Jes. Rel. 1639, 19, 1858. **White Fish Indians.**—Winsor, Cartier to Frontenac, 171, 1894.

Attikiriniouetch (*ŭdi'kwininiwŭg* 'caribou people.'—W. J.). A Montagnais tribe formerly living northward from Manikuagan lake, Quebec.

Attik Iriniouetchs.—Bellin, map, 1755. **Attikou Iriniouetz.**—La Tour, map, 1779. **Gens du Caribon.**—La Tour, map, 1784 (misprint). **Gens du Caribou.**—Bellin, map, 1755. **Les Caribou.**—Lotter, map, *ca.* 1770.

Aukardneling. A village of the Talirpingmiut division of the Okomiut Eskimo on the W. side of Cumberland sd , Baffin island.

Auqardneling.—Boas in 6th Rep. B. A. E., map, 1888.

Aukpatuk ('red'). A Suhinimiut Eskimo village on Ungava bay, Quebec.—Hind, Lab. Pen., II, map, 1863.

Avaudjelling. A summer settlement of Akudnirmiut Eskimo at the N. end of Home bay, Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Awaitlala ('those inside the inlet'). A Kwakiutl tribe on Knight inlet, Brit. Col. Their town is called Kwatsi.

A'wa-ilala.—Boas in Rep. Nat. Mus. 1895, 332, 1897. **Awaē'lela.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 1, 122, 1902. **Oughtella.**—Brit. Col. map, Ind. Aff., Victoria, 1872 (given as name of town).

Awausee (*awasisi*, 'bullhead,' a fish). A Chippewa phratry or gens. According to Warren a phratry including all the fish gentes of the Chippewa. According to Morgan and Tomazin it is a gens in itself. Cf. *Ouassi*.

Ah-wah-sis'-sa.—Morgan, Anc. Soc., 166, 1877. **Ahwa-sis-se.**—Tanner, Narr., 315, 1830 ('small catfish'; given by Tanner as a gens; he adds: "sometimes they call the people of this totem 'those who carry their young,' from the habits of the small catfish"). **Awassissin.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Awaus-e.**—Warren in Minn. Hist. Soc. Coll., V, 44, 1885. **A-waus-e-wug.**—Ibid., 87. **A-waus-is-ee.**—Ramsey in U.S. Ind. Aff. Rep., 91, 1850.

Awighsaghroone. A tribe, probably Algonquian, that lived about the upper Great lakes and which sent a friendly message to the Seneca in 1715. Perhaps identical with the Assisagigroone, or Missisauga.

Awighsaghroene.—Livingston (1715) in N. Y. Doc. Col. Hist., V, 446, 1855. **Awighsaghroone.**—Ibid.

Axes. The grooved axe takes a prominent place among the stone implements used by the northern tribes. The normal form is that of a thick wedge, with rounded angles and an encircling groove near the top for securing the handle; but there is great variation from the average. Usually the implement is made of some hard, tough stone, as trap, granite, syenite, greenstone, or hematite, where such can be procured; but when these are not available softer material is utilized, as sandstone or slate. Copper axes are of rare occurrence. Among the stone specimens there is a very wide range in size, the largest weighing upward of 30 pounds and the smallest scarcely an ounce. As these extreme sizes could serve no economic purpose, they were probably for ceremonial use; the smaller may have been amulets or talismans. The majority range from 1 pound to 6 pounds, which mark close to the limits of utility. As a rule the groove is at a right angle to the longer axis, though sometimes it is oblique, and it may extend entirely or only partially around the axe. In the latter case it is always one of the narrow sides that is left without a groove, and this is frequently flattened or hollowed to accommodate the handle better. Ordinarily the complete or entire groove is pecked in a ridge encircling the axe, leaving a protuberance above and below, while the partial groove is sunken in the body of the implement. Axes with two or more grooves

are rare excepting in the Pueblo country, where multiple grooves are common. The haft was placed parallel with the blade and was usually a withe doubled around the groove and fastened securely with cords or rawhide, but heavier T-shape sticks were sometimes used, the top of the T being set against the flattened or hollow side of the implement and firmly lashed. Axes with holes drilled for the insertion of a handle are common in Europe, but this method of hafting was of very rare occurrence among the American aborigines. When not made from boulders closely approximating in shape the desired implement, the axe was roughed out by chipping and was reduced to the desired shape by pecking with a hard stone and by grinding. Axes of rude shape, made by flaking a flattish boulder along one end and breaking notches in the sides for hafting, are found in some sections. Axes are well distributed over the country wherever good material is readily available, excepting in the Pacific states, British Columbia and Alaska, where specimens are exceedingly rare. Few are found in Florida, and although plentiful in the mound region are seldom found in mounds. The shapes vary with the different regions, examples from the Atlantic slope, for example, being quite unlike those of the Pueblo country.

It is probable that the axe served various purposes in the arts, and especially in war and in the chase. Numerous badly fractured specimens are found in the soapstone quarries of E. United States, where they were used for cutting out masses of this rock. The grooved axe is said to have been used in felling trees and in cutting them up, but it is manifestly not well suited for such work; it would serve, however, to assist in cutting wood in conjunction with charring. The hafted stone axe passed immediately out of use on the introduction by Europeans of the iron axe, which was the first and most obviously useful tool that the Indians saw in the hands of the white man.

See Abbott, Prim. Indust., 1881; Fowke (1) in 13th Rep. B. A. E., 1896, (2) Arch. Hist. Ohio, 1902; Holmes in 15th Rep. B. A. E., 18 7; Jones, Antiq. So. Inds., 1873; Jones in Smithson. Cont., XXII, 1876; Moorehead, Prehist. Impls., 1900; Putnam in Surv. W. 100th Merid., VII, 1879; Squier and Davis in Smithson. Cont., I, 1848; Stevenson in 2d Rep. B. A. E., 1883; Thruston, Antiq. Tenn., 1897; Wilson in Smithson. Reps. 1887 and 1888.

(G. F. W. H. H.)

Ayabaskawininiwug. A division of the Cree (q. v.), commonly known as Wood Cree.

Babiche. A thong of skin, particularly of eel skin. The word is derived through Canadian French, in which the term is old, occurring in Hennepin (1688), from one of the eastern dialects of Alg nquian. The original source is probably the old Micmac *ababich*, 'cord,' 'thread' (Lescarbot, Hist. Nouv. France, 666, 1612). A cognate word is the Chippewa *assababish*, 'thread.' (A. F. C.)

Babine ('big lips'). A branch of the Takulli comprising, according to Morice (Trans. Can. Inst., 27, 1893), the Nataotin, the Babine proper, and the Hwotsotenne tribes living about Babine lake, British Columbia, with a total population of 610 in 7 villages. The name was given to them by French Canadians from the custom of wearing labrets, copied from the Chimmesyan; and indeed their entire culture was greatly affected by that of the coast tribes.

Bagoache. Given by La Chesnaye in 1697 (Margry, Déc., VI, 6, 1886) as the name of a country about the N. shore of lake Superior, with a people of the same name numbering from 200 to 300 men.

Bags and Pouches. Many varieties of bags and pouches were made by the Indians of the United States and were used for a great number of purposes. The costume of the aborigines was universally destitute of pockets, and various pouches served in their stead. On occasion articles were tucked away in the clothing or were tied up in bits of cloth or skin. The blanket also served at times for a bag, and among the Eskimo the woman's coat was enlarged over the shoulders and at the back to form a pouch for carrying the baby. The pouch was a receptacle of flexible material for containing various objects and substances of personal use or ceremony, and was generally an adjunct of costume. The bag, larger and simpler, was used for the gathering, transportation, and storage of game and other food. The material was tawed leather of various kinds, tanned leather, rawhide, fur skins, skins of birds, the bladder, stomach or pericardium of animals; cord of babiche, buckskin or wool, hair, bark, fibre, grass, and the like; basketry, cloth, beadwork, etc. Rectangular or oval pouches were made with a flap or a gathering-string and with a thong, cord, or strap for attaching them at the shoulder or to the belt. The Eskimo had pouches with a flap that could be wrapped many times around and secured

by means of a string and an ivory fastener. The Zuñi use, among others, crescent-shaped pouches into the horns of which objects are thrust through a central opening. Bags showed less variety of form. They were square or oblong, deep or shallow, flat or cylindrical. Many of these were provided with a shoulder band, many with a carrying-strap and a forehead band. The Eskimo bag was provided with an ivory handle, which was frequently decorated with etching. Small pouches were used for holding toilet articles, paint, medicine, tobacco, pipes, ammunition, trinkets, sewing-tools, fetishes, sacred meal, etc. Large pouches or bags, such as the bandolier pouch of the Chippewa, held smaller pouches and articles for personal use.

Bags were made for containing articles to be packed on horses, frequently joined together like saddle-bags. The tribes of the far N. made use of large sleeping bags of fur. Most bags and pouches were ornamented, and in very few other belongings of the Indian were displayed such fertility of invention and such skill in the execution of the decorative and symbolic designs. Skin pouches, elaborately ornamented with beadwork, quillwork, pigments, and dyes, were made by various tribes. Decorated bags and wallets of skin are characteristic of the Aleut, Salish, Nez Percés, the northern Athapascan and Algonquian tribes, and the Plains Indians. Bags of textiles and basketry are similarly diversified. Especially noteworthy are the muskemoots of the Thlingchadinne, made of babiche, the bags of the Nez Percés, made of apocynum fibre and corn-husks, the woven hunting bags of northern woodland tribes, and the painted rawhide pouches and bags of the tribes of the Great plains.

Consult Mason (1) Aboriginal American Basketry, Rep. Nat. Mus., 1902, 1904,(2) Primitive Travel and Transportation, ibid., 1894, 1896; Boas, Holmes, Hoffman, Nelson, and Turner, in Reports of the B. A. E.; Kroeber, The Arapaho, Bull. Am. Mus. Nat. Hist., XVIII, 1902; Boas in Jour. Am. Mus. Nat. Hist., IV, no. 3, suppl., 1904; Willoughby in Am. Anthrop., VII, nos. 1, 4, 1905; Teit in Mem. Am. Mus. Nat. Hist., I, no. 4, 1900; Lumholtz, Unknown Mexico, 1902. (W. H.)

Ball play. The common designation of a man's game formerly the favorite athletic game of all the eastern tribes from Hudson bay to the Gulf. It was found also in California and perhaps elsewhere on the Pacific coast, but was generally superseded in the W. by some form of shinny. It was played with a small ball of deerskin stuffed with hair or moss, or a spherical block of wood, and with 1 or 2 netted rackets, somewhat resembling tennis rackets. Two goals were set up at a distance of several hundred yards from each other, and the object of each party was to drive the ball under the goal of the opposing party by means of the racket without touching it with the hand. After picking up the ball with the racket, however, the player might run with it in his hand until he could throw it again. In the N. the ball was manipulated with a single racket, but in the S. the player used a pair, catching the ball between them. Two settlements or two tribes generally played against each other, the players numbering from 8 or 10 up to hundreds on a side, and high stakes were wagered on the result. Preceding and accompanying the game there was much ceremonial of dancing, fasting, bleeding, anointing, and prayer under the direction of the medicine-men. The allied tribes used this game as a stratagem to obtain entrance to Ft. Mackinaw in 1764. Numerous places bearing the name of Ball Play give evidence of its old popularity among the former tribes of the Gulf states, who have carried it with them to their present homes in Oklahoma, where it is still kept up with the old ceremonial and enthusiasm. Shorn of its ceremonial accompaniments it has been adopted by the Canadians as their national game under the name of *lacrosse*, and by the Louisiana French creoles as *raquette*. The Indians of many tribes played other games of ball, noteworthy among which is the kicked ball of the Tarahumare, which, it is said, gave the name to the tribe. Consult Adair, Hist. Am. Inds., 1775; Bartram, Trav., 1792; Catlin, N. A. Inds., 1841; Mooney, Cherokee Ball Play, Am. Anthrop., III, 1890; Culin, Games of N. Am. Inds., in 24th Rep. B. A. E., 1905. Lumholtz, Unknown Mexico, 1902. (J. M.)

Bark. Among the resources of nature utilized by the tribes of North America bark was of prime importance. It was stripped from trees at the right season by hacking all around and taking it off in sheets of desired length. The inner bark of cedar, elm, and other trees was in some localities torn into strips, shredded, twisted, and spun or woven. The bark of wild flax (Apocynum) and the Asclepias were made into soft textiles. Bark had a multitude of

functions. In connection with the most important of wants, the necessity for food, it supplied many tribes with an article of diet in the spring, their period of greatest need. The name Adirondack, signifying 'they eat trees,' was applied by the Mohawk to certain Algonquian tribes of Canada in allusion to their custom of eating bark. The N. Pacific and some S. W. tribes made cakes of the soft inner bark of the hemlock and spruce; those living about the Great lakes chewed that of the slippery elm, while many Indians chewed the gum that exuded from trees. Drink was made from bark by the Arapaho, Winnebago, and Mescaleros. Willow bark and other kinds were smoked in pipes with or instead of tobacco, and the juices of barks were employed in medicine.

For gathering, carrying, garnering, preparing, and serving food, bark of birch, elm, pine, and other trees was so handy as to discourage the potter's art among non-sedentary tribes. It was wrought into yarn, twine, rope, wallets, baskets, mats, canoes, cooking pots for hot stones, dishes for serving, vessels for storing, and many textile utensils connected with the consumption of food in ordinary and in social life. Both men and women were food gatherers, and thus both sexes were refined through this material; but preparing and serving were women's arts, and here bark aided in developing their skill and intelligence.

Habitations in Canada, E. United States, and S. E. Alaska often had roofs and sides of bark, whole or prepared. The conical house, near kin of the tipi, was frequently covered with this material. Matting was made use of for floors, beds, and partitions. Trays and boxes, receptacles of myriad shapes, could be formed by merely bending large sheets and sewing or simply tying the joints. Bast could be pounded and woven into robes and blankets. The Canadian and Alaskan tribes carried their children in cradles of birch bark, while on the Pacific coast infants were borne in wooden cradles or baskets of woven bark on beds of the bast shredded, their foreheads being often flattened by means of pads of the same material. In the S. W. the baby-board had a cover of matting. Among the Iroquois the dead were buried in coffins of bark. Clothing of bark was made chiefly from the inner portion, which was stripped into ribbons, as for petticoats in the S. W., shredded and fringed; as in the cedar-bark country, where it was also woven into garments, or twisted for the warp in weaving articles of dress, with woof from other materials. Dyes were derived from bark and certain kinds also lent themselves to embroidery with quills and overlaying in basketry. Bark was also the material of slow-matches and torches, served as padding for the carrier's head and back and as his wrapping material, and furnished strings, ropes, and bags for his wooden canoes. The hunter made all sorts of apparatus from bark, even his bowstring. The fisher wrought implements out of it and poisoned fish with its juices. The beginnings of writing in some localities were favoured by bark, and cartography, winter counts, medical formulas, and tribal history were inscribed thereon. Finally it comes into the service of ceremony and religion. Such a series of masks and dance regalia as Boas and others found among the Kwakiutl illustrates how obligingly bark lends itself to co-operative activities, whether in amusement, social functions or adoration of the spirit world. There are also rites connected with gathering and working bark. See Boas in Nat. Mus. Rep. 1895, 1897; in Hoffman in 14th Rep. B. A. E., 1896; Holmes in 3d and 13th Reps. B. A. E., 1884, 1896; Jenks in 19th Rep. B. A. E., 1900; Jones in Smithson. Rep. 1867, 1872; Mason (1) in Rep. Nat. Mus. 1887, 1889, (2) ibid., 1894, 1896, (3) ibid., 1902, 1904; Niblack, ibid., 1888, 1890; Turner in 11th Rep. B. A. E., 1894. (O. T. M.)

Basketry. Basketry, including wattling, matting, and bagging, may be defined as the primitive textile art. Its materials include nearly the whole series of North American textile plants, and the Indian women explored the tribal habitat for the best. Constant digging in the same favourite spot for roots and the clearing away of useless plants about the chosen stems constituted a species of primitive agriculture. They knew the time and seasons for gathering, how to harvest, dry, preserve, and prepare the tough and pliable parts for use and to reject the brittle, and in what way to combine different plants with a view to the union of beauty and strength in the product. The tools and apparatus of the basket-maker, who was nearly always a woman, were most skilful fingers, aided by finger nails for gauge, teeth for a third hand or for nippers, a stone knife, a bone awl, and polishers of shell or gritty stone. She knew a multitude of dyes, and in some instances the bark was chewed and the splint drawn between the lips. In later times knives,

awls, scissors, and other utensils and tools of steel were added. In its technic basketry is divided into two species—woven and coiled. Woven basketry has warp and weft, and leads up to loom work in softer materials. Of this species there are the following varieties: Checkerwork, in which the warp and weft pass over and under one another singly and are indistinguishable; twilled work, in which each element of the weft passes over and then under two or more warp elements, producing by varying width and colour an endless variety of effects; wickerwork, in which the warp of one larger or two or more smaller elements is inflexible, and the bending is done in the weft; wrapped work, wherein the warp is not flexed, and the weft, in passing a warp element, is wrapped once around it, varied by drawing both warp and weft tight so as to form half of a square knot; twined work, in which the warp is not bent and the weft is made up of two or more elements, one of them passing behind each warp element as the weaving progresses. Of this last variety there are many styles—plain twined, twilled twined, crossed or divided warp with twined work, wrapped, or bird-cage weaving, three-strand twining after several methods, and three-strand braid. Coiled basketry is not weaving, but sewing, and leads up to point lace. The work is done by sewing or whipping together, in a flat or ascending coil, a continuous foundation of rod, splint, shredded fibre, or grass, and it receives various names from the kinds of foundation employed and the manner of applying the stitches; or the sewing may form genuine lace work of interlocking stitches without foundation. In coiled work in which a foundation is used the interlocking stitches pass either above, through, or quite under the foundation. Of coiled basketry there are the following varieties: Coiled work without foundation; simple interlocking coils with foundation; single-rod foundation; two-rod foundation; rod-and-splint foundation; two-rod-and-splint foundation; three-rod foundation; splint foundation; grass-coil foundation; and Fuegian stitches, identical with the buttonhole stitch. By using choice materials, or by adding pitch or other resinous substance, baskets were made water-tight for holding or carrying water for cooking.

The chief use of baskets is as receptacles, hence every activity of the Indians was associated with this art. Basket work was employed, moreover, in fences, game drives, weirs, houses, shields, clothing, cradles, for harvesting, and for the disposal of the dead. This art is interesting, not only on account of the technical processes employed, the great delicacy of technic, and the infinite number of purposes that it serves, but on account of the ornamentation, which is effected by dyeing, using materials of different colours, overlaying, beading, and plaiting, besides great variety in form and technic. This is always added in connection with the weaving or sewing, and is further increased with decorative beads, shells, and feathers. In forms, basketry varies from flat wattling, as in gambling and bread plaques, through trays, bowls, pots, cones, jars, and cylinders, to the exquisite California art work. The geometric forms of decussations and stitches gave a mosaic or conventional appearance to all decoration. The motives in ornamentation were various. No doubt a sense for beauty in articles of use and a desire to awaken admiration and envy in others were uppermost. Imitation of pretty objects in nature, such as snake-skins, and designs used by other tribes, were naturally suggested. Such designs pass over into the realms of symbolism and religion. This is now alive and in full vigour among the Hopi of Arizona. The Indian women have left the best witness of what they could do in handiwork and expression in their basketry. In E. United States almost all of the old-fashioned methods of basket making have passed away, but, by taking impressions of pottery, Holmes has been able to reconstruct the ancient processes, showing that they did not differ in the least from those now extant in the tribes W. of the Rocky mts. In the southern states the existence of pliable cane made possible twilled weaving, which may still be found among the Cherokee and the tribes of Louisiana. The Athapascan tribes in the interior of Alaska made coiled basketry from the roots of evergreen trees. The Eskimo about Bering str. manufactured both woven mattings and wallets and coiled basketry of pliable grass. The Aleutian islanders are now among the most refined artisans in twined work. South of them the Tlingit and the Haida also practise twined work only. From British Columbia, beginning with the Salishan tribes, southward to the borders of Mexico, the greatest variety of basket making in every style of weaving is practised.

Consult Mason, Aboriginal American Basketry, Rep. Nat. Mus. 1902, 1904, and the bibliography therein; also Barrett in Am. Anthrop., VII, no. 4, 1905; Dixon in Bull. Am.

Mus. Nat. Hist., XVII, pt. I, 1902; Kroeber in Univ. Cal. Publ., II, 1905; Goddard, ibid., Willoughby in Am. Anthrop., VII, no. 1, 1905. (O. T. M.)

Basque influence. The Basque fishermen who frequented the fishing grounds of the N. E. Atlantic in the 16th and 17th centuries influenced to some extent the Indians of New France and Acadia. But such influence was only of a temporary character, and the relations of the Indians with the Basques were only such as naturally came from the industry pursued by the latter. Lescarbot (Hist. Nouv. France, 695, 1612) states that a sort of jargon had arisen between the French and Basque fishermen and traders and the Indians, in which "a good deal of Basque was mixed," but does not give examples of it. (See Reade, The Basques in North America, in Trans. Roy. Soc. Canada, 1888, sec. II, pp. 21-39.) Attempts have been made to detect pre-Columbian influences through alleged lexical and other resemblances between Basque and Indian languages, but without success. (A. F. C.)

Batons. As emblems of authority or rank, batons were in common use among the more advanced northern tribes, and probably the most conspicuous modern representatives are the carved wooden batons of the Haida and and other north-western tribes. Here they are carried in the hands of chiefs, shamans, and song leaders on state occasions, and are permitted only to such personages. Weapons of various kinds were similarly used and probably had kindred significance. In prehistoric times long knives of stone, masterpieces of the chipping art, seem to have been a favourite form of ceremonial weapon, and their use still continues among some of the Pacific Slope tribes, especially in California. Batons used in marking time are probably without particular significance as emblems. Among the Kwakiutl and other tribes the club-shaped batons, carved to represent various animals, are used by the leaders in ceremonial dances and serve for beating time. Consult Boas in Rep. Nat. Mus. 1895, 1897; Goddard in Publ. Univ. Cal., I, no. I, 1903; Niblack in Rep. Nat. Mus. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Rust and Kroeber in Am. Anthrop., VII, no. 4, 1905. (W. H. H.)

Beadwork. Attractive and precious objects, perforated usually through the middle and strung for various purposes, constitute a class of ornaments universally esteemed, which the Indians of North America did not fail to develop. Akin to beads, and scarcely separable from them, were objects from the same materials called pendants. They were perforated near the end or edge and hung on the person or on garments. All were made from mineral, vegetal, or animal substances, and after the discovery the introduction of beads of glass and porcelain, as well as that of metal tools for making the old varieties, greatly multiplied their employment. Mineral substances showing pretty coloured or brilliant surfaces, from which beads were made, were copper, hematite, all kinds of quartz, serpentine, magnetite, slate, soapstone, turquoise, encrinite sections, pottery, and, in later times, silver and other metals, porcelain, and glass. They were of many sizes and shapes. Among vegetal substances seeds and, especially along the southern tier of states from Florida to California, nuts were widely used for beads, and here and there stems and roots of pretty or scented plants were cut into sections for the same purpose. But far the largest share of beads were made from animal materials—shell, bone, horn, teeth, claws, and ivory. Beads of marine or fresh-water shells were made by grinding off the apex, as in the case of dentalium, or the unchanged shells of bivalves were merely perforated near the hinge. Pearls were bored through the middle, and shells were cut into discs, cylinders, spheres, spindles, etc. In places the columellæ of large conchs were removed and pierced through the long diameter for stringing. Bone beads were usually cylinders produced by cutting sections of various lengths from the thigh or other parts of vertebrate skeletons. When the wall of the bone was thick the ends were ground to give a spherical form. The milk teeth of the elk, the canine teeth of the bear, and the incisors of rodents were highly valued, and, in later times, the incisors of the horse were worn. The beaks of the puffin, the talons of rapacious birds, and bears' claws were wrought into ceremonial dress and paraphernalia. A great deal of taste and manual skill were developed in selecting the materials, and in cutting, grinding, and rolling them into shape and uniform size, as well as in polishing and perforating substances, some of them very hard, as jasper. Many of the cylinders are several inches long. The tribes of N. W. California wrap dentalia with snake skin glued on in strips, while the Pomo and their neighbours make large cylinders of a baked mineral (Kroeber).

The general uses to which beads were put are legion. They were tied in the hair, worn singly or in strings from the ears, on the neck, arms, wrist, waist, and lower limbs, or were attached to bark and wooden vessels, matting, basketry, and other textiles. They were woven into fabrics or wrought into network, their varied and bright colours not only enhancing beauty but lending themselves to heraldry. Glass beads thus woven produce effects like those of cathedral glass. Again, they were embroidered on every part of ceremonial costume, sometimes entirely covering head-dress, coat, regalia, leggings, or moccasins, and on all sorts of receptacles. The old-time technic and designs of quillwork are closely imitated. They were largely employed as gifts and as money, also as tokens and in records of hunts or of important events, such as treaties. They were conspicuous accessories in the councils of war and peace in the conventional expression of tribal symbolism, and in traditional story-telling, and were offered in worship. They were regarded as insignia of functions, and were buried, often in vast quantities, with the dead.

In each of the ethnic areas of North America nature provided tractable and attractive material to the bead-maker. In the Arctic region it was walrus ivory and the glossy teeth of mammals. They served not only for personal adornment, but were hung to all sorts of skin receptacles and inlaid upon the surfaces of those made of wood and soft stone. The Danes brought glass to the eastern Eskimo, the whalers to the central, and the Russians to the western tribes. In the St. Lawrence-Atlantic area whole shells were strung, and cylinders, discs, and spindles were cut from the valves of the clam (*Venus mercenaria*). In Virginia a cheap kind, called roanoke, were made from oyster shells. In the N. small white and purple cylinders, called wampum, served for ornament and were used in elaborate treaty belts and as a money standard, also flat discs an inch or more in width being bored through their long diameters. The Cherokee name for beads and money is the same. Subsequently imitated by the colonists, these beads received a fixed value. The mound-builders and other tribes of the Mississippi valley and the Gulf states used pearls and beads of shell, seeds, and rolled copper. Canine teeth of the elk were most highly esteemed, recently being worth 50 cents to $1 each. They were carefully saved, and a garment covered with them was valued at as much as $600 or $800. The modern tribes also used the teeth of rodents, the claws of bears and carnivores, and the dewclaws of ruminants. Nuts and berries were universally strung and worn, and the Mandan and other Missouri R. tribes pounded and melted glass and moulded it into beads. After the colonization cradles and articles of skin were profusely covered with beadwork replete with symbolism. The Yukon-Mackenzie tribes were most skilful in quillwork, but later decked their garments and other useful things with glass beads. All along the Pacific slope dentalium, abalone, and clam shells furnish the most valuable materials. The length of the wrought bead represented a certain amount of work and established the money value. The price of dentalium shells increased rapidly after a certain length was exceeded. These beads were decorated with grass, skin, and feathers, to enhance their worth. The California coast tribes and the ancient peoples of Santa Barbara ids. were rich in the little flat-shell discs as well as the stone drill, and they knew how to reduce them to uniform diameter by rolling long strings of them between slabs or through grooves in sandstone. The tribes of the N. portion of the interior basin were not well supplied with bead material, but early made the acquaintance of the trader. A series of Ute costumes made before the advent of glass shows much pretty decoration in dewclaws, bits of goat and sheep horn, and perforated seeds. The Pueblo Indians string the yellow capsules of Solanum, sections of woody stems of plants, seashells, turquoise and other varieties of bright-coloured stones, of which they have great store. The Hyde Expedition found more than 30,000 turquoise beads in a single room at Pueblo Bonito, N. Mex. The Huichol, with colored beads of glass, using wax as an adhesive, make pretty mosaic figures on gourds, carved images of wood, etc.

Consult Beauchamp in Bull. N. Y. State Mus., no. 73, 1903; Catlin, N. A. Inds., 1841; Hoffman in 14th Rep. B. A. E., 1896; Mason in Rep. Nat. Mus. 1899, 485–510, 1901; Matthews, Ethnog. and Philol. Hidatsa, 18, 1877; Nelson in 18th Rep. B. A. E., 1899; Holmes, Annals, I, 271, 1829; Sumner, Hist. Am. Currency, 4, 8, 1874; Powers in Cont. N. A. Ethnol., III, 1877; Lumholtz, Unknown Mexico, 1902; Pepper in Am. Anthrop., VII, no. 2, 1905.

(O. T. M.)

Beaubassin. A (Micmac?) mission established by the French in the 17th century.—Shea, Discov. Miss. Val., 86, 1852.

Beauport. A village established in 1650 in Quebec co., Quebec, by fugitive Huron, who removed in the next year to the island of Orleans.—Shea, Cath. Miss., 196, 1855.

Bécancour. A village on St. Lawrence r., in Nicolet, Quebec, settled by Abnaki who removed from Maine in 1713 when the area east of the Penobscot was confirmed to England by the treaty of Utrecht. In 1736 they were estimated at about 300; in 1858 they numbered 172, with French admixture, and in 1884 they were reduced to 39, and in 1911 numbered 27. They are members of the Roman Catholic church. (J. M.)

Băcăndĕē.—King, Jour. to Arctic Ocean, I, 11, 1836 (incorrectly given as an Iroquois village at Lake of Two Mountains, but distinct from "Kănĕšătărkĕē"). **Beauancourt.**—Vaudreuil (1710) in N. Y. Doc. Col. Hist., IX, 849, 1855. **Beçancour.**—Vaudreuil (1724) in Maine Hist. Soc. Coll., VI, 240, 1859. **Becancourians.**—Rasles (1724) trans. in Mass. Hist. Soc. Coll., 2d s., VIII, 246, 1819. **Bécancourt.**—Vaudreuil (1721) in N. Y. Doc. Col. Hist., IX, 904, 1855. **Becquancourt.**—La Tour, map, 1784. **Becquencourt.**—Ibid., 1782. **Becuncourt.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855. **Bekancourt.**—DeLancey (1754) in Ruttenber, Tribes Hudson R., 216, 1872. **Besançon.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 553, 1853.

Bece. An abandoned village of the Koskimo, 6 m. E. of Koprino harbour, in Quatsino sd., Vancouver id.

Bĕce.—Dawson in Trans. Roy. Soc. Can., 7, 1888.

Beldom. A Missisauga village in Ontario in 1855.—Jones, Ojebway Inds., 229, 1861.

Bellabella (an Indian corruption of *Milbanke* taken back into English). The popular name of an important Kwakiutl tribe living on Milbanke sd., Brit. Col. Their septs or subtribes are Kokaitk, Oetlitk, and Oealitk. The following clans are given: Wikoktenok (Eagle), Koetenok (Raven), Halhaiktenok (Killer-whale). Pop. 321 in 1911.

The language spoken by this tribe and shared also by the Kitamat, Kitlope, China Hat, and Wikeno Indians is a peculiar dialect of Kwakiutl, called Heiltsuk from the native name of the Bellabella. These tribes resemble each other furthermore in having a system of clans with descent through the mother—derived probably from their northern neighbours—while the Bellacoola and Kwakiutl to the S. have paternal descent. Anciently the Bellabella were very warlike, a character largely attributable to the fact that they were flanked on one side by the Tsimshian of Kittizoo and on the other by the Bellacoola, while war parties of Haida from the Queen Charlotte ids. were constantly raiding their coasts. For this reason, perhaps, the peculiar secret societies of the N. W. coast, the most important of which evidently had their origin in war customs, first arose among them. When voyagers first began frequenting the N. Pacific coast, Milbanke sd., which offers one of the few good openings into the inner ship channel to Alaska, was often visited, and its inhabitants were therefore among the first to be modified by European contact. Together with the other Heiltsuk tribes they have now been Christianized by Protestant missionaries, and most of their ancient culture and ritual have been abandoned.

In 1911, the population of the Bellabella band was 321—Can. Ind. Aff., 1911, 202.

(J. R. S.)

Belbellahs.—Dunn, Oregon Ter., 183, 1845. **Bella-Bella.**—Can. Ind. Aff., 361, 1897. **Elk-la'sumH.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889 (Bellacoola name). **Haeeltruk.**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841. **Haeeltsuk.**—Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Haeeltz.**—Latham, ibid., 164. **Haeeltzuk.**—Scouler in Jour. Geog. Soc. Lond., I, 223, 1841. **Haeetsuk.**—Latham in Trans. Philol. Soc. Lond., 64, 1856. **Haeltzuk.**—Latham in Jour. Ethnol. Soc. Lond., I, 155, 1848. **Hailtsa.**—Hale in U. S. Expl. Expd., VI, 221, 1846. **Hailtzuk.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Ha-ilt-zukh.**—Gibbs in Cont. N. A. Ethnol., I, 145, 1877. **Hĕ'iltsuk.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Hĕ'iltsuq.**—Boas in Rep. Nat. Mus. for 1895, 328 (own name). **Hiletsuck.**—Can. Ind. Aff., 252, 1891. **Hiletsuk.**—Ibid., 191, 1883. **Iietsuck.**—Powell, ibid., 122, 1880. **Ilet Suck.**—Ibid., 315. **Millbank Indians.**—Dunn, Hist. Oreg., 271, 1844. **Millbank Sound Indians.**—Ibid., 358. **Witsta.**—Tolmie and Dawson, op. cit. (Chimmesyan name). **Wutsta'.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889.

Bellacoola (*Bi'lxula*). A coast Salish tribe, or rather aggregation of tribes, on N. and S. Bentinck arm, Dean inlet, and Bellacoola r., Brit. Col. This name is that given them by the Kwakiutl, there being no native designation for the entire people. They form the northernmost division of the Salishan stock, from the remaining tribes of which they are separated by the Tsilkotin and the Kwakiutl. In the Canadian reports on Indian affairs the name is restricted by the separation of the Tallion (see *Talio*) and the Kinisquit (people of Dean inlet), the whole being called the Tallion nation. The population in 1902 was 311.* The chief divisions mentioned are the

*In 1911, the Bellacoola and Tallion band included 225 persons and the Kinisquit band, 47; total, 272.

Kinisquit, Noothlakimish, and Nuhalk. The gentes of the Bellacoola without reference to the tribal divisions are: Hamtsit, Ialostimot, Koökotlane, Smoen, Spatsatlt, Tlakaumoot, Tumkoaakyas. The following are mentioned as gentes of the Nuhalk division: Keltakkaua, Potlas, Siatlhelaak, Spukpukolemk, and Tokoaïs. The Bellacoola villages (chiefly after Boas) are: Aseik, Asenane, Atlklaktl, Koapk, Koatlna, Komkutis, Noutchaoff, Nuiku, Nukaakmats, Nukits, Nusatsem, Nuskek, Nuskelst, Nutltleik, Osmakmiketlp, Peisela, Sakta, Satsk, Selkuta, Senktl, Setlia, Slaaktl, Snutele, Snutlelatl, Sotstl, Stskeitl, Stuik, Talio, Tkeiktskune, Takoakkane, Tsomootl. (J. R. S.)

Belhoola.—Gibbs in Cont. N. A. Ethnol., I, 267, 1877. **Bellacoola.**—Can. Ind. Aff., 315, 1880. **Bellaghchoolas.**—Dunn, Hist. Oregon, 267, 1844. **Bellahoola.**—Schoolcraft, Ind. Tribes, v, 488, 1855. **Belli-houla.**—Mayne, Brit, Col., 146, 1862. **Belli-choola.**—Scouler in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Bilhoola.**—Tolmie and Dawson, Vocabs. Brit. Col., 122a, 1884. **Billechoola.**—Scouler in Jour. Roy. Geog. Soc., I, 224, 1841. **Billikûla.**—Gibbs quoted by Dall in Cont. N. A. Ethnol., I, 241, 1877. **Bilqula.**—7th Rep. N. W. Tribes of Can., 2, 1891. **Bi'ixula.**—Boas in Rep. Nat, Mus. for 1895, 320. **Ilghi'mi.**—Tolmie and Dawson, Vocabs. Brit. Col., 122a, 1884. **Tallion Nation.**—Can. Ind. Aff., 417, 1898.

Beothukan Family (from the tribal or group name *Béothuk*, which probably signifies 'man,' or 'human being,' but was employed by Europeans to mean 'Indian,' or 'Red Indian'; in the latter case because the Beothuk coloured themselves and tinted their utensils and arms with red ochre). So far as known only a single tribe, called Beothuk, which inhabited the island of Newfoundland when first discovered, constituted this family, although existing vocabularies indicate marked dialectic differences. At first the Beothuk were classified either as Eskimauan or as Algonquian, but now, largely through the researches of Gatschet, it is deemed best to regard them as constituting a distinct linguistic stock. It is probable that in 1497 Beothukan people were met by Sebastian Cabot when he discovered Newfoundland, as he states that he met people "painted with red ochre," which is a marked characteristic of the Beothuk of later observers. Whitbourne (Chappell, Voy. to Newfoundland, 1818), who visited Newfoundland in 1622, stated that the dwelling-places of these Indians were in the N. and W. portions of the island, adding that "in war they use bows and arrows, spears, darts, clubs, and slings." The extinction of the Beothuk was due chiefly to the bitter hostility of the French and to Micmac invasion from Nova Scotia at the beginning of the 18th century, the Micmac settling in w. Newfoundland as hunters and fishermen. For a time these dwelt in amity with the Beothuk, but in 1770, quarrels having arisen, a destructive battle was fought between the two peoples at the N. end of Grand Pond. The Beothuk, however, lived on friendly terms with the Naskapi, or Quebec Montagnais, and the two peoples visited and traded with each other. Exasperated by the petty depredations of these tribes, the French, in the middle of the 18th century, offered a reward for every head of a Beothuk Indian. To gain this reward and to obtain the valuable furs they possessed, the more numerous Micmac hunted and gradually exterminated them as an independent people. The English treated the Beothuk with much less rigour; indeed, in 1810 Sir Thomas Duckworth issued a proclamation for their protection. The banks of the river of Exploits and its tributaries appear to have been their last inhabited territory.

De Laet (Novus Orbis, 34, 1633) describes these Newfoundland Indians as follows: "The height of the body is medium, the hair black, the face broad, the nose flat, and the eyes large; all the males are beardless, and both sexes tint not only their skin but also their garments with a kind of red colour. And they dwell in certain conical lodges and low huts of sticks set in a circle and joined together in the roof. Being nomadic, they frequently change their habitations. They had a kind of cake made with eggs and baked in the sun, and a sort of pudding, stuffed in gut, and composed of seal's fat, livers, eggs, and other ingredients." He describes also their peculiar crescent-shaped birch-bark canoes, which had sharp keels, requiring much ballast to keep them from overturning; these were not more than 20 feet in length and they could bear at most 5 persons. Remains of their lodges, 30 to 40 feet in circumference and constructed by forming a slender frame of poles overspread with birch bark, are still traceable. They had both summer and winter dwellings, the latter often accommodating about 20 people each. Jukes (Excursions, 1842) describes their deer fences or deer stockades of trees, which often extended for 30 miles along a river. They employed pits or caches for storing food, and used the steam bath in huts covered with skins and heated with hot stones. Some of the characteristics in which the Beothuk differed from most other Indians were a marked lightness of skin colour, the use of trenches in their lodges for sleeping berths,

the peculiar form of their canoes, the non-domestication of the dog, and the dearth of evidence of pottery making. Bonnycastle (Newfoundland in 1842) states that the Beothuk used the inner bark of *Pinus balsamifera* as food, while Lloyd (Jour. Anthrop. Inst., IV, 1875) mentions the fact that they obtained fire by igniting the down of the bluejay from sparks produced by striking together two pieces of iron pyrites. Peyton, cited by Lloyd, declares that the sun was the chief object of their worship. Cormack's expedition, conducted in behalf of the Beothic Society for the Civilization of the Native Savages, in 1827, failed to find a single individual of this once prominent tribe, although the island was crossed centrally in the search. As they were on good terms with the Naskapi of Labrador, they perhaps crossed the strait of Belleisle and became incorporated with them. (J. N. B. H. A. S. G.)

Beathook.—Leigh quoted by Lloyd in Jour. Anthrop. Inst., IV, 38, 1875. **Béhathook.**—Gatschet in Proc. Am. Philos. Soc., 410, 1885 (quoting older form). **Beothics.**—Lloyd in Jour. Anthrop. Inst., IV, 33, 1875. **Beothik.**—Gatschet, op. cit. (quoting old form). **Beoths.**—Vetromile, Abnakis, 47, 1866. **Beothucs.**—Lloyd in Jour. Anthrop. Inst., IV, 21, 1875. **Beothues.**—Jour. Anthrop. Inst., IV, pl. facing p. 26, 1875. **Beothugs.**—Ibid., V, pl. facing p. 223, 1876. **Beothuk.**—Gatschet in Proc. Am. Philos. Soc., 408, 1885. **Bethuck.**—Latham in Trans. Philol. Soc. Lond., 58, 1856. **Bœothick.**—MacDougall in Trans. Canad. Inst., II, 98, 1890-91. **Boeothuk.**—Gatschet in Proc. Am. Philos. Soc., 410, 1885 (quoting older form). **Good-night Indians.**—Lloyd, following blunder of Latham, in Jour. Anthrop. Inst., V. 229, 1876. **Macquaejeet.**—Gatschet in Proc. Am. Philos. Soc., 410, Oct., 1885 (Micmac name: 'red man,' evidently a transl. of the European 'Red Indian'). **Red Indians of Newfoundland.**—Cartwright (1768) quoted by Lloyd in Jour. Anthrop. Inst., IV, 22, 1875. **Shawatharut.**—King quoted by Gatschet in Proc. Am. Philos. Soc., 410, 1885 (='Red Indian man'). **Shawdtharut.**—Ibid., **Ulnōbah.**—Latham quoted by Gatschet, ibid., 411 (Abnaki name). **Ulnŏ mequāegit.**—Ibid. (said to be the Micmac name, sig. 'red man,' but evidently a trader's or fisherman's rendering of the European 'Red Indians').

Bersiamite. One of the small Algonquian tribes composing the eastern group of the Montagnais, inhabiting the banks of Bersimis r., which enters St. Lawrence r. 75 miles below Tadoussac. These Indians became known to the French at an early date, and being of a peaceable and tractable disposition, were soon brought under the influence of the missionaries. They were accustomed to assemble once a year with cognate tribes at Tadoussac for the purpose of trade, but these have melted away under the influence of civilization. A trading post called Bersimis, at the mouth of Bersimis r., had in 1911 some 550 Indians attached to it, but whether any of them were Bersiamite is not stated.

(J. M.)

Baisimetes.—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Bersamis.**—Stearns, Labrador, 263, 1884. **Bersiamites.**—Jes. Rel. for 1640, 34, 1858. **Bersiamits.**—Hind, Labrador Penin. I, 125, 1863. **Bersiamitts.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Bertiamistes.**—Iroquois treaty (1665) in N. Y. Doc. Col. Hist., III, 122, 1853. **Bertiamites.**—Memoir of 1706, ibid., IX, 786, 1855. **Bethsiamits.**—Can. Ind. Aff. Rep., 38, 1880. **Betsiamites.**—Le Clercq quoted by Champlain (1632), Œuvres, IV, 105, 1870. **Betsiamits.**—Can. Ind. Aff. Rep. 1884, pt. 1, 185, 1885. **Bussenmeus.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Notre Dame de Betsiamits.**—Boucher in Can. Ind. Aff. Rep. for 1884, pt. 1, 36, 1885 (mission name). **Oubestamiouek.**—Jes. Rel. for 1643, 38, 1858. **Oumamiois.**—Albanel (1670) quoted by Hind, Labrador Penin., I, 126, 1863. **Oumamioucks.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Oumamiwek.**—Hind, Labrador Penin., I, 224, 1863.

Bible translations. The Bible has been printed in part or in whole in 32 Indian languages N. of Mexico. In 18, one or more portions have been printed; in 9 others, the New Testament or more has appeared; and in 5 languages, namely, the Massachuset, Cree, Labrador Eskimo, Santee Dakota, and Tukkuthkutchin, the whole Bible is in print.

The Norwegian missionaries, Hans and Paul Egede, were the first to translate any part of the Bible into Greenland Eskimo, their version of the New Testament being printed in part in 1744, and as a whole in 1766. A revision of this translation, by Otto Fabricius, was twice printed before the close of the 18th century; and in 1822 the Moravian Brethren brought out a new translation, which ran through several editions. Nearly three-quarters of the Old Testament was printed in the same language between 1822 and 1836, when the work was discontinued. In Labrador Eskimo the earliest printed Bible text was the Harmony of the Gospels, which appeared in 1800. This was followed by the Gospel of St. John in 1810, the complete New Testament in 1840, and all of the Old Testament between 1834 and 1867. In other Eskimo languages there were printed: In Labrador Eskimo some New Testament extracts in 1878 and the Four Gospels in 1897, translated by E. J. Peck; in the Aleutian Unalaska dialect, with adaptation also to the Atka dialect, John Veniaminoff's translation of St. Matthew's Gospel in 1848; and in Kaniagmiut, Elias Tishnoff's translation of the same Gospel, also in 1848

Four languages of the Athapascan family have been provided with Bible translations. The Gospels were translated by Robert McDonald and printed in the Tukkuthkutchin language of Mackenzie r. in 1874, and the whole Bible in 1898. In the Chipewyan, Archdeacon Kirkby's translation of the Gospels appeared in 1878 and the whole New Testament in 1881; in the Etchareottine, Kirkby's translation of St. John's Gospel in 1870, and Bishop Bompas' of the New Testament between 1883 and 1891; and in the Tsattine, A. C. Garrioch's version of St. Mark's Gospel in 1886.

Translations have been made into 13 languages of the Algonquian family. In the Cree, William Mason's work comprises several editions of the Gospel of St. John made between 1851 and 1857, the complete New Testament in 1859, and the whole Bible in 1861-62. Archdeacon Hunter's version of three of the Gospels in the same language appeared in 1853-55 (reprinted in 1876-77). Bishop Horden's Four Gospels in Cree was printed in 1859, and his complete New Testament in 1876. In the Abnaki, St. Mark's Gospel, translated by Wzokhilain, was printed in 1844; in the Micmac, beginning with the printing of St. Matthew's Gospel in 1853, Mr. Rand continued at work until the whole New Testament was published in 1871-75, besides the books of Genesis, Exodus, and the Psalms; and in the Malecite, St. John's Gospel, also translated by Rand, came out in 1870. The Massachuset language, which comes next in geographical order, was the first North American Indian language into which any Bible translation was made; John Eliot began his Natick version in 1653 and finished it in 1661-63, with a revised edition in 1680-85. In 1709 Experience Mayhew published his translation, in the Wampanoag dialect of Martha's Vineyard, of the Psalms and St. John's Gospel. In the Delaware, Dencke's translation of the epistles of St. John was printed in 1818, Zeisberger's Harmony of the Gospels in 1821, and Luckenbach's Scripture Narratives in 1838. In Chippewa, the earliest translations were those of the Gospels of St. Matthew and St. John, by Peter and John Jones, printed in 1829-31. There are three complete translations of the New Testament in this language: One by Edwin James in 1833, another by Henry Blatchford in 1844 (reprinted in 1856 and 1875), and a third by F. A. O'Meara in 1854 (reprinted in 1874). O'Meara also translated the Psalms (1856) and the Pentateuch (1861), and McDonald translated the Twelve Minor Prophets (1874). In the Shawnee language, St. Matthew's Gospel, by Johnston Lykins, was printed in 1836 and a revision in 1842, and St. John's Gospel, by Francis Barker, in 1846. In the Ottawa, Meeker's translation of St. Matthew and St. John appeared in 1841–44; in the Potawatomi, St. Matthew and the Acts, by Lykins, in 1844; in the Sikaika, St. Matthew, by Tims, in 1890; in the Arapaho, St. Luke, by Roberts, in 1903; and in the Cheyenne, the Gospels of St. Luke and St. John by Petter, who has published also some other portions of the Bible.

Three languages of the Iroquoian family possess parts of the Bible. In Mohawk, extracts from the Bible were printed as early as 1715; the Gospel of St. Mark, by Brant, in 1787; and St. John, by Norton, in 1805. Between 1827 and 1836 the rest of the New Testament was translated by H. A. Hill, W. Hess, and J. A. Wilkes, and the whole was printed in successive parts. A new version of the Gospels, by Chief Onasakenrat, was printed in 1880. The only part of the Old Testament in Mohawk is Isaiah, printed in 1839. In the Seneca language, St Luke, by Harris, was printed in 1829, and the Four Gospels, by Asher Wright, in 1874. In the Cherokee language St. Matthew's Gospel was translated by S. A. Worcester and printed in 1829, the other Gospels and the Epistles following, until the complete New Testament was issued in 1860. Genesis and Exodus, also by Worcester, were printed in 1856 and 1853, respectively, besides some portions of the Psalms, Proverbs, and Isaiah.

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In the Kwakiutl language, of the Wakashan family, A. J. Hall's translation of the Gospels of St. Matthew and St. John came out in 1882–84 and the Acts in 1897. In the Tsimshian language, of the Chimmesyan family, the Four Gospels, translated by William Duncan, were printed in 1885–89; and in the Niska language J. B. McCullagh began work on the Gospels in 1894. In the Haida language, of the Skittagetan family, translations of three of the Gospels and of the Acts, by Charles Harrison and J. H. Keen, were printed in 1891–97.

Consult the various bibliographies of Indian languages, by J. C. Pilling, published as bulletins by the Bureau of American Ethnology.

(W. E.)

Birch River. A local name applied to the Maskegon (Swampy Cree) res., near lower Sas-

katchewan r., Manitoba, and to the Indians gathered on it.—Can. Ind. Aff., passim.

Bistchonigottine. A division of the Etchaottine on Bistcho lake, north-western Alberta.

Bes-tchonhi-Gottinè.—Petitot, Autour du Lac des Esclaves, 339, 1891.

Blackfoot, Middle, North, and South. Divisions of the Siksika proper, q. v.

Black Kettle. An Onondaga chief, called by the French *Chaudière Noire*. When in the first French war the governor in Montreal sent one of his officers with 300 men to attack the Iroquois at Niagara, Black Kettle, with 80 warriors, gave the invaders a long running fight, from which the latter were the chief sufferers, although his force was in the end wiped out. In the following season he laid waste the French settlements in w. Canada. In 1691 the Iroquois planned the destruction of the French settlements and trading posts w. of Montreal. Their plans were revealed to the French commander by captive Indian women who escaped, and after the defeat of the expeditions the French destroyed parties that were encamped in their hereditary hunting grounds between the Ottawa and St. Lawrence rs. Black Kettle retaliated by killing Indians who traded with Montreal and the French escort sent to guard them. On July 15, 1692, he attacked Montreal and carried off many prisoners, who were retaken by a pursuing party; and in the same season he attacked the party of de Lusignan and killed the leader. In 1697 he arranged a peace with the French, but before it was concluded he was murdered by some Algonkin while hunting near Cattaraugus, although he had notified the French commander at the fort of the peace negotiations.

Blankets. In the popular mind the North American Indian is everywhere associated with the robe or the blanket. The former was the whole hide of a large mammal made soft and pliable by much dressing; or pelts of foxes, wolves, and such creatures were sewed together; or bird, rabbit, or other tender skins were cut into ribbons, which were twisted or woven. The latter were manufactured by basketry processes from wool, hair, fur, feathers, down, bark, cotton, etc., and had many and various functions. They were worn like a toga as protection from the weather, and, in the best examples, were conspicuous in wedding and other ceremonies; in the night they were both bed and covering; for the home they served for hangings, partitions, doors, awnings, or sunshades; the women dried fruit on them, made vehicles and cradles of them for their babies, and receptacles for a thousand things and burdens; they even then exhausted their patience and skill upon them, producing their finest art work in weaving and embroidery; finally, the blanket became a standard of value and a primitive mechanism of commerce.

In s. e. Alaska originated what is popularly called the Chilkat blanket—a marvel of spinning, weaving, fringing, and mythic designs. The apparatus for this seems inadequate. The woman hangs her warp of mountain goat's wool mixed with shredded cedar bast from a horizontal bar. The long ends are made into balls and covered with membrane to keep them clean. Weft is not even wound on a stick for shuttle, nor is there even the rudest harness or batten. The details of the great mythic design are carefully wrought in by the woman in twined weaving at the same time that a dainty lacework is produced on the selvage. The process ends with a long heavy fringe from the unused warp. Farther southward on the N. W. coast cedar bast finely shredded served for the weaving of soft blankets, which were neatly trimmed with fur.

The Nez Percés and other tribes in the Fraser-Columbia area were extremely skilful in producing a heavy and tastefully decorated blanket in twined weaving from mountain goat's hair with warp of vegetal fibre, and among the Atlantic and Pacific coast tribes generally soft barks, wild hemp, rabbit skins, the down of birds, and the plumes of feathers were put to the same use. Blankets of cords wound with feathers were produced, not only by the Pueblos and cliff-dwellers but quite extensively in the E. as well as in the N. W. These were all woven with the simplest possible apparatus and by purely aboriginal technical processes. They were the groundwork of great skill and taste and much mythology, and were decorated with strips of fur, fringes, tassels, pendants, beadwork, featherwork, and native money. After the advent of the whites the blanket leaped into sudden prominence with tribes that had no weaving and had previously worn robes, the preparation of which was most exhausting. The European was not slow in observing a widespread want and in supplying the demand. When furs became scarcer blankets were in greater demand everywhere as articles of trade and standards of value. In-

deed, in 1831 a home plant was established in Buffalo for the manufacture of what was called the Mackinaw blanket. The delegations visiting Washington during the 19th century wore this article conspicuously, and in our system of educating them, those tribes that were unwilling to adopt modern dress were called "blanket Indians." In art the drapery and colours have had a fascination for portrait painters, while in citizen's garments the red man ceases to be picturesque.

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Consult Boas in Rep. Nat. Mus. 1895, 1897; Hodge in Am. Anthrop., VIII, no. 3, 1895; Holmes in 13th Rep. B. A. E., 1896; Matthews (1) in 3d Rep. B. A. E., 1884, (2) Navaho Legends, 1897; Pepper in Everybody's Mag., Jan. 1902; Stephen in Am. Anthrop., VI, no. 4, 1893; Voth in Am. Anthrop., II, no. 2, 1900;

(O. T. M. W. H.)

Boat Harbour. A Micmac village near Pictou, Nova Scotia.—Can. Ind. Aff. Rep. 1880, 46, 1881.

Boats. Under this general term are included various kinds of water-craft used throughout North America wherever waters favoured. The Eskimo have two forms—the man's boat (*kaiak*, Russian *baidarka*) and the woman's boat (*umiak*, Russian *baidarra*)—made by stretching a covering of seal hide over a framework of whale ribs or of driftwood. The umiak, or woman's boat, is an open scow with little modification of bow and stern, propelled with large oars and a sail made of intestines; but the man's boat is one of the most effective devices for water travel in the world. The man sits in a small hatch, and, in the lighter forms, when his water-tight jacket is lashed to the gunwale he is practically shut in, so that though the water may pass entirely over him, scarcely a drop enters the craft. He moves himself through the water by means of a paddle, in most cases a double one.

Immediately in touch with the skin-boat countries all around the Arctic, from Labrador to Kodiak in Alaska and southward to the line of the white birch, eastward of the Rocky mts., and including the country of the Great lakes, existed the birch-bark canoe. With framework of light spruce wood, the covering or sheathing of bits of tough bark sewed together and made water-tight by means of melted pitch, these boats are interesting subjects of study, as the exigencies of travel and portage, the quality of the material, and traditional ideas produce different forms in different areas. Near the mouth of the Yukon, where the water is sometimes turbulent, the canoe is pointed at both ends and partly decked over. On the E. side of Canada the bow and the stern of the canoe are greatly rounded up. A curious form has been reported by travellers among the Beothuk of Newfoundland. On the Kootenay, and all over the plateaus of British Columbia and N. Washington, the Asiatic form, monitor-shaped, pointed at either end under the water, is made from pine bark instead of birch bark.

From the N. boundary of the United States, at least from the streams emptying into the St. Lawrence southward along the Atlantic slope, dugout canoes, or pirogues, were the instruments of navigation. On the Missouri r. and elsewhere a small tub-shaped craft of willow frame covered with rawhide, with no division of bow or stern, locally known as the bull-boat, was used by Sioux, Mandan, Arikara, and Hidatsa women for carrying their goods down or across the rivers. It was so light that when one was emptied a woman could take it on her back and make her way across the land. On the W. coast, from mt. St. Elias southward to Eel r., Cal., excellent dugout canoes were made from giant cedar and other light woods, some of them nearly 100 ft. long. The multitude of islands off the N. coast rendered it possible for the natives to pass from one to the other, and thus they were induced to invent sea-going canoes of fine quality. Here also from tribe to tribe the forms differ somewhat as to the shape of the bow and stern and the ornamentation. On the California coast and navigable streams N. of cape Mendocino, well-made wooden dugout canoes were used; wooden canoes, made chiefly of planks lashed together and caulked, were used in the Santa Barbara Id. region; both were important elements in influencing the culture of the people of these sections. Everywhere else in California, barring the occasional use of corracles and rafts of logs, transportation by water was conducted by means of balsas, consisting of rushes tied in bundles, generally, if not always, with more or less approximation to a boat of cigar shape. In certain spots in California, as on Clear lake among the Pomo and Tulare lake among the Yokuts, these tule balsas were important factors in native life; elsewhere in the state much less so (Kroeber). On the lower Rio Colorado and in s. central California the Indians made immense corracle-like baskets, called by the Spaniards *coritas*, which were coated with

bitumen or other waterproofing and used for fording the streams, laden with both passengers and merchandise.

Consult Boas, The Central Eskimo, 6th Rep. B. A. E., 1888; Coues, Garcés Diary, 1900; Hoffman, The Menomini Indians, 14th Rep. B. A. E., 1896; Murdoch, Ethnological Results of the Point Barrow Expedition, 9th Rep. B. A. E., 1892; Nelson, The Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Niblack, The Coast Indians of Southern Alaska and Northern British Columbia, Rep. Nat. Mus., 1888; Powers in Cont. N. A. Ethnol., III, 1877; Simms in Am. Anthrop., VI, 191, 1904; Winship in 14th Rep. B. A. E., 407, 1896.

(O. T. M.)

Bœuf, Nation du. Mentioned in the Jesuit Relation of 1662 as a tribe against which the Iroquois that year sent out an expedition. The name signifies 'Buffalo Nation,' but to what people it refers is unknown; it may have designated either the Buffalo clan or gens of some tribe or one of the buffalo-hunting tribes of the W.

(J. M.)

Bogan. A marshy cove by a stream, called also *bogan hole* (Ganong in Proc. and Trans. Roy. Soc. Can., 209, 1896). In a letter (Apr. 8, 1903) Ganong says further: "A word very much used by guides and others who go into the New Brunswick woods is *bogan*, a still creek or bay branching from a stream. Exactly the same thing the Indians call a *pokologan*." He thinks *bogan*, like *logan*, probably the common name in Maine for the same thing, a corruption of *pokologan*. Both words, Ganong notes, are in good local use and occur in articles on sporting, etc. It is possible that "bogan hole" may be a folk etymologizing of *pokologan*. In the Chippewa language a marsh or bog is *tō'tōgŭn*.

(A. F. C.)

Bone-work. The use of bone and related materials, including antler, ivory, horn, whalebone, turtle-shell, and the teeth, hoofs, beaks, and claws of many creatures, was almost universal among Indian tribes. The hardness and toughness of these materials made them desirable for many kinds of implements and utensils, and their pleasing colour and capacity for high polish caused them to be valued for personal ornaments. Since both man and beasts of various kinds have an important place in aboriginal mythology, it is to be expected that in numerous instances their bones had a special sacred significance and use, as when, for example, the skulls and paws of small animals were used for mixing medicine.

Not uncommonly the small bones, teeth, and claws of various animals, the beaks of birds, etc., were strung as beads, were perforated or grooved to be hung as pendant ornaments or rattles, or were sewed on garments or other objects of use. These uses are illustrated in the necklaces of crab claws and the puffin beak ceremonial armlets of the Eskimo, by the bear-tooth necklaces of many of the tribes, by the elk-tooth embellishments of the buckskin costumes of the women among the Plains Indians, and by the small carved bone pendants attached to the edge of the garments of the ancient Beothuk (see *Adornment*). Teeth and small bones, such as the metacarpals of the deer, as well as worked bone discs and lozenges, were used as dice in playing games of chance and gaming sticks of many varieties were made of bone. In pre-colonial times bone had to be cut, carved, and engraved with implements of stone, such as knives, scrapers, saws, gravers, drills, and grinding stones, and with some of the tribes the primitive methods still prevail. Although indispensable to primitive tribes everywhere, this material occupies a place of exceptional importance in the far N. beyond the limits of forest growth, where the only available wood is brought oversea from distant shores by winds and currents. The Eskimo have the bones of the whale, seal, walrus, bear, wolf, moose, reindeer, musk-ox, and a wild sheep, and the antlers of the moose and deer, the horns of the sheep and ox, the teeth of the bear, wolf, and reindeer, the ivory of the walrus and narwhal, fossil ivory, the whalebone of the right-whale, and the bones of the smaller quadrupeds and various birds, and their skill in shaping them and adapting them to their needs in the rigorous Arctic environment is truly remarkable. The larger bones, as the ribs of the whale, are employed in constructing houses, caches, and shelters; for ribs of boats, runners for sleds, and plates for armour (Nelson). Bone, ivory, and antler were utilized for bows, arrows, spears, harpoons, knives, scrapers, picks, flint-flaking implements, clubs, boxes, and a great variety of appliances and tackle employed in rigging boats, in fishing, in hunting, in transportation, in preparing the product of the chase for consumption, for weaving, netting, and sewing implements, household utensils, tobacco pipes, gaming implements, toys, dolls, fetishes, amulets, and artistic carvings of many kinds. Personal ornaments and toilet articles of bone

and kindred materials are more numerous in Alaska, where beads, pendants, hair-pins, combs, labrets, belt clasps, belt ornaments of reindeer teeth, etc., are largely made and ingeniously applied. The artistic work of these northern peoples is shown in their extremely clever carvings in ivory and their engravings of various ornamental and pictorial designs upon objects of use and ornament, but there seems to be sufficient ground for the opinion that these particular phases of their art are largely of recent development and are due to association with white men and as a result of the acquisition of metal tools and perhaps also to some extent to contact with Indian tribes which in their turn have been influenced by the whites. The wide range and vast numbers of the objects of art shaped from these materials by the Arctic peoples of the present period will be more fully appreciated by reference to the works of Boas, Murdoch, Nelson, and Turner, in the annual reports of the Bureau of American Ethnology, and by a visit to the ethnological museums.

Bone and the allied substances have been, and are, favourite materials with the tribes of the Pacific coast. The utensils, implements, ornaments, and totemic and symbolic carvings of the N. W. coast tribes are often admirable and display æsthetic appreciation of a high order (Niblack, Boas). Their carvings in bone, ivory, and antler, often inlaid with abalone, and the graceful and elaborately carved cups, ladles, and spoons of horn, are especially noteworthy. The art of the tribes of the Fraser basin and the Pacific slope S. of Puget sd. is much more primitive, though bone was in general use for implements, utensils, musical instruments, gaming articles, and ornaments (Abbott, Goddard, Powers, Smith), great numbers being preserved in our museums. Many of the tribes of the arid region, the great divide, the Mississippi valley, and the E. still employ bone, horn, antler, and turtleshell, to a large extent, but metal has largely usurped their place, especially for implements, hence finds from village sites, cemeteries, and burial mounds must be depended on largely for knowledge of the aboriginal bone-work of these regions. The ancient Pueblos inlaid some of their implements and ornaments of bone with bits of turquoise and other bright stones (Fewkes, Pepper). Among the tribes of many sections bones of deer and the larger birds were used for flutes and whistles, and shells of turtles for rattles, and the latter were often made also of beaks of birds and hoofs and dew-claws of deer and other animals, or by attaching these articles to parts of the costume, or to bands for the wrists and ankles. Champlain illustrates a game drive in which the drivers appear to be beating with bones upon clavicles of some large animal, and among the Plains tribes and the Pueblos a sort of saw-fiddle in which sometimes a scapula is drawn over a notched stick, or over another scapula, for keeping time in ceremonial dances, is employed. The mounds of the Mississippi and Ohio valleys and the Southern states have yielded a wide range of objects, both useful and ornamental. Of the former class, awls, fish-hooks, pins, arrow-points, cutting tools made of beaver teeth, and scraping tools are the most important. Of the latter class, beads, pendants, gorgets, pins, wristlets, etc., are worthy of note. There are also bone whistles and flutes, engraved batons, and various carvings that would seem rather to be totemic and symbolic than simply useful or ornamental; horns of the buffalo and mountain sheep were made into dippers and cups, and were also, as were the antlers of deer, utilized in head-dresses by the ancient as well as by the present peoples. The scapulæ of large animals formed convenient hoe blades and, as such, were probably universally employed by the native agriculturists. A novel use of bones is that of plating them with copper, illustrated by the plated jawbone of a wolf obtained by Moore from a Florida mound. In the wonderful collection of objects from the Hopewell mound, near Chillicothe, Ohio, is a human femur engraved with intricate and finely executed symbolic figures (Putnam and Willoughby).

The literature of this topic is voluminous, though much scattered, and is embodied mainly in reports on field researches published by the Smithsonian Institution, the National Museum, the Bureau of American Ethnology, the Reports of the Minister of Education, Ontario, the leading museums and academies, and in works of a more general nature, such as Moorehead's Prehistoric Implements and Fowke's Archæological History of Ohio. (W. H. H.)

Bonne Espérance. A Montagnais settlement on the islands and mainland at the mouth of Eskimo r., on the N. shore, gulf of St. Lawrence. Some Naskapi are probably there also.—Stearns, Labrador, 264, 293, 1884.

Books in Indian languages. In addition to dictionaries, versions of the Bible and the

Prayer Book, whole and in part, Bible stories complete and summarized, catechisms, and cognate works, the literature translated into Indian languages embraces some interesting volumes. In Greenlandic Eskimo there is an abridged version of Stoud-Platon's Geography, by E. A. Wandall (1848); a translation of Thomas à Kempis' Imitation of Christ, by Paul Egede (1787, revised 1824); a History of the World, by C. E. Janssen (1861), and another by S. P. Kleinschmidt (1859). Peter Kragh's translations of Ingemann's Voices in the Wilderness, and The High Game, Krummacher's Parables and Feast Book, the Life of Hans Egede, and other books circulated in manuscript. In the Labrador dialect a geography, by A. F. Elsner, was published in 1880. Under the title *Mahpiya ekta oicimani ya*, 'Sky to travelling he went,' Rev. S. R. Riggs published in 1857 a translation of Bunyan's Pilgrim's Progress into the Dakota language of the Siouan stock. This same book was translated into Cree by Archbishop Vincent (1886), and into Cheyenne by Rev, R. Petter (1904). In 1879 Rev. D. W. Hemans published a Santee version of Rev. R. Newton's The King's Highway. Into the Massachuset dialect of the Algonquian stock Rev. John Eliot translated in 1664 Baxter's Call to the Unconverted, in 1665 Bayly's Practice of Piety, about 1687 the Rev. W. Perkins' Six Principles of Religion, and in 1689 Shepard's Sincere Convert. A Geography for Beginners was published in Chippewa in 1840, and in Santee Dakota in 1876. In 1839 the Rev. C. A. Goodrich's Child's Book of the Creation was translated into Choctaw by the Rev. L. S. Williams. The civilized tribes of Oklahoma, with the aid of the Cherokee and adapted alphabets, have published many laws, text-books, etc., in the native languages.

Exclusive of occasional texts, more or less brief, in native languages, to be found in the periodical literature of anthropology, in ethnological and linguistic monographs, books of travel and description, etc., there is accumulating a considerable literature of texts by accredited men of science and other competent observers. The Chimmesyan stock is represented by Boas' Tsimshian Texts (Bull. 27, B. A. E., 1902); the Chinookan by Boas' Chinook Texts (Bull. 20, B. A. E., 1904), and Kathlamet Texts (Bull. 26, 1901); the Salishan by Teit and Boas' Traditions of the Thompson River Indians (1898); the Wakashan (Kwakiutl-Nootka) by Boas and Hunt's Kwakiutl Texts (Mem. Am. Mus. Nat. Hist., 1902–05); the Skittagetan by Swanton's Haida Texts (Bull. 29, B. A. E., 1905); the Athapascan by Goddard's Hupa Texts (Publ. Univ. Cal., Am. Archæol. and Ethnol., I, 1904), and his Morphology of the Hupa Language (1905) perhaps belongs here also, likewise Matthew's Navaho Legends (1897) and The Night Chant (1902); the Siouan by Riggs' Dakota Grammar, Texts, and Ethnography (Cont. N. A. Ethnol., IX, 1893), Dorsey's Cegiha Language (Cont. N. A. Ethnol., VI, 1890), Omaha and Ponka Letters (Bull. 11, B. A. E., 1891), and Osage Traditions (6th Rep. B. A. E., 1888); the Iroquoian by Mooney's Sacred Formulas of the Cherokee (7th Rep. B. A. E., 1891), Hewitt's Iroquoian Cosmology (21st Rep. B. A. E., 1903), and Hale's Iroquois Book of Rites (1883)—the second records cosmologic myths, the last the great national ritual of the northern Iroquois. The Algonquian is represented by scattered texts rather than by books, although there are to be mentioned Brinton's Lenape and Their Legends (1885), which contains the text of the *Walum Olum*, and the Cree and Siksika Legends in Petitot's Traditions Indiennes du Canada Nord-ouest (1887), the scattered texts in the works of Schoolcraft, Hoffman, etc.; the Eskimo best by the texts in Boas' Eskimo of Baffin Land and Hudson Bay (Bull. Am. Mus. Nat. Hist., XV, 1901), and other writings on the Eskimo, Thalbitzer's Phonetical Study of the Eskimo Language (1904), and Barnum's Grammatical Fundamentals of the Innuit Language (1901), the last relating to the Tununa dialect of Alaska. The monographs of Miss Alice C. Fletcher on the ceremonies of the Pawnee (22d Rep. B. A. E., 1903), of James Mooney on the Ghost Dance Religion (14th Rep. B. A. E., 1896), the numerous monographs of Dr. Franz Boas on the Bellacoola, the Kwakiutl, etc., contain much textual material. The manuscript collection of the Bureau of American Ethnology is rich in texts of myths, legends, etc. As a whole, the body of linguistic material, here briefly noticed, is of increasing magnitude and value. The literature in the Chinook jargon also furnishes some titles, e. g., the stenographic periodical *Kamloops Wawa*, by Father Le Jeune, who is also the author of several pamphlets. Worthy of mention is Rev. Myron Eells' Hymns in the Chinook Jargon Language (1878–89), which is not merely a translation of English verse. (A. F. C.)

Boothroyd. A body of Ntlakyapamuk Indians of Salishan stock on Fraser r., Brit. Col. The name seems to have been employed to include the towns of Spaim, Kimus, Tzaumuk, Suk, and Nkattsim. Pop. 158 in 1911 (Can. Ind. Aff. for 1911, 224).

Boulder outlines. Certain outline surface figures, probably of Siouan origin, usually formed of boulders a foot or less in diameter, though a few consisted of buffalo bones. The name "boulder mosaics" was first applied to them by Todd. According to Lewis, structures of this type have been found from w. Iowa and Nebraska to Manitoba, and from w. Minnesota through North and South Dakota to Montana; but they appear to be, or rather to have been, more frequent in South Dakota than in any other section. These remains consist of animal, human, and other figures outlined upon the surface of the ground, usually on elevated sites, the human, turtle, and serpent figures being by far the most numerous. In Dakota the outlines are generally accompanied with small stone circles, known to be old tipi sites In some instances long lines of boulders or buffalo bones and small stone cairns have been found associated with them or occurring in their immediate neighbourhood. Like the boulder circles these are more or less embedded in the ground, but this does not necessarily indicate great antiquity; indeed, their frequent association with tipi circles seems to denote that they are comparatively recent. Among the Crows of Montana a boulder outline figure is made in the form of a woman to commemorate the unfaithfulness of a wife.

Consult Lewis in Am. Anthrop., II, Apr., 1889, III, July, 1890; Simms, ibid., n. s., V, 374, 1903; Thomas in 12th Rep. B. A. E., 534, 1894; Todd in Am. Naturalist, Jan., 1884.

(C. T.)

Bouscoutton. The northernmost division of the Cree, living in 1658-71 about the s. shores of Hudson bay. According to Dr. William Jones the Chippewa refer to the northernmost dwelling place of the Cree as Ininiwitōskwŭning, 'at the man's elbow,' and Antāwāt-otōskwŭning, 'they dwell at the elbow,' This *āntāwāt* is probably the term usually prefixed, in one form or another, to the name Bouscoutton.

Ataouabouscatouek.—Jes. Rel., 1658, 21, 1858. **Outaouoisbouscottous.**—Tailhan, Perrot, 293, note, 1864. **Outaouois, Bouscouttous.**—Prise de possession (1671) in Margry, Déc., I, 97, 1875 (comma evidently inserted by mistake.)

Bowls. With the Indian the bowl serves a multitude of purposes: it is associated with the supply of his simplest needs as well as with his religion. The materials employed in making bowls are stone, especially soapstone, horn, bone, shell, skin, wood, and bark. Bowls are often adapted natural forms, as shells, gourds, and concretions, either unmodified or more or less fully remodelled; and basket bowls are used by many tribes. The use of bowls in the preparation and serving of food is treated under *Dishes* (q. v.). Bowls are also used in primitive agriculture for gathering, winnowing, drying, and roasting seeds, and in connection with milling. With many tribes bowls are made from large knots, being hollowed out with fire and the knife. * * * * * * * * * * The most ancient permanent cooking utensil of the Plains tribes was a bowl made by hollowing out a stone. The Blackfeet and Cheyenne say that in very early times they boiled their meat in bowls made of some kind of soft stone. The Omaha and others had excellent wooden bowls, the standard of beauty being symmetry of outline and the grain of the gnarled roots from which they were made. Among many Indians bowls were used in games of chance and divination. In certain ceremonies of the Wahpeton and Sisseton Sioux and of other tribes a game was played with plum-stone dice thrown from a wooden bowl, in the making of which great skill and care were exercised. In some cases the kind of wood was prescribed. Bowls that had been long in use for these games acquired a polish and colour unattainable by art, and were prized as tribal possessions. The Micmac accorded supernatural powers to certain of their bowls, and thought that water standing over night in gaming bowls would reveal by its appearance past, present, and future events. Some bowls were supposed to have mysterious powers which would affect the person eating or drinking from them. Bowls and trays of basketry were used by the Sioux, Cheyenne, Arapaho, and other Plains tribes, though not by the Siksika, in the familiar seed game. These appear to be the only baskets made by these tribes (Grinnell).

Bows. See *Arrows*.

Boxes and Chests. The distribution of tribes using boxes and chests illustrates in a striking manner the effect of environment on arts and customs. Thus woodland tribes

made boxes of suitable timber, and the culmination of their manufacture is found among the tribes of the N. W. coast. The Eskimo had a great variety of small boxes of bone, wood, whalebone, and ivory, and displayed extraordinary skill and inventiveness in their manufacture. This was in large measure due to their damp and freezing environment, in which, though wood was scarce, boxes were better than pouches for keeping the contents dry. It appears that to the introduction of tobacco, percussion caps, and powder is due the great number of small boxes manufactured by the Eskimo, although they had previously many boxes for trinkets, lanceheads, tinder, etc. Eskimo boxes are provided with cords for fastening them to the person to prevent loss in the snow. Boxes and chests, being difficult of transportation even on water, must be looked for chiefly among sedentary tribes living in a wooded country. Tribes that moved freely about stored and transported their goods in bags, rawhide cases, and basket wallets. Boxes and chests of wood are practically unknown among the Plains tribes, which had abundant skins of large animals out of which to make receptacles for their possessions, and the horse and the dog as pack and draught animals. Some of the Plains tribes, however, made box-like cases or trunks of rawhide similar in shape to the birch-bark boxes of the eastern tribes, and the Sioux made plume boxes of wood. Objects and materials that could be injured by crushing or by dampness usually required a box, the most widespread use of which was for the storing of feathers. The Plains tribes and some others made parfleches, or cases of rawhide, almost as rigid as a wooden box, for head-dresses, arrows, etc.; the Pima, Papago, and Mohave made basket cases for feathers; and the Pueblos employed a box, usually excavated from a single piece of cottonwood, solely for holding the feathers used in ceremonies. The Yurok of California made a cylindrical wooden box in two sections for storing valuables. The eastern woodland tribes made boxes of birch bark. The N. W. coast tribes as far s. as Washington made large chests of wood for storing food, clothing, etc.; for cooking, for ripening salmon eggs, for the interment of the dead, for drums and other uses, and these were usually decorated with carving or painting, or both. These tribes also made long boxes as quivers for arrows, but smaller boxes were not so common among them as among the Eskimo

Consult Boas, Decorative Art of the Indians of the North Pacific Coast, Bull. Am. Mus. Nat. Hist., IX, no. 10, 1897; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt. 1, 1902; Nelson, Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Niblack, Coast Indians, Rep. Nat. Mus. 1888, 1890; Stevenson in 2d Rep. B. A. E., 1883; Swan, Indians of Cape Flattery Smithson. Cont., XVI, 1870; Swanton in Mem. Am. Mus. Nat. Hist., V, pt. 1, 1905. (W. H.)

Brant, Joseph. See *Thayendanegea*.

Bridge River Indians. A band of Upper Lillooet occupying the village of Kanlax, on Bridge r., which flows into the upper Fraser above Lillooet, Brit. Col.; pop. 94 in 1911.—Can. Ind. Aff., pt. II, 18, 1911.

Buffalo. Remains of the early species of the bison are found from Alaska to Georgia, but the range of the present type (*Bison americanus*) was chiefly between the Rocky and Allegheny mts. While traces of the buffalo have been found as far E. as Cavetown, Md.—and there is documentary evidence that the animal ranged almost if not quite to the Georgia coast—the lack of remains in the shell-heaps of the Atlantic shore seems to indicate its absence generally from that region, although it was not unknown to some of the tribes living on the rivers. The first authentic knowledge of the bison or buffalo by a European was that gained about 1530 by Alvar Nuñez Cabeza de Vaca, who described the animal living in freedom on the plains of Texas. At that time the herds ranged from below the Rio Grande in Mexico N. W. through what is now E. New Mexico, Utah, Oregon, Washington, and British Columbia; thence crossing the mountains to Great Slave lake they roamed the valleys of Saskatchewan and Red rs., keeping to the W. of l. Winnipeg and l. Superior and S. of l. Michigan and l. Erie to the vicinity of Niagara; there turning southward to W. Pennsylvania and crossing the Alleghenies they spread over the W. portion of Maryland, Virginia, North Carolina, South Carolina, Georgia, and N. Mississippi and Louisiana. All the tribes within this range depended largely on the buffalo for food and clothing, and this dependence, with the influence of the habits of the animal, profoundly affected tribal customs and religious rites. This is more clearly seen in the tribes W. of the Mississippi, where the people were in constant contact with the buffalo during the summer and winter migrations of the great northern and southern herds. These

great herds were composed of innumerable smaller ones of a few thousand each, for the buffalo was never solitary except by accident. This habit affected the manner of hunting and led to the organization of hunting parties under a leader and to the establishment of rules to insure an equal chance to every member of the party.

Early writers say that among the tribes E. of the Missouri the hunting party, dividing into four parts, closed the selected herd in a square, then, firing the prairie grass, pressed in upon the herd, which, being hedged by flame, was slaughtered. The accuracy of this statement is questioned by Indians, for, they say, the only time the grass would burn well was in the autumn, and at that time the animal was hunted for the pelt as much as for food, and fire would injure the fur. Fire was sometimes used in the autumn to drive the deer from the prairie into the woods.

In the N. pens were built of tree trunks lashed together and braced on the outside, into which the herds were driven and there killed. Sometimes, as on the upper Mississippi, a hunter disguised in a buffalo skin acted as a decoy, leading the herd to a precipice where many were killed by the headlong plunge. Upon the plains of Kansas and Nebraska the hunters formed a circle around the herd and then, rushing in, shot the animals with arrows.

The annual summer hunting party generally consisted of the entire tribe. As the main supply of meat and pelts was to be obtained, religious rites were observed throughout the time. "Still hunting" was forbidden under penalty of flogging, and if a man slipped away to hunt for himself, thereby scattering a herd and causing loss to the tribe, he was punished, sometimes even to death. These severe regulations were in force during the tribal or ceremonial hunt. This hunt occurred in June, July, and August, when the animals were fat and the hair thin, the flesh being then in the best condition for food and the pelts easiest to dress on both sides for the making of clothing, shields, packs, bags, ropes, snowshoes, tent and boat covers. The meat was cut into thin sheets and strips and hung upon a framework of poles to dry in the sun. When fully "jerked" it was folded up and put into parfleche packs to keep for winter use. A cow was estimated to yield about 45 pounds of dried meat and 50 pounds of pemmican, besides the marrow, which was preserved in bladder skins, and the tallow, which was poured into skin bags. The sinew of the animal furnished bowstrings, thread for sewing, and fibre for ropes. The horns were made into spoons and drinking vessels, and the tips were used for cupping purposes; the buffalo horn was also worn as insignia of office. The hair of the buffalo was woven into reatas, belts, and personal ornaments. The dried droppings of the animal, known among plainsmen as "buffalo chips," were valuable as fuel.

Tribal regulations controlled the cutting up of the animal and the distribution of the parts. The skin and certain parts of the carcass belonged to the man who had slain the buffalo; the remainder was divided according to fixed rules among the helpers, which afforded an opportunity to the poor and disabled to procure food. Butchering was generally done by men on the field, each man's portion being taken to his tent and given to the women as their property.

The buffalo was hunted in the winter by small, independent but organized parties, not subject to the ceremonial exactions of the tribal hunt. The pelts secured at this time were for bedding and for garments of extra weight and warmth. The texture of the buffalo hide did not admit of fine dressing, hence was used for coarse clothing, moccasins, tent covers, parfleche cases, and other articles. The hide of the heifer killed in the fall or early winter made the finest robe.

The buffalo was supposed to be the instructor of doctors who dealt with the treatment of wounds, teaching them in dreams where to find healing plants and the manner of their use. The multifarious benefits derived from the animal brought the buffalo into close touch with the people. It figured as a gentile totem, its appearance and movements were referred to in gentile names, its habits gave designations to the months, and it became the symbol of the leader and the type of long life and plenty; ceremonies were held in its honour, myths recounted its creation, and its folk tales delighted old and young. The practical extinction of the buffalo with the last quarter of the 19th century gave a deathblow to the ancient culture of the tribes living within its range.

Consult Allen in Mem. Geol. Survey of Kentucky, I, pt. II, 1876; Chittenden, Fur Trade, 1902; Hornaday in Rep. Nat. Mus. 1887, 1889; Relation of Alvar Nuñez Cabeca de Vaca, B. Smith trans., 1871; Winship Coronado Expedition, 14th Rep. B. A. E 1896. (A. C. F.)

Bullroarer. An instrument for producing rhythmic sound, consisting of a narrow, usually rectangular slat of wood, from about 6 in. to 2 ft. long and ½ in. to 2 in. wide, suspended by one end to a cord, the latter often being provided with a wooden handle. The bullroarer, which is often painted with symbolic designs, is whirled rapidly with a uniform motion about the head, and the pulsation of the air against the slat gives a characteristic whizzing or roaring sound. The instrument has also been called whizzer, whizzing stick, lightning stick, and rhombus, and its use was quite general. In North America it has been found among the Eskimo, Kwakiutl, Arapaho, and most western tribes, including the Navaho, Apache, Ute, the central Californian tribes (where, among the Pomo, it is nearly 2 ft. long), Pueblos, and in the ancient cliff-dwellings. * * * * * * * * * The bullroarer is a sacred implement, associated with rain, wind, and lightning, and among the Kwakiutl, according to Boas, with ghosts. By some tribes it retains this sacred character, but among others it has degenerated into a child's toy, for which use its European antitype also survives among civilized nations.

Consult Bourke, Medicine-men of the Apache, 9th Rep. B. A. E., 1892; Fewkes, Tusayan Snake Ceremonies, 16th Rep. B. A. E., 1897; Haddon, Study of Man, 219, 1898; Lang, Custom and Myth, 39, 1885; Mooney, Ghost Dance Religion, 14th Rep. B. A. E., 1896; Murdock in 9th Rep. B. A. E., 1892; Schmeltz in Verh. d. Vereins f. naturw. Unterhaltung zu Hamburg, IX, 92, 1896. (W. H.)

Burrard Inlet No. 3 Reserve. The name given by the Can. Dept. of Indian Affairs to one of 6 divisions of the Squawmish, q. v.; pop. 39 in 1911.

Burrard Saw Mills Indians. The local name for a body of Squawmish of Fraser River agency, Brit. Col.; noted only in 1884, when their number was given as 232.—Can. Ind. Aff., 187, 1884.

Businausee ('echo maker,' from *bŭswawag*, 'echo,' referring to the *achichāk*, crane). A phratry of the Chippewa.

Bus-in-as-see.—Warren in Minn. Hist. Soc. Coll., v, 46, 1885. **Bus-in-aus-e.**—Ibid., 44. **Bus-in-aus-e-wug.**—Ibid., 88 (plural).

Cabbasaguntiac. A small body of Indians dwelling in 1807 in the village of "Saint-Francais," on St. Francis r., Quebec, in which they were named Cabbassaguntiac, i. e., 'people of Cabassaguntiquoke,' signifying 'the place where sturgeon abound,' The form Cobbisseconteag has been replaced by the modern Cobbosseecontee as the name of what formerly was Winthrop pond and outlet which flows into Kennebec r., in Kennebec co., Me. These Indians it is reported, by Kendall, regarded themselves not only as inhabitants of Cabbassaguntiquoke, but also as true *cabassas*, or sturgeons, because one of their ancestors, having declared that he was a sturgeon, leaped into this stream and never returned in human form. They related a tale that below the falls of Cobbosseecontee r. the rock was hewn by the ax of a mighty manito. (J. N. B. H.)

Cabbassaguntiac.—Kendall, Travels, III, 124, 1809. **Cabbassaguntiquoke.**—Ibid., (their former place of settlement).

Cahiague. A Huron village in Ontario, where the Jesuits had the mission of St. John the Baptist in 1640.

Cahiagué.—Champlain (1615), Œuvres, IV, 29, 1870. **S. Iean Baptiste.**—Jes. Rel. for 1640, 90, 1858.

Calendar. Although the methods of computing time had been carried to an advanced stage among the cultured tribes of Mexico and Central America, the Indians N. of Mexico had not brought them beyond the simplest stage. The alternation of day and night and the changes of the moon and the seasons formed the bases of their systems. The budding, blooming, leafing, and fruiting of vegetation, the springing forth, growth, and decay of annuals, and the moulting, migration, pairing, etc., of animals and birds were used to denote the progress of the seasons. The divisions of the day differed, many tribes recognizing 4 diurnal periods—the rising and setting of the sun, noon, and midnight—while full days were usually counted as so many nights or sleeps. The years were generally reckoned, especially in the far N., as so many winters or so many snows; but in the Gulf states, where snow is rare and the heat of summer the dominant feature, the term for year had some reference to this season or to the heat of the sun. As a rule the four seasons—spring, summer, autumn, and winter—were recognized and specific names applied to them, but the natural phenomena by which they were determined, and from which their names were derived, varied according to latitude and environment, and as to whether the tribe was in the agricultural or the hunter state. Some authorities

state that the Indians of Virginia divided the year into five seasons: (1) The budding of spring; (2) the earing of corn, or roasting-ear time; (3) summer, or highest sun; (4) corn-gathering, or fall of the leaf; and (5) winter (*cohonk*). According to Mooney the Cherokee and most of the southeastern tribes also divided the year into five seasons. Swanton and Boas state that some of the tribes of the N. W. coast divided the year into two equal parts, with 6 months or moons to each part, the summer period extending from April to September, the winter period from October to March. Many tribes began the year with the vernal equinox; others began it in the fall, the Kiowa about Oct. 1, the Hopi with the "new fire" in November, the Takulli in January, etc. The most important time division to the Indians N. of Mexico was the moon, or month, their count of this period beginning with the new moon. So far as can be ascertained, it was not universal in the past to correlate the moons with the year; where correlation was attempted, in order that the moons should bear a fixed relation to the seasons, 12 was the number usually reckoned; but some of the tribes, as those of New England, the Cree, and some others counted 13. The Kiowa system, although counting 12 moons to the year, presents the peculiarity of half a moon in one of the unequal four seasons, and the other half in the following season, thus beginning the year with the last half of a moon. Among the Zuñi half the months are "nameless," the other half "named.' The year is called a "passage of time," the seasons the "steps" of the year, and the months "crescents," probably because each begins with a new moon. The new year is termed "mid-journey of the sun," i. e., the middle of the solar trip between one summer solstice and another, and occurring about the 19th of December usually initiates a short season of great religious activity. The first six months have definite and appropriate names, the others, while called the "nameless" months, are designated, in ritualistic speech, Yellow, Blue, Red, White, Variegated, and Black, after the colours of the prayer-sticks sacrificed in rotation at the full of each moon to the gods of the north, west, south, east, zenith, and nadir, respectively represented by those colours (Cushing in Millstone, IX, 58, Apr. 1884). There appears to have been an attempt on the part of some tribes to compensate for the surplus days in the solar year. Carver (Trav., 160, 1796), speaking of the Sioux or the Chippewa, says that when thirty moons have waned they add a supernumerary one, which they term the lost moon. The Haida formerly intercalated what they called a "between month," because between the two periods into which they divided the year, and it is likely that this was sometimes omitted to correct the calendar (Swanton in Am. Anthrop., v, 331, 1903). The Creeks counted 12½ moons to the year, adding a moon at the end of every second year, half counted in the preceding and half in the following year, somewhat as did the Kiowa. The Indians generally calculated their ages by some remarkable event or phenomenon which had taken place within their remembrance; but few Indians of mature years could possibly tell their age before learning the white man's way of counting time. Sticks were sometimes notched by the Indians as an aid in time counts. The oldest of these among the Pima (Russell in Am. Anthrop., v, 76, 1903) dates from the meteoric shower of 1833, a notable tally date in Indian time reckoning. Some of the northern tribes kept records of events by means of symbolic figures or pictographs. One of these is an extended calendar history, called the "Lone-dog winter count," said to have been painted originally on a buffalo robe, found among the Dakota, the figures of which cover a period of 71 years from 1800 (Mallery in 10th Rep. B. A. E.). Another series is the calendar history of the Kiowa, described by Mooney in 17th Rep. B. A. E.

(C. T.)

Calumet. (Norman-French form of literary French *chalumet*, a parallel of *chalumeau* for *chalemeau*, Old French *chalemel*, Provençal *caramel*, a tube, pipe, reed, flute, especially a shepherd's pipe; Spanish *caramillo*, a flute; English, *shawm*; Low Latin, *calamellus*, diminutive of Latin *calamus*, reed). Either one of 2 highly symbolic shafts of reed or wood about 2 in. broad, ¼ in. thick, and 18 in. to 4 ft. long, the one representing the male, the other the female shaft, usually perforated for a pathway for the breath or spirit, painted with diverse symbolic colours and adorned with various symbolic objects, and which may, or may not, have a pipe bowl to contain tobacco for making a sacred offering of its benevolent smoke to the gods. In modern usage the term usually includes the pipe. Its colouring and degree of adornment varied somewhat from tribe to tribe and were largely governed by the occasion for which the calumet was used. From the meagre descriptions of the calumet

and its uses it would seem that it has a ceremonially symbolic history independent of that of the pipe; and that when the pipe became an altar, by its employment for burning sacrificial tobacco to the gods, convenience and convention united the already highly symbolic calumet shafts and the sacrificial tobacco altar, the pipe-bowl; hence it became one of the most profoundly sacred objects known to the Indians of northern America. As the colours and the other adornments on the shaft represent symbolically various dominant gods of the Indian polytheon, it follows that the symbolism of the calumet and pipe represented a veritable executive council of the gods. Moreover, in some of the elaborate ceremonies in which it was necessary to portray this symbolism the employment of the two shafts became necessary, because the one with its colours and accessory adornments represented the procreative male power and his aids, and was denominated the male, the fatherhood of nature; and the other with its colours and necessary adornments represented the reproductive female power and her aids, and was denominated the female, the motherhood of nature.

The calumet was employed by ambassadors and travellers as a passport; it was used in ceremonies designed to conciliate foreign and hostile nations and to conclude lasting peace; to ratify the alliance of friendly tribes; to secure favourable weather for journeys; to bring needed rain; and to attest contracts and treaties which could not be violated without incurring the wrath of the gods. The use of the calumet was inculcated by religious precept and example. A chant and a dance have become known as the chant and the dance of the calumet; together they were employed as an invocation to one or more of the gods. By naming in the chant the souls of those against whom war must be waged, such persons were doomed to die at the hands of the person so naming them. The dance and the chant were rather in honour of the calumet than with the calumet. To smoke it was prohibited to a man whose wife was with child, lest he perish and she die in childbirth. The calumet was employed also in banishing evil and for obtaining good. Some, in order to obtain favour of the gods, sacrificed some animals in spirit to them, and, as the visible food was not consumed visibly by the gods, they ate the food and chanted and danced for the calumet.

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The following description of the calumet by Hennepin may be given: "The quill, which is commonly two foot and a half long, is made of a pretty strong reed or cane, adorned with feathers of all colours, interlaced with locks of women's hair. They tie to it two wings of the most curious birds they find, which makes their calumet not much unlike Mercury's wand, or that staff ambassadors did formerly carry when they went to treat of peace. They sheath that reed into the neck of birds they call huars [loons], which are as big as our geese and spotted with black and white; or else of a sort of ducks who make their nests upon trees, though water be their natural element, and whose feathers are of many different colours. However, every nation adorns the calumet as they think fit, according to their own genius and the birds they have in their own country."

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From Charlevoix (1721) it is learned that the calumet is strictly the stem or shaft of what is commonly called the calumet pipe; that in those designed for public ceremonial purposes this shaft is very long, and "is of light wood, painted with different colours, and adorned with the heads, tails, wings, and feathers of the most beautiful birds," which he believed were "only for ornament" rather than for symbolic expression; that among those nations among which the calumet is in use it is as sacred as are the wampum belts and strands among the nations among whom these things are in use; that Pawnee tradition asserts that the calumet is a gift from the sun; that the calumet is in use more among the southern and western nations than among the eastern and northern, and it is more frequently employed for peace than for war. He says that if the calumet is offered and accepted it is the custom to smoke in the calumet, and the engagements contracted are held sacred and inviolable, in just so far as such human things are inviolable. Perrot also says that the Indians believe that the sun gave the calumet to the Pawnee. The Indians profess that the violation of such an engagement never escapes just punishment. In the heat of battle, if an adversary offer the calumet to his opponent and he accept it, the weapons on both sides are at once laid down; but to accept or to refuse the offer of the calumet is optional. There are calumets for various kinds of public engagements, and when such bargains are made an exchange of calumets is usual, in this manner rendering the contract or bargain sacred.

When war is contemplated, not only the shaft but the feathers with which it is dressed are coloured red, but the feathers only on one side may be red, and it is claimed that from the disposition of the feathers in some instances it is possible to know to what nation the calumet is to be presented. By smoking together in the calumet the contracting parties intend to invoke the sun and the other gods as witnesses to the mutual obligations assumed by the parties, and as a guarantee the one to the other that they shall be fulfilled. This is accomplished by blowing the smoke toward the sky, the four world-quarters, and the earth, with a suitable invocation. The size and ornaments of the calumets which are presented to persons of distinction on occasions of moment are suited to the requirements of the case. When the calumet is designed to be employed in a treaty of alliance against a third tribe, a serpent may be painted on the shaft, and perhaps some other device indicating the motive of the alliance.

There were calumets for commerce and trade and for other social and political purposes; but the most important were those designed for war and those for peace and brotherhood. It was vitally necessary, however, that they should be distinguishable at once, lest through ignorance and inattention one should become the victim of treachery. The Indians in general chose not or dared not to violate openly the faith attested by the calumet, and sought to deceive an intended victim by the use of a false calumet of peace in an endeavor to make the victim in some measure responsible for the consequences. On one occasion a band of Sioux, seeking to destroy some Indians and their protectors, a French officer and his men, presented, in the guise of friendship, 12 calumets, apparently of peace; but the officer, who was versed in such matters and whose suspicion was aroused by the number offered, consulted an astute Indian attached to his force, who caused him to see that among the 12 one of the calumet shafts was not matted with hair like the others, and that on the shaft was graven the figure of a viper, coiled around it. The officer was made to understand that this was the sign of covert treachery, thus frustrating the intended Sioux plot.

The use of the calumet, sometimes called "peace-pipe" and "war pipe," was widespread in the Mississippi valley generally. It has been found among the Potawatomi, Cheyenne, Shoshoni, Pawnee Loups, Piegan, Santee, Yanktonais, Sihasapa, Kansa, Siksika, Crows, Cree, Skitswish, Nez Percés, Illinois, Chickasaw, Choctaw, Chitimacha, Chippewa, Winnebago, and Natchez. In the Ohio and St. Lawrence valleys and southward its use is not so definitely shown.

For more detailed information consult Charlevoix, Journal, 1761; Dorsey in 3d Rep. B. A. E., 1885; Fletcher in 22d Rep. B. A. E., 1904; Jesuit Relations and Allied Documents, Thwaites ed., I–LXXIII, 1896–1901; Lafitau, Mœurs des Sauvages, 1724; Le Page du Pratz, Hist. de la Louisiane, 1758; Lesueur, La Danse du Calumet, in Les Soirées Canadiennes, IV, 1864; McGuire in Rep. Nat. Mus. 1897, 1899; Perrot, Mémoire, 1864; Relations des Jesuites, I–III, 1858. (J. N. B. H.)

Camas. Any species of plant belonging to the genus *Quamasia* (*Camassia* of some later authors), especially *Quamasia quamash*; also the edible bulb of these plants. Camas is usually blue-flowered and in other respects also much resembles the hyacinth, to which it is botanically related. It is sometimes called wild hyacinth, and in Canadian French, but improperly, pomme blanche and pomme des prairies. The bulbs, which were a staple food of several N. W. coast tribes, and are still much used, are prepared for food by prolonged steaming. Camas is found from W. Washington and Oregon to N. California and British Columbia, and eastward to the northern Rocky mts. It was most extensively utilized in the valleys of the upper Columbia r. watershed. The word, spelled also *camass, quamash, kamass, quamish,* and in other ways, came into English through the Chinook jargon. Its ultimate source is *chamas,* signifying 'sweet' in the Nootka language of Vancouver id. The camas prairies of the W. slopes of the Rocky mts. were long famous. From its habit of feeding on this root the camas rat received its name. From *camas* have also been named villages in Fremont co., Idaho; Missoula co., Mont.; and Clarke co., Wash.; likewise a Camas valley in Douglas co., Oreg., and a town, Kamas, in Summit co., Utah. The Latin name of the plant also preserves the Indian appellation.

(A. F. C. F. V. C.)

Camping and Camp circles. Each North American tribe claimed a certain locality as its habitat and dwelt in communities or villages about which stretched its hunting grounds. As all the inland people depended for food largely on the gathering of acorns, seeds, and

roots, the catching of salmon when ascending the streams, or on hunting for meat and skin clothing, they camped in makeshift shelters or portable dwellings during a considerable part of the year. These dwellings were brush shelters, the mat house and birch-bark lodge of the forest tribes, and the skin tent of the plains. The rush mats of different sizes, woven by the women, were rolled into a long bundle when a party was travelling. The oblong frame was made of saplings tied together with bark fibre. The longest and widest mats were fastened outside the frame to form the walls, and smaller ones were overlapped to make a rain-proof roof, an opening being left in the middle for the escape of the smoke from the central fire. For the skin tent, 10 to 20 poles were cut and trimmed by the men and preserved from year to year. To tan, cut, fit, and sew the skin cover and to set up the tent was the special work of women. Dogs formerly transported the long tent poles by means of travois, but, in later years, they were dragged by ponies.

Hunting, visiting or war parties were more or less organized. The leader was generally the head of a family or of a kindred group, or he was appointed to his office with certain ceremonies. He decided the length of a day's journey and where the camp should be made at night. As all property, save a man's personal clothing, weapons, and riding horses, belonged to the woman, its care during a journey fell upon her. On the tribal hunt the old men, the women and children, and the laden ponies formed the body of the slowly moving procession, protected on either side by the warriors, who walked or rode, encumbered only by their weapons. The details of the camp were controlled by the women, except with war parties, when men did the work.

When a camping place was reached the mat houses were erected as most convenient for the family group, but the skin tents were set up in a circle, near of kin being neighbours. If danger from enemies was apprehended, the ponies and other valuable possessions were kept within the space inclosed by the circle of tents. Long journeys were frequently undertaken for friendly visits or for inter-tribal ceremonies. When travelling and camping the people kept well together under their leader, but when near their destination, the party halted and dispatched one or two young men in gala dress with the little packet of tobacco to apprise the leading men of the village of their approach. While the messengers were gone the prairie became a vast dressing room, and men, women, and children shook off the dust of travel, painted their faces, and donned their best garments to be ready to receive the escort which was always sent to welcome the guests.

When the tribes of the buffalo country went on their annual hunt, ceremonies attended every stage, from the initial rites, when the leader was chosen, throughout the journeyings, to the thanksgiving ceremony which closed the expedition. The long procession was escorted by warriors selected by the leader and the chiefs for their trustiness and valour. They acted as a police guard to prevent any straggling that might result in personal or tribal danger, and they prevented any private hunting, as it might stampede a herd that might be in the vicinity. When on the annual hunt the tribe camped in a circle and preserved its political divisions, and the circle was often a quarter of a mile or more in diameter. Sometimes the camp was in concentric circles, each circle representing a political group of kindred. The Dakota call themselves the "seven council fires," and say that they formerly camped in two divisions or groups, one composed of 4 and the other of 3 concentric circles. The Omaha and close cognates, when on the annual buffalo hunt and during the great tribal ceremonies camped in a circle. Each of the 10 Omaha gentes had its unchangeable place in the line. The women of each gens knew where their tents belonged, and when a camping ground was reached each drove her ponies to the proper place, so that when the tents of the tribe were all up each gens was in the position to which it was entitled by the regulations that were connected with ancient beliefs and customs. For particular ceremonies, especially the great annual sun dance (q. v.), the Kiowa, Cheyenne, and others camped in a circle made up of the different political divisions in fixed and regular order.

The tribal circle, each segment composed of a clan, gens, or band, made a living picture of tribal organization and responsibilities. It impressed upon the beholder the relative position of kinship groups and their interdependence, both for the maintenance of order and government within and for defense against enemies from without, while the opening to the E. and the position of the ceremonial tents recalled the religious rites and obligations by which the many parts were held together in a compact whole.

See Dorsey in 3d and 15th Reps. B. A. E.; Fletcher in Publ. Peabody Mus.; Matthews

in 5th Rep. B. A. E.; Mooney in 14th and 17th Reps. B. A. E. (A. C. F.)

Canada. (Huron: *kanáda*, 'village,' 'settlement,'—Cartier). A term used to designate all the Indians of Canada, and also by early writers in a more restricted sense. Cartier designates the chief of Stadaconé (Quebec) as the king of Canada, and applies the nams Canada to the country immediately adjacent. His vocabularies indicate an Iroquoian (Huron) people living there. The early French writers used the term Canadiens to designate the Algonquian tribes on or near the St. Lawrence, especially the Naskapi and the Montagnais tribes below the Saguenay, as distinguished from the Algonkin and Micmac. The New England writers sometimes designated as Canada Indians those Abnaki who had removed from Maine to St. Francis and Bécancour.

(J. M.)

Canada.—Cartier, Brief Recit. title, 1545. **Canadacoa.**—Lescarbot (1609) quoted by Charlevoix, New France, II, 237, 1866. **Canadenses.**—Lescarbot quoted by Tanner, Nar., 1830 (Latin form). **Canadese.**—Dobbs, Hudson Bay, 26, 1744. **Canadiains.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856 (located north of Chaleur bay). **Canadiens.**—Jes. Rel. 1632, 14, 1858. **Canide Indianes.**—Gardener (1662) in N. Y. Doc. Col. Hist., XIII, 225, 1881.

Cannibalism. In one form or another cannibalism has been practised among probably all peoples at some period of their tribal life. In America there are numerous recorded references to its occurrence within historic times among the Brazilians, Carib of northern South America, the Aztec and other Mexican tribes, and among many of the Indians N. of Mexico. The word itself, now more commonly used than the older term anthropophagy, is derived from *Carib* through Spanish corruption. Restricting treatment of the subject to the tribes N. of Mexico, many evidences of cannibalism in some form are found—from the ingestion, perhaps obligatory, of small quantities of human flesh, blood, brain, or marrow, as a matter of ceremony, to the consumption of such parts for food under stress of hunger, or even as a matter of taste. Among the tribes which practised it, in one or another of these forms, may be mentioned the Montagnais, and some of the tribes of Maine; the Algonkin, Armouchiquois, Micmac, and Iroquois; farther W. the Assiniboin, Cree, Foxes, Miami, Ottawa, Chippewa, Illinois, Kickapoo, Sioux, and Winnebago; in the S. the people who built the mounds in Florida (see *Calusa*), and the Tonkawa, Attacapa, Karankawa, Kiowa, Caddo, and Comanche(?); in the N. W. and W. portions of the continent, the Thlingchadinneh and other Athapascan tribes, the Tlingit, Heiltsuk, Kwakiutl, Tsimshian, Nootka, Siksika, some of the Californian tribes, and the Ute. There is also a tradition of the practice among the Hopi, and allusions to the custom among other tribes of Arizona and New Mexico. The Mohawk, and the Attacapa, Tonkawa, and other Texas tribes were known to their neighbours as "man-eaters."

Taking all the evidence into consideration, it appears that cannibalism N. of the Mexican boundary existed in two chief forms. One of these was accidental, from necessity as a result of famine, and has been witnessed among the Huron, Micmac, Chippewa, Etchareottine, and others. In most of such instances recourse was had to the bodies of those who had recently died, but cases are recorded in which individuals were killed to satisfy hunger. The second and prevalent form of cannibalism was a part of war custom and was based principally on the belief that bravery and other desirable qualities of an enemy would pass, through actual ingestion of a part of his body, into that of the consumer. Such qualities were supposed to have their special seat in the heart, hence this organ was chiefly sought, though blood, brain, marrow, and flesh were in many instances also swallowed. The parts were eaten either raw or cooked. The heart belonged usually to the warriors, but other parts were occasionally consumed by boys or even by women and children. In some cases a small portion of the heart or of some other part of an enemy might be eaten in order to free the eater from some tabu (Grinnell). The idea of eating any other human being than a brave enemy was to most Indians repulsive. One of the means of torture among the Indians of Canada and New York was the forcing of a prisoner to swallow pieces of his own flesh.

Among the Iroquois, according to one of the Jesuit fathers, the eating of captives was considered a religious duty. Among the Heiltsuk, and recently among the Tsimshian and Kwakiutl, cannibalism formed a part of one of their ceremonies. Several instances are recorded in which cannibalism was indulged in by individuals while in a frenzied state. Finally, it seems that among a few tribes, as the Tonkawa, Iroquois, and others, man-eating, though still with captives as the victims, was practised on a larger scale, and with the acquired taste for human flesh as one, if not the chief, incentive;

yet the Tonkawa, as well as some men long associated with them, declared that the eating of human flesh by them was only ceremonial.

Indian mythology and beliefs are replete with references to man-eating giants, monsters, and deities, which point to the possibility that anthropophagy in some form was a practice with which the aborigines have long been acquainted.

Consult Bancroft, Native Races; Boas (1) in Jour. Am. Folk-lore, I, 58, 1888, (2) Rep. Nat. Mus., 1895; Gatschet, Karankawa Inds., 1891; Jesuit Relations, Thwaits ed.; Kohl, Kitchigami, 355, 1860; Letourneau in Bull. Soc. d'Anthrop. de Paris, x, 777, 1887, and xi, 27, 72, 123, 1888; Megapolensis (1644), Sketch of the Mohawk Inds., 1857; Mooney, Our Last Cannibal Tribe, 1901; Pénicaut (1712) in Margry, Découvertes, v. 504, 1883; Schaafhausen, Anthrop. Stud., 515, 1885; Somers in Pop. Sci. Mo., XLII, 203, 1892; Wyman (1) Human Remains in the Shell Heaps of St. Johns r., (2) Fresh-water Shell Mounds, 1875. (A. H.)

Canoe Creek. A Shuswap village and band near upper Fraser r., Brit. Col., about 300 m. from its mouth; pop. 128 in 1911.—Can. Ind. Aff., pt. II, 18, 1911.

Canoe Lake Indians. The local name for a body of Shuswap of Kamloops-Okanagan agency, Brit. Col.; pop. 129 in 1902, including the Chuckchuqualk, q. v.—Can. Ind. Aff. for 1879, 309.

Cape Breton. One of the seven districts of the country of the Micmac, on Cape Breton id., Nova Scotia. The chief of this district was the head chief of the tribe (Rand, First Micmac Reading Book, 1875). The name occurs in a list of 1760 as the location of a Micmac village or band. (J. M.)

Cape Magdalen. An Algonkin mission established on the St. Lawrence in 1670, 3 leagues below Three Rivers, Quebec, by Indians who removed from the latter place on account of smallpox. It was abandoned before 1760.—Jefferys, Fr. Dom. Am., pt. I, 10, 110, 1761.

Cape Sable Indians. A name applied by early New England writers to those Micmac living near cape Sable, in s. Nova Scotia. The term is used by Hubbard as early as 1680. They were especially active in the wars on the New England settlements. (J. M.)

Captives. The treatment accorded captives was governed by those limited ethical concepts which went hand in hand with clan, gentile, and other consanguineal organizations of Indian society. From the members of his own consanguineal group, or what was considered such, certain ethical duties were exacted of an Indian which could not be neglected without destroying the fabric of society or outlawing the transgressor. Toward other clans, gentes, or bands of the same tribe his actions were also governed by well recognized customs and usages which had grown up during ages of intercourse, but with remote bands or tribes good relations were assured only by some formal peace-making ceremony. A peace of this kind was very tenuous, however, especially where there had been a long-standing feud, and might be broken in an instant. Toward a person belonging to some tribe with which there was neither war nor peace, the attitude was governed largely by the interest of the moment. In such cases the virtues of the clan or gentile organizations as peace-making factors made themselves evident, for if the stranger belonged to a clan or gens represented in the tribe he was among, the members of that clan or gens usually greeted him as a brother and extended their protection over him. Another defence for the stranger was—what with civilized people is one of the best guaranties against war—the fear of disturbing or deflecting trade. If he brought among them certain much-desired commodities, the first impulse might be to take these from him by force and seize or destroy his person, but it would quickly be seen by wiser heads that the source of further supplies of this kind might thereby be imperilled, if not entirely cut off. If nothing were to be had from the stranger, he might be entirely ignored. And finally, the existence of a higher ethical feeling toward strangers, even when there was apparently no self-interest to be served in extending hospitality, is often in evidence. There are not wanting stories of great misfortune overtaking one who refused hospitality to a person in distress, and of great good fortune accruing to him who offered succour.

At the same time the attitude assumed toward a person thrown among Indians too far from his own people to be protected by any ulterior hopes or fears on the part of his captors was usually that of master to slave. This was particularly the case on the N. Pacific coast, where slavery was an institution. Thus John Jewitt, at the beginning of the 19th century, was preserved as a slave by the Nootka chief

Maquinna, because he was an ironworker and would be valuable property. Most of the other whites who fell into the hands of Indians on this coast were treated in a similar manner.

The majority of captives, however, were those taken in war. These were considered to have forfeited their lives and to have been actually dead as to their previous existence. It was often thought that the captive's supernatural helper had been destroyed or made to submit to that of the captor, though where not put to death with torture to satisfy the victor's desire for revenge and to give the captive an opportunity to show his fortitude, he might in a way be reborn by undergoing a form of adoption.

It is learned from the numerous accounts of white persons who had been taken by Indians that the principal immediate hardships they endured were due to the rapid movements of their captors in order to escape pursuers, and the continual threats to which they were subjected. These threats were not usually carried out, however, unless they attempted escape or were unable to keep up with the band, or unless the band was pursued too hotly. Each person taken was considered the property of the one who first laid hands on him, and the character of this individual had much to do in determining the extent of his hardships. When two or more claimed a prisoner he was sometimes kept by all conjointly, but sometimes they settled the controversy by torturing him to death on the spot. The rapid retreat of a war party bore particularly hard upon women and children, yet a certain amount of consideration was often shown them. Sometimes the male captives were allowed to help them along, sometimes they were drawn on an improvised sledge or travois, and, if there were horses in the party these might be placed at their disposal, while one instance is recorded in which the child of a female captive was carried by her master for several days. It is worthy of remark that the honour of a white woman was almost always respected by her captors among the tribes E. of the Mississippi; but W. of that limit, on the plains, in the Columbia r. region, and in the S. W., the contrary was often the case.

Among the eastern tribes, on arriving at the village a dance was held, at which the captives were expected to play a conspicuous part. They were often placed in the centre of a circle of dancers, were sometimes compelled to sing and dance also, and a few were usually subjected to revolting tortures and finally burned at the stake. Instances of cannibalism are recorded in connection with these dances after the return from war, and among some of the Texas and Louisiana tribes this disposition of the bodies of captives appears to have been something more than occasional. The Iroquois, some Algonquians, and several western tribes forced prisoners to run between two lines of people armed with clubs, tomahawks, and other weapons, and spared, at least temporarily, those who reached the chief's house, a certain post, or some other goal. Among many other tribes an escaped captive who reached the chief's house was regarded as safe, while the Creek peace towns also secured immunity from pursuit to the persons who entered them. Offering food to a visitor was usually equivalent to extending the host's protection over him.

From the experiences of the Spaniard, Juan Ortiz, taken prisoner by the Florida chief Ucita, in 1528, as well as those of other whites, it would appear that captives were sometimes held in a sort of bondage elsewhere than on the N. Pacific coast, but usually where their lives were spared they were held for ransom or adopted into the tribe. J. O. Dorsey says of some Siouan tribes, however, that their captives were allowed either to go home or settle among themselves, but were neither tortured nor regularly adopted. Although the custom among the eastern Indians of holding white prisoners for ransom dates from early times, it is questionable whether it was founded on aboriginal usage. The ransoming or sale of captives, however, was common among the Plains and S. W. tribes, while the custom of ransoming slaves on the N. Pacific coast was certainly pre-Columbian. In most of North America, however, it was probably a rare procedure, especially since many tribes are said to have disowned any person who once had been taken prisoner. Doubtless it became common in dealing with white captives owing to the difficulty of reconciling adult whites to Indian life and customs, while captives taken from another tribe no doubt settled down into their new relationships and surroundings very contentedly.

The usual object in thus adopting a prisoner was that he might fill the place of someone who had died, and it is affirmed by one writer that, whatever his own character, he was treated exactly as if he possessed the character of his predecessor. John Gyles, who was captured by the Abnaki in 1689, informs us that a prisoner was brought out to be beaten and tor-

tured during the war dances unless his master paid over a certain amount of property. Women and children were generally preserved and adopted, though there are instances in which white women were tortured to death, and it is said of the Ute that female captives from other Indian tribes were given over to the women to be tortured, while male prisoners who had distinguished themselves were sometimes dismissed unhurt. Among tribes possessing clans the adoption of captured women was of special importance, as it often resulted in the formation of a new clan from their descendants. Such, no doubt, was the origin of the Zuñi and Mexican clans of the Navaho. The Ute clan of the latter was recruited by a systematic capture and purchase of Ute girls undertaken with the object of supplying the tribe with good basket makers (Culin). Among the Plains tribes captives, especially children, were sometimes taken for the express purpose of being trained to the performance of certain ceremonial duties. Besides the numbers of white persons carried away by Indians and subsequently ransomed, it is evident from all the accounts that have reached us that many of English, French, and Spanish descent were taken into the tribe of their captors and, either because carried off when very young or because they developed a taste for their new life, never returned. Some of these even rose to high positions, as in the case of a Frenchman who became chief of the Attacapa, of a Mexican who is recorded as the most prominent and successful war chief of the Comanche in 1855, and of another Mexican still a man of influence among the Zuñi. The present chief of the Comanche, Quanah Parker (q. v.), is the son of a captive American woman. The confederated tribes of Comanche, Kiowa, and Kiowa Apache still hold at least 50 adopted white captives, and it is probable that fully one-third of the whole population have a traceable percentage of captive blood. The same is probably true in nearly equal measure of the Apache of Arizona.

From Oregon to s. Alaska a different treatment of captives was brought about by the existence of a slave class. Since slaves were the most valuable property a man could have, the lives of those taken in war were always spared unless such captives had committed some great injury to the victorious tribe that prompted immediate revenge. After this they might be killed at any moment by their masters; but such a fate seldom overtook them until they grew too old to work, unless their masters became involved in a property contest, or the people of the town from which they had been taken had committed depredations. Among the Tlingit, however, slaves were killed during mortuary feasts, and bodies of slaves were thrown into the holes dug for the posts of a new house. Slave women, especially if they were known to be of noble descent, sometimes married their captors and became free. Four prominent Haida clans and one clan among the Tsimshian are said to have originated from marriages of this kind, while another prominent Haida clan was called "the Slaves," though it is impossible to say whether they were descended from slaves or whether the term is applied ironically. Whether male slaves ever rose to a high position is doubtful, owing to the strong caste system that here prevailed. Instead of receiving commendation, a slave who had escaped suffered a certain opprobrium which could be removed only by the expenditure of a great amount of property. At the same time it is related of the greatest Skidegate chief that he had been enslaved in his youth.

Consult Baker, True Stories of New England Captives, 1897; Drake, Indian Captivities, 1851; Eastman, Seven and Nine Years among the Camanches and Apaches, 1874; Gentl. of Elvas. in Hakluyt Soc. Publ., IX, 1851; Harris, Life of Horatio Jones, 1903; Herrick, Indian Narr., 1854; Hunter, Captivity among the Indians, 1823; Johnston, Incidents attending the Capture, etc., of Charles Johnston, 1827; Kelly, Narr. of Captivity among the Sioux, 1880; Larimer, Capture and Escape, or Life among the Sioux, 1870; Lee, Three Years among the Camanches, 1859; Mooney in 17th Rep. B. A. E., 1898; Relacion of Alvar Nuñez Cabeça de Vaca, B. Smith transl., 1871; Severance (ed.), Captivity of Benj. Gilbert, 1904; Spears (ed.), Dangers and Sufferings of Robert Eastburn, 1904; Spencer, Indian Captivity, 1834; Stratton, Captivity of the Oatman Girls, 1857; Tanner, Narr. of Captivity, 1830.

(J. R. S.)

Carcajou. The Canadian French form of the Algonquian (Montagnais *kar-ka-joo*) name for the wolverene (*Gulo luscus*). The Chippewa *gwingwaage* (Baraga), *gwin-gwaw-ah-ga* (Tanner), the Cree *quiquakatch* (Mackenzie), *kikkwàhàkès* (Lacombe), *queequehatch* (Dobbs), the Algonkin *qwingwaage* (Cuoq), and *quickhatch*, *quiquihatch*, etc., of various authors,

are parallels. By a freak of popular etymology this animal received the name of "glutton." Its Finnish name is *fiæl-frass*, 'dweller among rocks,' corrupted by the Germans into *vielfrass*, 'glutton.' The name *carcajou* has been incorrectly applied to several animals. For instance Charlevoix, in describing one of the enemies of the deer, says the most cruel is "the carcajou or quincajou, a kind of cat, with a tail so long that it twists it several times around his body," a description taken evidently not from nature, but from the Algonquian myth of the fire-dragon. Among the Canadian French *diable des bois* is also a name of this little beast.

(J. N. B. H.)

Carhagouha ('in the forest'—Hewitt). A Huron village in Tiny tp., about 2 m. N. W. of Lafontaine, Ontario, about 1640.

Carhagoua.—Champlain (1615), Œuvres, IV, 28, 1870. **Carragouha.**—Shea, Cath. Miss., 166, 1855. **Cartagoua.**—Doc. of 1637 in Margry, Déc., I, 3, 1878.

Caribou. The common name of the American reindeer, of which there are two chief species, the woodland caribou (*Rangifer caribou*) and the barren-ground caribou (*R. arcticus*.) The word came into English from the French of Canada, in which it is old, Sagard-Théodat using it in 1632. Josselyn has the Quinnipiac form *maccarib* and the synonym *pohano*. The origin of the word is seen in the cognate Micmac *χalibu* and the Passamaquoddy *megal'ip*, the name of this animal in these eastern Algonquian dialects. According to Gatschet (Bull. Free Mus. Sci. and Art, Phila., II, 191, 1900) these words signify 'pawer' or 'scratcher,' the animal being so called from its habit of shovelling the snow with its forelegs to find the food covered by snow. In Micmac *χalibu' mul-χadéget* means 'the caribou is scratching or shovelling.' Formerly the word was often spelled cariboo, which gave name to the Cariboo district in British Columbia, famous for its gold mines, and to other places in Canada and the United States. (A. F. C.)

Caribous. Wood, in 1769 (Hawkins, Missions, 361, 1845), speaks of the "Micmacs, Marashites [Malecite], and Carribous, the three tribes of New Brunswick," as all understanding the Micmac language. Probably the Abnaki or a part of them, as one of their gentes is the Magu"leboo, or Caribou.

Carmanah. A Nitinat village near Bonilla pt., S. W. coast of Vancouver id.; pop. 46 in 1902.—Can. Ind. Aff., 264, 1902.

Caucus. This word, defined by Bartlett (Dict. of Americanisms, 106, 1877) "as a private meeting of the leading politicians of a party, to agree upon the plans to be pursued in an approaching election," and by Norton (Polit. Americanisms, 28, 1890) as "a meeting of partisans, congressional or otherwise, to decide upon the action to be taken by the party," has now a legal signification. In Massachusetts it is defined as "any public meeting of the voters of a ward of a city, or of a town, or of a representative district, held for the nomination of a candidate for election, for the election of a political committee, or of delegates to a political convention." The origin of the word is not clear. Trumbull (Trans. Am. Philo. Assoc., 30, 1872) suggested a derivation from *cawcawaassough*, a word in the Virginian dialect of Algonquian, perhaps identical with *cockarouse*. It signifies 'one who advises, urges, encourages, pushes on.' Related words in other Algonquian dialects are the Abnaki *kakesoman*, 'to encourage, incite, arouse, speak to,' and the Chippewa *gagansoma*. From *caucus*, which is used both as a noun and a verb, are derived *caucuser*, *caucusing*, etc. (A. F. C.)

Caughnawaga (*Gă-hnă-wă''-ge*, 'at the rapids)'. An Iroquois settlement on the Sault St. Louis* on St. Lawrence r., Quebec. When the hostility of the pagan Iroquois to the missions established in their territory frustrated the object of the French to attach the former to their interests, the Jesuits determined to draw their converts from the confederacy and to establish them in a new mission village near the French settlements on the St. Lawrence. In accordance with this plan these Indians were finally induced to settle, in 1668 at Laprairie, near Montreal. These converts were usually called "French Praying Indians" or "French Mohawks" by the English settlers, in contradistinction to the Iroquois, who adhered to their own customs and to the English interests. In 1676 they were removed from this place to Sault St. Louis, where Caughnawaga and the Jesuit mission of St. François-du-Sault were founded. The village has been removed several times within a limited area. The majority of the emigrants came from the Oneida and Mohawk, and the Mohawk tongue, somewhat modified, became the speech of the whole body of this village. The Iroquois made several unsuccess-

*At the head of the Lachine rapids.

ful efforts to induce the converts to return to the confederacy, and finally renounced them in 1684, from which time Caughnawaga became an important auxiliary of the French in their wars with the English and the Iroquois. After the peace of Paris, in 1763, many of them left their village on the Sault St. Louis and took up their residence in the valley of Ohio r., principally about Sandusky and Scioto rs., where they numbered 200 at the outbreak of the American Revolution. From their contact with the wilder tribes of that region, many of them relapsed into paganism, although they still retained their French allegiance and maintained connection with their brethren on the St. Lawrence. About 1755 a colony from Caughnawaga formed a new settlement at St. Regis, some distance farther up the St. Lawrence. As the fur traders pushed their way westward from the Great lakes they were accompanied by Caughnawaga hunters. As early as 1820 a considerable number of this tribe was incorporated with the Salish, while others found their way about the same period down to the mouth of Columbia r. in Oregon, and N. as far as Peace r. in Alberta. In the W. they are commonly known as Iroquois. Some of the Indians from St. Regis also undertook these distant wanderings. In 1884, Caughnawaga had a population of 1,485, while St. Regis (in Canada and New York) had about 2,075, and there were besides a considerable number from the two towns who were scattered throughout the W. In 1911 there were 2,240 on the Caughnawaga res. and 1,515 at St. Regis, Que., and about 1,200 on the St. Regis reserve, N. Y.

(J. N. B. H.)

Cagnawage.—Doc. of 1695 in N. Y. Doc. Col. Hist., IV, 120, 1854. **Cagnawagees.**—Johnson (1750), ibid., VI, 592, 1855. **Cagnawauga.**—Hawley (1794) in Mass. Hist. Soc. Coll., 1st s., IV, 51, 1795. **Cagnawaugen.**—Stevens (1749) in N. H. Hist. Soc. Coll., V, 204, 1837. **Cagnawaugon.**—Stevens (1749), ibid., 200. **Cagnewage.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IV, 120, 1854. **Cagnowages.**—Schuyler (1724) quoted in Hist. Mag., 1st s., X, 115, 1866. **Cagnuagas.**—Oneida letter (1776) in N. Y. Doc. Col. Hist., VIII, 689, 1857. **Cahgnawaga.**—N. H. Hist. Soc. Coll., III, 104, 1832. **Cahnawaas.**—Colden (1727), Five Nat., 55, 1747. **Cahnawaga.**—Hoyt, Ant. Res., 194, 1824. **Cahnuaga.**—Barton, New Views, XI, 1798. **Caknawage.**—Lydius (1750) in N. Y. Doc. Col. Hist., VI, 569, 1855. **Canawahrunas.**—French trader (1764) quoted by Schoolcraft, Ind. Tribes, III, 553, 1853. **Caughnawaga.**—Johnson Hall conf. (1763) in N. Y. Doc. Col. Hist., VII, 553, 1856. **Caughnawageys.**—Doc. of 1763, ibid., 544. **Caughnawanga.**—Lloyd in Jour. Anthrop. Inst. G. B., v. 44, 1875. **Caughnewaga.**—Schuyler (1689) quoted by Drake, Bk. Inds., I, 32, 1848. **Caughnewago.**—Smith (1799) quoted by Drake, Trag. Wild., 186, 1841. **Caynawagas.**—Knox (1792) in Am. St. Pap., IV, 235, 1832. **Cochenawagoes.**—Keane in Stanford, Compend., 509, 1878. **Cochnawagah.**—Stoddert (1750) in N. Y. Doc. Col. Hist., VI, 582, 1855. **Cochnewagos.**—Bouquet (1764) quoted by Kauffman, W. Penn., app., 156, 1851. **Cochnewakee.**—Barton, New Views, 8; app., 1798. **Cochnowagoes.**—Vater, Mith., pt. 3, sec. 3, 319, 1816. **Cocknawagas.**—Lindesay (1749) in N. Y. Doc. Col. Hist., VI, 538, 1855. **Cocknawagees.**—Johnson (1749), ibid., 525. **Cocknewagos.**—Clarke, (1741), ibid., 207. **Coehnawaghas.**—Doc. of 1747, ibid., 620. **Coghnawagees.**—Johnson (1747), ibid., 359. **Coghnawages.**—Johnson (1755), ibid., 946. **Coghnawagoes.**—Johnson (1747), ibid., 362. **Coghnawayees.**—Johnson (1747), ibid., 359. **Coghnewagoes.**—Croghan (1765) quoted in Am. Jour. Geol., 272, 1831. **Cognahwaghah.**—Doc. of 1798 in Williams, Vt., II, 283, 1809. **Cognawagees.**—Johnson (1747) in N. Y. Doc. Col. Hist., VI, 359, 1855. **Cognawago.**—Peters (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 270, 1871. **Cohnawaga.**—Washington (1796) in Am. St. Pap., IV, 585, 1832. **Cohnawagey.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 542, 1856. **Cohnawahgans.**—Carver, Trav., 173, 1778. **Cohnewago.**—Eastburn (1758) quoted by Drake, Trag. Wild., 272, 1841. **Cohunewagus.**—Imlay, W. Ter., 291, 1797. **Cohunnawgoes.**—Macauley, N. Y., II, 187, 1829. **Cohunnegagoes.**—Thompson quoted by Jefferson, Notes, 282, 1825. **Cohunnewagoes.**—Bouquet (1764) quoted, ibid., 141. **Conawaghrunas.**—French trader quoted by Smith, Bouquet's Exped., 69, 1766. **Conaway Crunas.**—Buchanan, N. Am. Inds., 156, 1824. **Conwahago.**—Mercer (1759) quoted by Kauffman, W. Penn., 129, 1851. **Coughnawagas.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 121, 1809. **Cunniwagoes.**—Croghan (1757) in N. Y. Doc. Col. Hist., VII, 285, 1856. **French Mohawks.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 57, 1824. **Iroquois du Sault.**—Bacqueville de la Potherie, III, 67, 1753. **Iroquois of the Sault.**—La Barre (1684) in N. Y. Doc. Col. Hist., IX, 241, 1855. **Jernaistes.**—Doc. of 1694, ibid., IV, 92, 1854. **Kachanuage.**—Schuyler (1700), ibid., 747. **Kachanuge.**—Livingston (1700), ibid., 695. **Kachnauage.**—Schuyler (1700), ibid., 747. **Kachnuage.**—Livingston (1700), ibid., 696. **Kagnawage.**—Freerman (1704), ibid., 1163. **Ka'hnráwage lúnuak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Kahnuages.**—Douglass, Summ., I, 186, 1755. **Kanatakwenke.**—Cuoq Lex., 163, 1882. **Kănăwārkā.**—King, Arct. Ocean, I, 9, 1836. **Kannaogau.**—Bleeker (1701) in N. Y. Doc. Col. Hist., IV, 920, 1854. **Kannawagogh.**—Mercer (1759) quoted by Kauffman, W. Penn., 129, 1851. **Kanungé-ono.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name). **Kaughnawaugas.**—Pickering (1794) in Am. St. Pap., IV, 546, 1832. **Konuaga.**—Colden (1724) in N. Y. Doc. Col. Hist., V, 732, 1855. **Osault St. Louis.**—Stoddert (1750), ibid., VI, 582, 1855 (for au Sault St. Louis, 'at St. Louis fall'). **St. François Xavier du Sault.**—Shea, Cath. Miss., 304, 1855. **Saint Peter's.**—Ibid., 270. **Sault Indians.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 629, 1855. **Saut Indians.**—Doc. of 1698, ibid., 686.

Cayoosh Creek. A local name for two bodies of Upper Lillooet Indians of Salishan stock near the junction of Bridge and Fraser

rs., Brit. Col. Population of one of the bodies in 1911, 30; of the other, also called Pashilqua, 15.—Can. Ind. Aff. for 1911, pt. II, 18.

Cayoush.—Survey map, Hydr. Office, U. S. N., 1882. **Kayuse Creek.**—Can. Ind. Aff. for 1878, 74. **Pashilquia.**—Can. Ind. Aff. for 1891, 251. **Pashilqua.**—Ibid., 1884, 190.

Cayuga (*Kwēñio'gwē*^{a}', 'the place where locusts were taken out.'—Hewitt). A tribe of the Iroquoian confederation, formerly occupying the shores of Cayuga lake, N.Y. Its local council was composed of 4 clan phratries, and this form became the pattern, tradition says, of that of the confederation of the Five Nations of the Iroquois, in which the Cayuga had 10 delegates. In 1660 they were estimated to number 1,500, and in 1778, 1,100. At the beginning of the American Revolution a large part of the tribe removed to Canada and never returned, while the rest were scattered among the other tribes of the confederacy. Soon after the Revolution these latter sold their lands in New York; some went to Ohio, where they joined other Iroquois and became known as the Seneca of the Sandusky. These are now in Oklahoma; others are with the Oneida in Wisconsin; 175 are with the Iroquois still in New York, while the majority, numbering 1,063, are on the Six Nation res., near Brantford, Ont. In 1670 they had three villages—Goiogouen, Tiohero, and Onnontare. Goiogouen was the principal village; Gayagaanha, given by Morgan, was their chief village in modern times. Their other villages of the modern period, according to Morgan, were Ganogeh, Gewauga, and Neodakheat. Others were Chonodote, Gandaseteigon, Kawauka, Kenté, Oneniote, and Onyadeakahyat. Their clans were those common to the Iroquois. (J. M. J. N. B. H.)

Caeŭjes.—Andros (1690) in N. Y. Doc. Col. Hist., III, 722, 1853. **Cahŭgas.**—Marshe (1744) in Mass. Hist. Soc. Coll., 1st s., VII, 189, 1801. **Caijougas.**—Ft. Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 55, 1856. **Caijouges.**—Wessels (1693), ibid., IV, 60, 1854. **Caiouga.**—Greenhalgh (1677) quoted by Conover, Kanadaga and Geneva MS., B. A. E. **Caiougues.**—Livingston (1698) in N. Y., Doc. Col. Hist., IV, 342, 1854. **Caiougos.**—Greenhalgh (1677), ibid., III, 251, 1853. **Caiuges.**—Andros (1690) in R. I. Col. Rec., III, 281, 1858. **Caiyougas.**—Ft. Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 67, 1856. **Cajoegers.**—Dellius (1697), ibid., IV, 279, 1854. **Cajougas.**—Wessels (1698) ibid., 372. **Cajouges.**—Maryland treaty (1682), ibid., III, 323, 1853. **Cajugas.**—Weiser (1748) quoted by Kauffman, W. Penn., app., 22, 1851. **Cajuger.**—Schuyler (1699) in N. Y. Doc. Col. Hist., IV, 563, 1854. **Cajuges.**—Ibid. **Cajugu.**—Barton, New Views, app., 7, 1798. **Cajukas.**—Weiser (1748) quoted by Kauffman, W. Penn., app., 22, 1851. **Cajyougas.**—Johnson Hall conf. (1765) in N. Y. Doc. Col. Hist., VII, 724, 1856. **Cajyugas.**—Ibid., 719. **Caujuckos.**—Weiser (1736) quoted by Schoolcraft, Ind. Tribes, IV, 339, 1854. **Cayagas.**—Crepy, map, ca. 1755. **Cayagoes.**—Bellomont (1698) in N. Y. Doc. Col. Hist., IV, 370, 1854. **Cayauga.**—Ft. Johnson conf. (1756), ibid., VII, 186, 1856. **Cayauge.**—Livingston (1700), ibid., IV, 650, 1854. **Caycuges.**—Albany conf. (1737), ibid., VI, 99, 1855. **Cayeuges.**—Albany conf. (1744), ibid., 262. **Cayeugoes.**—Ingoldsby (1691), ibid., III, 797, 1853. **Cayhuga.**—Guy Park conf. (1775), ibid., VIII, 534, 1857. **Caynga.**—La Tour, map, 1779 (misprint). **Cayogas.**—Phelps deed (1788) in Am. St. Pap., IV, 210, 1832. **Cayonges.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Cayoogoes.**—Conestoga treaty (1721) in Proud, Penn., II, 132, 1798. **Cayougas.**—Hunter (1714) in N. Y. Doc. Col. Hist., V, 384, 1855. **Cayouges.**—Doc. of 1684, ibid., III, 347, 1853. **Cayougues.**—Doc. of 1688, ibid., 548. **Cayounges.**—Teller (1698), ibid., IV, 352, 1854. **Cayowges.**—Bellomont (1698), ibid., 369. **Cayuaga.**—Doc. of 1792 in Mass. Hist. Soc. Coll., 1st s., I, 285, 1806. **Cayugas.**—Doc. of 1676 in N. Y. Doc. Col. Hist., XIII, 500, 1881. **Cayuges.**—Albany conf. (1737), ibid., VI, 103, 1855. **Cayukers.**—Barton, New Views, app., 7, 1798. **Cayungas.**—Veich (1719) in N. Y. Doc. Col. Hist., V, 531, 1855 **Chingas.**—Albany conf. (1751), ibid., VI, 719, 1855 (misprint). **Chiugas.**—Dwight and Partridge (1754) in Mass. Hist. Soc. Coll., 1st s., V, 120, 1816. **Chuijugers.**—Dongan (1688) in N. Y. Doc. Col. Hist., III, 532, 1853. **Chyugas.**—Vaillant (1688), ibid., 527. **Coiejues.**—Leisler (1690), ibid., 732. **Cojages.**—Maryland treaty (1682), ibid., 321. **Cojoges.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 121, 1809. **Coujougas.**—Albany conf. (1746) in N. Y. Doc. Col. Hist., VI, 317, 1855. **Coyougers.**—Jamison (1697), ibid., IV, 294, 1854. **Coyouges.**—Doc. ca. 1700 in Hist. Mag., 2d s., I, 300, 1867. **Cuiukguos.**—Drake, Bk. Inds., V, 4, 1848. **Cuyahuga.**—Iroquois deed (1789) in Am. St. Pap., IV, 211, 1832. **Gacheos.**—Proud, Penn., II, 295, 1798. **Gachoi.**—Map of 1616 in N. Y. Doc. Col. Hist., I, 1856. **Gachoos.**—Map, *ca.* 1614, ibid. **Gachpas.**—Loskiel, Miss. Unit. Breth., pt. 3, 16, 1794. **Gaiuckers.**—Weiser (1736) quoted by Schoolcraft, Ind. Tribes, IV, 332, 1854. **Gajuka.**—Zeisberger (1750) quoted by Conover, Kanadaga, and Geneva MS., B. A. E. (German form). **Gajuquas.**—Barton, New Views, app., 7, 1798. **Gakaos.**—Boudinot, Star in the West, 126, 1816. **Gä-u'-gweh.**—Morgan, League Iroq., 159, 1851. **Gayuga.**—Pyrlaeus (ca. 1750) quoted in Am. Antiq., IV, 75, 1881. **Gogouins.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 555, 1853. **Gologoüens.**—Jes. Rel. for 1670, 75, 1858. **Gologouironons.**—Courcelles (ca. 1670) in Margry, Déc., I, 178, 1875. **Gojogoüen.**—Jes. Rel. for 1671, 3, 1858. **Goologouen.**—Lotter, map, ca. 1770. **Goyagouins.**—Bacqueville de la Potherie, Hist. Am., III, 3, 1753. **Goyogans.**—La Hontan (1703) quoted by Vater, Mith., pt. 3, sec. 3, 313, 1816. **Goyogoans.**—La Hontan, New Voy., I, map, 1703. **Goyogoin.**—Pouchot (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Goyogouans.**—La Hontan, New Voy., I, 39, 1703. **Goyogouens.**—Louis XIV (1699) in N. Y. Doc. Col. Hist., IX, 698, 1855. **Goyogoüin.**—Bacqueville de la Potherie, Hist. Am., III, 27, 1753. **Goyoguans.**—La Hontan, New Voy., I, 231, 1703. **Goyoguen.**—Bellin, map, 1755. **Goyoguin.**—Jes. Rel., III, index, 1858. **Goyoguoain.**—Denonville (1685) in N. Y. Doc. Col. Hist., IX, 282, 1855. **Go-yo-gwē^{n}'.**—Hewitt, MS. Mohawk vocab., B. A. E., 1882

(Mohawk name). **Guigouins.**—Jefferys, Fr. Dom., pt. 1, 117, 1761. **Gwaugueh.**—Morgan, League Iroq., map, 1851. **Gwe-u-gweh-o-no'.**—Ibid., 51 ('people of the mucky land': own name). **Honosuguaχtu-wáne.**—Gatschet, Seneca MS., B. A. E., 1882 ('big pipes': Seneca ceremonial name). **Kanáwa.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name). **Kayowgaws.**—Homann Heirs' map, 1756. **Kayúgueónoⁿ.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name). **Kei-ugues.**—Dudley (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 244, 1819. **Ko-'se-a-te'-nyoⁿ.**—Hewitt, Cayuga MS. vocab., B. A. E., 1884 (another Cayuga name.) **Ko-yo-konk-ha-ka.**—Hewitt, Mohawk MS. vocab., B. A. E., 1882 (a Mohawk name). **Kuenyúgu-háka.**—Gatschet, Tuscarora MS., B. A. E., 1882 (Tuscarora name). **Kuyúku-hága.**—Gatschet, Mohawk MS., B. A. E., 1879 (Mohawk name). **Oïogoen.**—Jes. Rel. for 1656, 20, 1858. **Oiogoenhronnons.**—Ibid., 29. **Oïogouan.**—Jes. Rel. for 1657, 15, 1858. **Oiogouanronnon.**—Ibid. **Oiogouen.**—La Salle (1679) in Margry, Déc., I, 504, 1875. **Oïogouenronnon.**—Jes. Rel. for 1657, 18, 1858. **Oiogouin.**—La Barre (1683) in Margry, Déc., II, 330, 1877. **Oiougovenes.**—Barcia, Ensayo, 225, 1723. **Ojongoveres.**—Ibid., 220. **Onionenhronnons.**—Jes. Rel. for 1653 (misprint). **Oniouenhronon.** Jes. Rel. for 1640, 35, 1858 (misprint). **Orongouens.**—Hennepin, Cont. of New Disc., 93, 1698. **Oüioenrhonons.**—Jes. Rel. for 1635, 34, 1858. **Ouiouenronnons.**—Jes. Rel. for 1647, 46, 1858. **Oyogouins.**—La Barre (1683) in Margry, Déc., II, 332, 1877. **Petuneurs.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 252, 1853 (French name). **Queyugwe.**—Macauley, N. Y., II, 176, 1829. **Queyugwehaughga.**—Ibid., 185. **Quingoes.**—Coursey (1682) in N. Y. Doc. Col. Hist., XIII, 558, 1881 (misprint). **Quiquogas.**—Stone, Life of Brant, I, 401 1864. **Quiuquuhs.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 146, 1809. **Sanonawantowane.**—Gatschet in Am. Antiq., IV, 75, 1881. **Shoneanawetowah.**—Macauley, N. Y., II, 185, 1829. **Shononwendos.**—Ibid. **S'ho-ti-noñ-nă-wä--tŏ'-nă.**—Hewitt, from Tuscarora informant, 1886 ('they are great pipes': council name.) **So-nus'-ho-gwä-to-war.**—Morgan, League Iroq., 423, 1851 ('great pipe': council name). **Soon-noo-daugh-we-no-wenda.**—Macauley, N. Y., II, 185, 1829.

Cayuse. An Indian pony; from the name of a Waiilatpuan tribe. The horses, after the Indians had come into contact with the whites, were bred by the Cayuse, and from a merely local use the word has attained an extended currency in W. Canada and the N. W. Pacific states. (A. F. C.)

Cements. The Indians used cements of animal, vegetal, and mineral origin, and sometimes combined two of these or added mineral substances for colouring. Animal cement was obtained by the Yokuts of California by boiling the joints of various animals and combining the product with pitch (Powers, Tribes of Cal., 373, 1877). The Hupa boiled the gland of the lower jaw and nose of the sturgeon and dried the products in balls (Ray in Smithson. Rep., 229, 1886). Capt. John Smith states that with sinew of deer and the tops of deer horns boiled to a jelly the Virginia Indians made glue that would not dissolve in cold water. The Plains tribes boiled the skin of the head of animals until it was softened into glue, which they dried in masses on sticks. Such glue-sticks formed a part of the equipment of the bow-and-arrow maker, and the horn arrow-straighteners of the S. W. tribes are often filled with resin. Sometimes one end of the hearth of the fire-drill bears a mass of resin, as a convenient way to carry this substance, which may readily be melted at the fire and applied to various uses. Wax and albumen from eggs had a limited use, and the Eskimo used blood mixed with soot. The chief use of animal cement was in the manufacture of bows and arrows, and, among the Plains tribes, in joining the stems of certain kinds of pipes. The only mineral cement known to the tribes was bitumen, which was used by the Indians of S. Arizona and California. Vegetal cements were numerous, and chief among these was the exudation from coniferous trees, employed by northern tribes for pitching the seams of bark canoes, baskets etc. (W. H.)

Ceremony. A ceremony is the performance in a prescribed order of a series of formal acts often constituting a drama which has an ultimate object. Ceremonies spring from many diverse tendencies, which are the expression of some phase of religious emotion. Many features of the culture of the North American Indians are regarded as ceremonies, such as the rites which pertain to birth, puberty, marriage, death, war, etc., but in the arbitrarily restricted sense in which the term is here used a ceremony is understood to be a religious performance of at least one day's duration. These ceremonies generally refer to one or the other of the solstices, to the germination or ripening of a crop, or to the most important food supply. There are ceremonies of less importance that are connected with the practices of medicine-men or are the property of cult societies. Ceremonies may be divided into those in which the whole tribe participates and those which are the exclusive property of a society, generally a secret one, or of a group of men of special rank, such as chiefs or medicine-men, or of an individual. Practically all ceremonies of extended duration contain many rites in common. An examination of these rites, as they are successively performed, reveals the fact

that they follow one another in prescribed order, as do the events or episodes of the ritual.

The ritual, or that part of the ceremony which is spoken or sung, predominates among some tribes, as the Pawnee; among others, as the Hopi, it is greatly subordinated to the drama.

In enumerating the rites of the ceremonies it may be noted, first, that they may be divided into secret and public, the secret rites being proprietary, and, as a rule, occupying the major part of the ceremony. The rites of the public performance may be considered as the actual play or drama. The secret rites are almost invariably performed in a specially constructed lodge, room, or chamber, into which none but the priests or initiated may enter, and which is generally indicated in such a manner that the public may not mistake it. Early in point of time in the secret rites is the procession of the priests for objects or raw material to be used in the preparation of an altar, which may be either secret or public, or to be used for paraphernalia or otherwise in the public performance. This procession of priests is generally symbolic, and the uninitiated may not accompany them. The remaining secret performances include such rites as smoking, which may be either fraternal or direct offerings in the nature of a sacrifice to the gods; thurification, similar in origin to the rite of smoking, in which the smoke of some sweet-smelling herb is offered direct to the deity, or the priest bathes his body, or some object of a special ceremonial nature, in the smoke of the incense; sweat-lodge purification; a ceremonial feast, preceded or followed by a sacrifice of food; the offering of prayers, which may be in the form of a direct appeal to the gods or through the instrumentality of material prayer offerings, upon which, or into which, the prayer has been breathed; and the manufacture or redecoration of ceremonial masks and garments to be worn during the public performance, either by the priests exclusively or by all those taking part in the ceremony.

Occupying in point of time a period between the exclusively secret performances and the public presentation of the drama may be certain semi-public performances, which take place in the open but which are undertaken by priests exclusively. Such is the preparation of the site of the public performance, or the erection of a bower or lodge within which it is to take place. Either within this enclosure, or lodge, or within the secret lodge of preparation, an altar may be erected. This is especially the case with the ceremonies of the Pueblos and of the Plains tribes (see *Altars*), among which it is always symbolic, and its explanation must generally be sought in the ritual. It often symbolizes, as a whole, the earth or the heavens, or some god or the home of a god or the gods. The most prominent feature of the altar is a palladium, which may consist of a buffalo skull, an ear of corn, a flint knife, or some other object of supposed efficacious nature, within which it is supposed to reside or which is typical or symbolic of the spirit or deity. On the altar, also, is generally found a recognition in one form or another of the gods of the four or six world-quarters, of the rainbow, of the lightning, of vegetation, etc. Falling within this semi-public period is often a contest, generally a foot race, the winner being favoured by the gods or receiving some tangible object which possesses magic potency.

The public performance is usually ushered in by a stately procession of priests, the singing of traditional songs, rites of smoking, sacrifice of food, and offerings of prayer. The most prominent feature is the dance, which, as a rule, is of a dignified and stately nature, the dancers being appropriately costumed and otherwise adorned. The costume worn in public is often supplemented with paint upon the body, or by masks over the face. The dancer, thus arrayed, generally represents a minor deity, or he places himself, by virtue of the character of his costume, in an attitude of defiance to the deity and thus opposes his magic power to that of the supernatural. Following the dance, which may vary in duration from a few minutes to several days, is generally a ceremonial removal of the costume, whereupon the dancers undergo a purification rite, often in the form of a powerful emetic. This may be followed by an act of self-inflicted torture, which, however, often forms an intrinsic part of the public performance. During the entire ceremony, as a rule, certain tabus are enforced, the most common being a prohibition of the presence of women during menstruation.

The time of the performance of ceremonies varies. Some are held annually, or biennially, at stated periods; such are the solstitial or seasonal ceremonies, for which no special provision is necessarily made. Some are held during certain seasons of the year, but

are dependent on the will of an individual who may have pledged or taken a vow to perform the ceremony. Others are held at any season, whenever occasion may demand; such are the ceremonies of the medicine-men.

Inasmuch as ceremonies form intrinsic features and may be regarded as only phases of culture, their special character depends on the state of culture of the people by which they are performed; hence there are at least as many kinds of ceremonies as there are phases of culture in North America. A few characteristic ceremonies may be considered for some of the better-defined areas.

Among the Plains tribes the most spectacular ceremony is the Sun dance. This varied from an annual performance, as among the Ponca and some other Siouan tribes, to a presentation only as the direct result of a vow, as among the Cheyenne, Arapaho, and Siksika. In the Sun dance of all tribes are found certain common features, such as the secret tipi or tipis of preparation; the manufacture of objects to be used on the public altar; the procession of priests in search of an object generally symbolic of spying out the world; the ceremonial erection of the great lodge, of which the centre pole is the most prominent feature; the erection of the altar; and the characteristic dance lasting from 1 to 4 days. During the public performance the dancers are symbolically painted and otherwise so adorned that their evolutions are supposed to lead to a distinct result—the production of rain. While the Sun dance varies from tribe to tribe, not only in its symbolism but also in many important details, it seems primarily to have been a rain ceremony, and its ritual generally recounts the origin or the rebirth of mankind. The second group of ceremonies are those performed by cult societies, generally four or more in number. Each society has its special esoteric songs, its own paraphernalia, and often distinct gradations in rank. The membership is generally exclusively male, although a limited number of maidens are admitted into the societies of the Cheyenne, while the Arapaho have a society which belongs exclusively to the women, of which there are several gradations of rank. The third group comprises the performances of cult societies in which the warrior element does not predominate; these are often spoken of as dances, although they are, strictly speaking, ceremonies. Among the best known of these are the Buffalo, the Bear and the Elk. The basis is usually the acquisition and perpetuation of magic power, which, primarily, was derived from the animal after which the society takes its name and from which it is supposed to have originated. A fourth group comprises those of the medicine-men, and are either ceremonies in which one or more medicine-men perform for the benefit of the sick, or, more often, in which all the medicine-men of the tribe join in a performance to make public demonstration of magic power through sleight-of-hand. The last group of Plains ceremonies includes those connected with the planting and reaping of the maize, or the first killing of game in the hunting season, or the first coming of the fish—all, it may be noted, connected with the gift of food for the sustenance of life.

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On the N. Pacific coast, extending from Columbia r. to S. Alaska, ceremonies of from 1 to 4 days' duration abound. These are performances of cult societies, generally secret, or of chiefs or lesser individuals who make it an opportunity to display personal wealth. In the ceremonies of the cult societies masks are worn. Those of the Kwakiutl of this region are held in winter, at which time the cult societies replace the gentile organization which prevails in summer. Membership into the society is acquired by marriage or through war. The object of the winter ceremony is "to bring back the youth who is supposed to stay with the supernatural being who is the protector of his society, and then, when he has returned in a state of ecstasy, to exorcise the spirit which possesses him and to restore him from his holy madness. These objects are attained by songs and dances." During the performance of these ceremonies special paraphernalia are worn in which the mask, substantially made of wood, predominates, the remainder consisting largely of rings of cedar bark (see *Bark*) which constitute the badges of the ceremony. The tribes to the N. have societies and winter ceremonies similar to those of the Kwakiutl, from whom they are probably mainly derived.

Among the Eskimo extended ceremonies, such as prevail over a large portion of North America, are not found. They are rather to be characterized as dances or festivals. These are generally held in winter and are of short duration. The most important of these are the Feasts to the Dead; others among the

Alaskan Eskimo are the Asking festival, the Bladder feast, and the performances of the medicine-men. In some of the festivals wooden masks, representing supernatural or superhuman beings, are worn.

As stated at the outset, the root of ceremonies may be discovered only by taking into consideration universal human tendencies which develop along certain lines according to historical or geographical environment. It may therefore be noted that the need for them among the Indians of North America varied in accordance with the character of their life. Thus it is found that in those tribes or in those areas extended forms abound where there exists a sessile population or a strong form of tribal government. Hence the greatest number of extended and complicated ceremonies are formed among the Pueblo people of the S. W. and in the village communities of the N. Pacific coast. Second only in importance to the ceremonies of these two areas are those which are found among the tribes of the Plains among which ceremonies abound, in which the strongest system of government is found. As a ceremony of any extended duration makes great demands upon the tribe, and pre-supposes law and order, highly developed and extended ones are not possible among the Eskimo or the tribes of California.

(G. A. D.)

Cexeninuth. A tribe or division about Queen Charlotte sd., Brit. Col.; possibly a Gyeksem gens of the Kwakiutl.

Cex-e-ni-nuth.—Kane, Wand. in N. Am., app., 1859. **Ex e ni nuth.**—Schoolcraft, Ind. Tribes, v, 488, 1855 (misspelt).

Chaahl (*Tcl!ā'al*). A former Haida town on the N. W. coast of Moresby id., Queen Charlotte ids., Brit. Col. This seems to have been the Kow-welth of John Wark, who assigned to it 35 houses with 561 inhabitants in 1836-41. Old people recall the names of 28 houses, but many more are said to have existed before a great fire which destroyed a large part of the town. In later times the people moved to New Gold Harbour, on the E. end of Maude id., and thence into Skidegate.—Swanton, Cont. Haida, 280, 1905.

Cha-atl.—Dawson, Q. Charlotte Ids., Geol. Surv., Can., 168B, 1880. **Kaw-welth.**—Kane, Wand. in N. Am., app., 1859 (probably the same; misprint from Wark, 1836-41). **Kow-welth.**—Schoolcraft, Ind. Tribes, v, 489, 1855 (probably the same; from Wark's table).

Chaahl (*Tcl!ā'al*). A former Haida town on the E. coast of North id., Queen Charlotte ids., Brit. Col. It was occupied by a family of the same name who afterward moved to Alaska and settled at Howkan.—Swanton, Cont. Haida, 281, 1905.

Chabin (from *qe*, 'mountain'). A division of the Assiniboin.—Maximilian, Trav., 194, 1843.

Gens des Montagnes.—Ibid.

Chahthulelpil. A body of Salish of the old Victoria superintendency, Brit. Col.; pop. 104 in 1881.—Can. Ind. Aff., 258, 1882.

Chaicclesaht (*To'ē'k'tlisath*, 'large-cut-in-bay people'). A Nootka tribe on Ououkinsh and Nasparti inlets, W. coast of Vancouver id., numbering 61 in 1911. Acous is their principal town.

Chaic-cles-aht.—Can. Ind. Aff., 337, 1897. **Chaykisaht.**—Sproat, Sav. Life, 308, 1868. **Checklesit.**—Can. Ind. Aff., 158, 1901. **Naspatl.**—Jacob in Jour. Anthrop. Soc. Lond., xi, Feb., 1864. **Naspatle.**—Latham, Nat. Hist. Man., 301, 1850. **Naspatte.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Nespods.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **To'ē'k'tlisath.**—Boas, 6th Rep. N. W. Tribes, Can., 1890.

Chak ('eagle'). A name given by the northern Tlingit to one of the two phratries into which they are divided.

Chethl'.—Dall, Alaska, 414, 1870. **Tcāk!.**—Swanton, field notes, B. A. E., 1904.

Chakkai. A Squawmish village community on the E. side of Howe sd., Brit. Col.

Tcākqai.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chala. A tribe mentioned by Hutchins in 1764 as living on the St. Lawrence in connection with the Abnaki, Micmac, and Malecite, and having 130 warriors.

Chalas.—Hutchins (1764) quoted by Schoolcraft, Ind. Tribes, III, 553, 1853. **Chatas.**—Smith (1785), ibid.

Chalkunts. A Squawmish village community on Gambier id., Brit. Col.

Tcā'lkunts.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chants A Squawmish village community on Burrard inlet, Brit. Col.

Tcānts.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Chatelech ('outside water'). The present town of the Seechelt Indians on Trail bay, at the neck of Seechelt penin., Brit. Col. As a permanent settlement it dates only from Bishop Durien's time (*ca.* 1890), not having been occupied before for fear of the Lekwiltok.

TcatElētc.—Hill-Tout in Jour. Anthrop. Inst., 21, 1904.

Chats-hadai (*Tcāts xā'da-i*, 'Tcats river people'). A subdivision of the Koetas, a Haida family belonging to the Kaigani group. They were probably so named from a camping place.—Swanton, Cont. Haida, 272, 1905.

Chawagis-stustae (*Tcawā'gîs stAstā'-i*, 'the Stustas from Low-tide r.'). A subdivision of the Stustas, a great Haida family of the Eagle clan. The creek where they camped and which gave them the name is on the coast a short distance s. of Naikun or Rose spit, Graham id., Brit. Col.—Swanton, Cont. Haida, 276, 1905.

Tsiquā'gis stastaai'.—Boas, 12th Rep. N. W. Tribes, Can., 23, 1898.

Cheam. A town said to belong to the Pilalt, a Cowichan tribe of lower Chilliwak r., Brit. Col., but evidently containing representatives of other tribes as well; pop. 100 in 1902.

Che-ahm.—Brit. Col. map, Victoria, 1872. **Cheam.**—Can. Ind. Aff., pt. II, 158, 1901. **Tcē'lām.**—Boas in Rep. Brit. A. A. S., 454, 1894.

Chechelmen. A Squawmish village community on Burrard inlet, Brit. Col.

Tcetcē'lmen.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chechilkok. A Squawmish village community at Seymour cr., Burrard inlet, Brit. Col.; pop. 18 in 1911.

Seymour Creek.—Can. Ind. Aff., pt. II, 160, 1900. **Tcētciłqōk.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Cheerno. A body of Songish at Becher bay, S. E. end of Vancouver id. It perhaps includes the Kekayaken gens. Pop. 32 in 1911.

Cheerno.—Can. Ind. Aff., 66, 1902. **Tche-a-nook.**—Can. Ind. Aff., 308, 1879 (probably the same).

Cheewack. A body of Salish under Williams Lake agency, Brit. Col.; pop. 9 in 1891, when the name last appears.

Chawack.—Can. Ind. Aff. 78, 1878. **Cheewack.**—Ibid., 251, 1891.

Chegwalis ('spotted frog'). A gens of the Abnaki.

Chehalis (*StsEē'lis*). A Cowichan tribe living along the middle course of Harrison r., Brit. Col. Chehalis and Koalekt were their villages. Pop. (of tribe or village) 1,171 in 1911.

Chehales.—Can. Ind. Aff. for 1880, 317. **Chehalis.**—Ibid., 1901, pt. II, 158. **Saelis.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **StsEē'lis.**—Boas in Rep. Brit. A. A. S., 454, 1899 (the village).

Chekoalch. A Squawmish village community on Burrard inlet, Brit. Col.

Tcekō'altc.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chemainus. A Cowichan settlement on the E. coast of Vancouver id., presumably on the bay and river of the same name.

Chemainis.—Can. Ind. Aff. for 1891, map. **Chemanis.**—Brit. Col. map, Victoria, 1872.

Chenachaath (*Tc'ē'natc'aath*). A division of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. tribes Can., 32, 1890.

Chentsithala. A Naskotin village on Fraser r., Brit. Col., at the mouth of Quesnel r.

Chichula.—Brit. Col. map, Victoria, 1872. **Quesnel.**—Morice, Notes on W. Dénés, 24, 1893. **Quesnelle Mouth.**—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Tcentsithal'a.**—Morice in Trans. Roy. Soc. Can., x, sec. 2, 109, 1892.

Cheshish. The principal village of the Muchalat, situated back of Bligh id., Nootka sd., Vancouver id.—Can. Ind. Aff., 264, 1902.

Chetawe. A village of the Ntlakyapamuk, on the E. side of Fraser r., about 16½ m. above Yale, Brit. Col. Pop. 16 in 1897, the last time it was separately enumerated.

Chataway.—Can. Ind. Aff. for 1884, 230. **Chatowe.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Tca'tūā.**—Hill-Tout in Rep. on Ethnol. Surv. Can. for Brit. A. A. S., 5, 1899. **Tcē'tawe.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Chets (*Tcēts*). A Haida town, formerly occupied by the Chets-gitunai and Djushade, on an island at the mouth of Tsooskahli, Masset inlet, Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Chetsgitunai (*Tcēts-gîtAnā'-i*, 'Gituns of Chets id.'). A Haida family of the Eagle clan, so named from an island in the upper expansion of Masset inlet, Brit. Col., at the mouth of Tsooskahli, where they once lived. Afterward they moved to the mouth of Masset inlet. They formed one group with the Widjagitunai, Tohlka-gitunai, and Djushade.—Swanton, Cont. Haida, 275, 1905.

Chichkitone.—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895. **Tsēts gyit'inai'.**—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Cheuek. A village of the Ntlakyapamuk on Fraser r., above Lytton, Brit. Col.

Tcɛue'q.—Hill-Tout in Rep. Ethnol. Surv. Can. for Brit. A. A. A. S., 4, 1899.

Chewas. A Squawmish village on the W. side of Howe sd., Brit. Col.

Tcē'was.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chiakamish. A Squawmish village community on a creek of the same name, a tributary of Skwamish r., B. C.

Tciā'kamic.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Tciā'qamic.**—Boas MS., B. A. E., 1887.

Chiaktel. A Chilliwak village in s. Brit. Col.; pop. 43 in 1904.

Tcia'ktɛ'l.—Hill-Tout in Ethnol. Surv. Can., 4, 1902. **Tyeachten.**—Can. Ind. Aff., pt. II, 160, 1901. **Tzeachten.**—Ibid., 224, 1902.

Chibaouinani (*Shībā.u.naning*, 'passage-way.—W. J.). A former Missisauga village, also known as La Cloche, on Cloche id., in lake Huron, N. of Manitoulin id.

Chibaouinani.—La Galissonière (1748) in N. Y. Doc. Col. Hist., X, 183, 1858. **La Cloche.**—Ibid.

Chichigoue (seemingly cognate with Chippewa *shishikwe*, 'rattlesnake.'—W. J.). A tribe mentioned by La Chesnaye as living N. of lake Superior in 1697, and generally trading with the English on Hudson bay. They cannot be identified with any known tribe, but they were evidently Algonquian.

(J. M.)

Chichigoue.—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Chichigoueks.**—La Potherie, Hist. de l'Amér., II, 49, 1753.

Chichilek. A Squawmish village community on Burrard inlet, Brit. Col.

Tcitcilē'ɛk.—Hill-Tout in Rep. Brit. A.A.S., 475, 1900.

Chicoutimi. The name of a locality, the head of ship navigation of Saguenay r., Quebec, by which the Lake St. John band of Montagnais was sometimes referred to (Jes. Rel. 1661, 13, 1858). The French formerly had a mission of the same name on the right bank of the Saguenay. In 1911 the Montagnais of L. St. John numbered 583 and most of them resided on a reservation at Pointe Bleue. (J. M.)

Checoutimi.—Jefferys, French Dom. Am., I, 18, 1761. **Checoutimiens.**—Ibid. **Chegoutimis.**—Jes. Rel. 1661, 14, 1858. **Chekoutimiens.**—Bellin, map, 1755. **Chekoutimis.**—La Tour, map, 1784. **Chicontami.**—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 658, 1856 (misprint). **Chicoutime.**—Lords of Trade (1764), ibid., 635. **Chicoutimi.**—Jes. Rel. 1661, 13, 1858. **Chixoutimi.**—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 664, 1856. **Montagnais of Lake St. John.**—Can. Ind. Aff. Rep. 1884, pt. I, 185, 1885.

Chiefs. Among the North American Indians a chief may be generally defined as a political officer whose distinctive functions are to execute the ascertained will of a definite group of persons united by the possession of a common territory or range and of certain exclusive rights, immunities, and obligations, and to conserve their customs, traditions, and religion. He exercises legislative, judicative, and executive powers delegated to him in accordance with custom for the conservation and promotion of the common weal.

The wandering band of men with their women and children contains the simplest type of chieftaincy found among the American Indians, for such a group has no permanently fixed territorial limits, and no definite social and political relations exist between it and any other body of persons. The clan or gens, the tribe, and the confederation present more complex forms of social and political organization. The clan or gens embraces several such chieftaincies, and has a more highly developed internal political structure with definite land boundaries. The tribe is constituted of several clans or gentes and the confederation of several tribes. Among the different Indian communities the social and political structure varied greatly. Many stages of social progress lay between the small band under a single chief and the intricate permanent confederation of highly organized tribes, with several kinds of officers and varying grades of councils of diverse but interrelated jurisdictions. With the advance in political organization political powers and functions were multiplied and diversified, and the multiplicity and diversity of duties and functions required different grades of officers to perform them; hence various kinds and grades of chiefs are found. There were in certain communities, as the Iroquois and Creeks, civil chiefs and subchiefs, chosen for personal merit, and permanent and temporary war chiefs. These several grades of chiefs bear distinctive titles, indicative of their diverse jurisdiction. The title to the dignity belongs to the community, usually to its women, not to the chief, who usually owes his nomination to the suffrages of his female constituents, but in most communities he is installed by some authority higher than that of his chieftaincy. Both in the lowest and the highest form of government the chiefs are the creatures of law, expressed in well-defined customs, rites, and traditions. Only where agriculture is wholly absent may the simplest type of chieftaincy be found.

Where the civil structure is permanent there exist permanent military chieftainships, as among the Iroquois. To reward personal merit and statesmanship the Iroquois instituted a class of chiefs whose office, upon

the death of the holder, remained vacant. This latter provision was made to obviate a large representation and avoid a change in the established roll of chiefs. They were called "the solitary pine trees,"and were installed in the same manner as the others. They could not be deposed, but merely ostracized, if they committed crimes rendering them unworthy of giving counsel.

Where the civil organization was of the simplest character the authority of the chiefs was most nearly despotic; even in some instances where the civil structure was complex as among the Natchez, the rule of the chiefs at times became in a measure tyrannical, but this was due largely to the recognition of social castes and the domination of certain religious beliefs and considerations.

The chieftainship was usually hereditary in certain families of the community, although in some communities any person by virtue of the acquisition of wealth could proclaim himself a chief. Descent of blood, property, and official titles were generally traced through the mother. Early writers usually called the chief who acted as the chairman of the federal council the "head chief" and sometimes, when the tribe or confederation was powerful and important, "king" or "emperor," as in the case of Powhatan. In the Creek confederation and in that of the Iroquois, the most complex aboriginal government N. of Mexico, there was, in fact, no head chief. The first chief of the Onondaga federal roll acted as the chairman of the federal council, and by virtue of his office he called the federal council together. With this, all pre-eminence over the other chiefs ended, for the governing power of the confederation was lodged in the federal council. The federal council was composed of the federal chiefs of the several component tribes; the tribal council consisted of the federal chiefs and subchiefs of the tribe.

Communities are formed on the basis of a union of interests and obligations. By the union of several rudimentary communities for mutual aid and protection, in which each retained part of its original freedom and delegated certain social and political powers and jurisdiction to the united community, was evolved an assembly of representatives of the united bands in a tribal council having a definite jurisdiction. To these chiefs were sometimes added subchiefs, whose jurisdiction though subordinate, was concurrent with that of the chiefs. The enlarged community constitutes a tribe. From tribes were organized confederations. There were therefore several grades of councils constituted. In the council of the Iroquois confederation the subchiefs had no voice or recognition.

Among the Plains tribes the chieftaincy seems to have been chiefly non-hereditary. Any ambitious and courageous warrior could apparently, in strict accordance with custom, make himself a chief by the acquisition of suitable property and through his own force of character. (J. N. B. H.)

Note.—*By the terms of the Indian Act, Cap. 81, R.S. of Canada, Sec. 94, Life Chiefs and Councillors and head men now living may continue to hold rank until death or resignation or until their removal by the Governor-in-Council for dishonesty, immorality, intemperance or incompetency. The Act also provides for the election of Chiefs and Councillors for a term of three years. No Band is allowed more than one Chief and 15 Councillors and the latter may be in the proportion of two for every two hundred Indians. Elections may be set aside by the Governor-in-Council for cause and Chiefs and Councillors may be deposed by the same authority on the ground of dishonesty, immorality, intemperance or incompetency. Chief and Councillors may make rules and regulations under the 98th clause of the Act for the government of the Band. A Municipal system may also be adopted by the bands whenever the Governor-in-Council deems it advisable. (D. C. Scott, MS., 1912.)

Chignecto (from *sigunikt*, 'foot cloth'). A Micmac village in Nova Scotia in 1760.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115, 1809.

Chikauach. A Songish band at McNeill bay, s. end of Vancouver id., Brit. Col.

Tclk.au'atc.—Boas in 6th Rep. on N. W. Tribes Can., 17, 1890.

Child life. The subject of Indian child life has been but very lightly treated by ethnologists, although the child is in fact the strongest bond of family life under a system which allowed polygamy and easy separation. Both parents alike were entirely devoted to their children, and bestowed upon them the fullest expression of affection and solicitude. The relation of parent to child brings out all the highest traits of Indian character.

Among some tribes, notably those of the plains, in anticipation of the new arrival the

*Memorandum from Dept. of Indian Affairs, Canada.

father prepares the wooden frame of the cradle which is to be its portable bed until it is able to walk. The body of the cradle, with its ornamentation of bead or quill design, fringes and bangles, is made either by the grandmother or by some woman noted in the tribe for her superior expertness. There were many well-marked varieties of cradle, differing with the tribe. Among the Choctaw, Catawba, and other former tribes of the Southern states, and among the Chinookan and Salishan tribes of the Columbia, there was used a special attachment which, by continued pressure upon the forehead while the bones were still soft, produced the so-called "flat-head," esteemed with these tribes a point of beauty. One cradle was used for successive infants in the same family.

The newborn infant is commonly treated at once to a cold bath, and turned over to another matron to nurse until the mother's health is restored. Among the Hopi, ashes or sacred meal are rubbed on the newborn babe. Lactation is long continued, even for 2 years or more, and in rare cases much longer. With all the affection of the mother, the women are almost completely ignorant of ordinary sanitary rules as to feeding, exposure, etc., with the result that infant mortality is exceedingly high in almost every tribe, many children being born, but only a small proportion coming to maturity, so that even in former times the tribal population remained almost stationary. The child's sisters or cousins of the baby are its attendants, while the mother is occupied with other duties, and perform their work with the instinct of little mothers. The child is kept in its cradle usually only during a journey or while being carried about, and not, as is commonly supposed, during most of the time. At home it rolls about upon the grass or on the bed without restraint. Formerly, except in extreme weather, no clothing was worn during waking hours up to the age of from 5 to 10 years, according to the tribe and climate, and in some tribes this practice still prevails. The child may be named soon after birth, or not for a year or more after, this child name, like the first teeth, being discarded as the boy or girl grows up for another of more important significance. The child name is often bestowed by the grandparent.

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Twins are usually regarded as uncanny, and are rather feared, as possessing occult power. With some Oregon and other coast tribes they were formerly regarded as abnormal and one or both were killed. There are well authenticated instances of deformed children being put to death at birth. On the other hand, children crippled by accident are treated by parents and companions with the greatest tenderness.

Among the Plains tribes the ceremonial boring of the ears for the insertion of pendants is often made the occasion of a more or less public celebration, while the investment of the boy with the breechcloth at the age of 9 or 10 years is observed with a quiet family rejoicing. The first tatooing and the first insertion of the labret are also celebrated among the tribes practising such customs. In many or most tribes the boys passed through an initiation ordeal at an early age, sometimes as with the Zuñi, as young as 5 years (see *Ordeals*). With the Hopi and Zuñi the child is lightly whipped with yucca switches when initiated into the Kachina priesthood. With the Powhatan of Virginia, if we can believe the old chroniclers, the boys, who may have been about 10 years of age at the time, were actually rendered unconscious, the declared purpose being to take away the memory of childish things so that they should wake up as men. On the plains the boys at about the same age were formally enrolled into the first degree of the warrior society and put under regular instruction for their later responsibilities.

Children of both sexes have toys and games, the girls inclining to dolls and "playing house," while the boys turn to bows, riding, and marksmanship. Tops, skates of rib-bones, darts, hummers, balls, shinny, and hunt-the-button games are all favourites, and wherever it is possible nearly half the time in warm weather is spent in the water. They are very fond of pets, particularly puppies, which the little girls frequently dress and carry upon their backs like babies, in imitation of their mothers. Among the Zuñi and Hopi wooden figurines of the principal mythologic characters are distributed as dolls to the children at ceremonial performances, thus impressing the sacred traditions in tangible form.

Girls are their mothers' companions and are initiated at an early period into all the arts of home life—sewing, cooking, weaving, and whatever else may pertain to their later duties. The boys as naturally pattern from their fathers in hunting, riding, or boating

Boys and girls alike are carefully instructed by their elders, not only in household arts and hunting methods, but also in the code of ethics, the traditions, and the religious ideas pertaining to the tribe. The special ceremonial observances are in the keeping of the various societies. The prevalent idea that the Indian child grows up without instruction is entirely wrong, although it may be said that he grows up practically without restraint, as instruction and obedience are enforced by moral suasion alone, physical punishment very rarely going beyond a mere slap in a moment of anger. As aggressiveness and the idea of individual ownership are less strong with the Indian than with his white brother, so quarrels are less frequent among the children, and fighting is almost unknown. Everything is shared alike in the circle of playmates. The Indian child has to learn his language as other children learn theirs, lisping his words and confusing the grammatical distinctions at first; but with the precocity incident to a wild, free life, he usually acquires correct expression at an earlier age than the average white child.

At about 15 years of age in the old days, throughout the eastern and central region, the boy made solitary fast and vigil to obtain communication with the medicine spirit which was to be his protector through life; then, after the initiatory ordeal to which, in some tribes, he was subjected, the youth was competent to take his place as a man among the warriors. For a year or more before his admission to full manhood responsibilities the young man cultivated a degree of reserve amounting even to bashfulness in the presence of strangers. At about the same time, or perhaps a year or two earlier, his sister's friends gathered to celebrate her puberty dance, and thenceforth child life for both was at an end.

Consult Chamberlain, Child and Childhood in Folk Thought, 1896; Dorsey in 3rd Rep. B. A. E., 1884; Eastman, Indian Boyhood (autobiographic), 1902; Fewkes (1) in Am. Anthrop., IV, 1902. (2) in 21st Rep. B. A. E., 1903; Fletcher in Jour. Am. Folklore, 1888; Gatschet, Creek Migr. Leg., I, 1884; La Flesche, The Middle Five, 1901 (autobiographic); Mason in Rep. Nat. Mus., 1887; Owens, Natal Ceremonies of the Hopi, 1892; Powers in Cont. N. A. Ethnol., III, 1877; Spencer, Education of the Pueblo Child, 1899; Stevenson in 5th Rep. B. A. E., 1887; and especially Jenks, Childhood of Jishib, the Ojibwa, 1900, a sympathetic sketch of the career of an Indian boy from birth to manhood. (J. M.)

Chilkat (said to be from *tcîl-xāt*, 'storehouses for salmon'). A Tlingit tribe about the head of Lynn canal, Alaska;* noted for the manufacture of the famous blankets to which they have given their name; pop. 988 in 1880, and 812 in 1890. Winter towns: Chilkoot, Katkwaahltu, Klukwan, Yendestake. Smaller towns: Deshu, Dyea, Skagway. Social divisions: Daktlawedi, Ganahadi, Hlukahadi, Kagwantan, Nushekaayi, Takestina.

Cheeícat.—Anderson quoted by Gibbs in Hist. Mag., VII, 75, 1862. **Cheelhaats.**—Scouler in Jour. Ethnol. Soc. Lond., I, 242, 1848. **Cheelkaats.**—Ibid., 232. **Chelkatskie.**—Elliott, Cond. Aff. Alaska, 227, 1875. **Chilcahs.**—Scott in U. S. Ind. Aff. Rep., 314, 1868. **Chilcaks.**—Ibid., 309. **Chilcales.**—Halleck in Rep. Sec. War, pt. 1, 38, 1868. **Chilcat.**—Kane, Wand. in N. A., app., 1859. **Chilcates.**—Halleck in U. S. Ind. Aff. Rep. 1869, 562, 1870. **Chilkāht-Kwăn.**—Dall in Cont. N. A. Ethnol., I, 37, 1877. **Chilkahts.**—Halleck in U. S. Ind. Aff. Rep. 1869, 562, 1870. **Chilkasts.**—Dunn, Hist. Oreg. 288, 1844. **Chilkat-qwan.**—Emmonsin Mem. Am. Mus. Nat. Hist., III, 232, 1903. **Chilkats.**—Halleck in Rep. Sec. War, pt. 1, 38, 1868. **Chilkatskoe.**—Veniaminoff, Zapiski, II, pt. 3, 30, 1840. **Chilkhat.**—Petroff in 10th Census, Alaska, 31, 1884. **Chiti-kawt.**—Jackson, Alaska, 242, 1880 (native pronunciation of name of Chilcat r.). **Tchilcat.**—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 2d sess., 31, 1880. **Tschilkat.**—Wrangell, Ethnol. Nachr., 102, 1839. **Tschilkāt-kŏn.**—Krause, Tlinkit Ind., 116, 1885. **Tschischikhathkhoan.**—Kingsley, Stand. Nat. Hist., pt. 6, 132, 1883. **Tschishikhâth.**—Holmberg, Ethnol. Skizz., map, 142, 1855. **Tschishikhâthkhóan.**—Ibid., 11–12.

Chilkoot. A Tlingit town on the N. E. arm of Lynn canal, Alaska.* Pop. at Chilkoot mission in 1890, 106. These people are often regarded as a separate division of Koluschan, but are practically the same as the Chilkat.

Chilcoot.—Petroff in 10th Census, Alaska, 31, 1884. **Chilkoot.**—11th Census, Alaska, 3, 1893. **Tschilkut.**—Krause, Tlinkit Ind., 100, 1885.

Chilliwak. A Salish tribe on a river of the same name in British Columbia, now speaking the Cowichan dialect, though anciently Nooksak according to Boas. Pop. 330 in 1911. Their villages, mainly on the authority of Hill-Tout, are Atselits, Chiaktei, Kokaia, Shlalki, Skaialo, Skaukel, Skway, Skwealets, Stlep, Thaltelich, Tsoowahlie, and Yukweakwioose. The Can. Ind. Aff. Reports give Koquapilt and Skwah (distinct from Skway), and Boas gives Keles, which are not identifiable with any of the above.

Chillwayhook.—Mayne, Bri. Col., 295, 1861. **Chiloweyuk.**—Gibbs, MS. vocab. 281, B. A. E. **Chilukweyuk.**—Wilson in Jour. Ethnol. Soc. Lond., I, 278,

*Trade with the Indians of Yukon ter.

1866. **Squahalitch.**—Ibid. **Tc'ilequē'uk..**—Boas in Rep. Brit. A. A. S., LXIV, 454, 1894. **Tcil'qē'uk.**—Hill-Tout in Rep. Ethnol. Surv. Can., 3, 1902. **Tshithwyook.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884.

Chimai. A Squawmish village community on the left bank of Skwamish r., Brit. Col. **Tcimai'.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chimmesyan Family (from *Tsimshian*, 'people of Skeena r.'). A small linguistic family on Nass and Skeena rs., N. Brit. Col. and the neighbouring coast as far S. as Milbanke sd. The 3 main divisions are the Tsimshian of lower Skeena r., the Gitksan of upper Skeena r., and the Niska of Nass r. The closest cultural affinities of these people are with the Haida of Queen Charlotte ids. and the Tlingit of the Alaskan coast, though their language is strikingly different and must be placed in a class by itself among the tongues of the N. W. According to their own traditions and those of neighbouring tribes, they have descended Nass and Skeena rs. in comparatively recent times to the coast, displacing the Tlingit.

In physical characters and social organization the Chimmesyan resemble the Haida and Tlingit, but the Kitksan, living farther inland, seem to have mixed with the Athapascan tribes, and more nearly approach their type. The Chimmesyan language is characterized by a very extensive use of adverbial prefixes principally signifying local relations, by an extreme use of reduplication, a great abundance of plural forms, and numerous temporal and modal particles (Boas). Like other coast tribes, they obtain the largest part of their food from the sea and the rivers. The annual runs of salmon on the Skeena and of eulachon into the Nass furnish them with an abundance of provisions at certain seasons. Eulachon are a great source of revenue to the Niska, the oil being in great demand all along the coast, and indispensable for the great winter potlatches. Bear, mountain goats, and other wild animals are hunted, particularly by the interior tribes. The horns of mountain goats are carved into handles for spoons used at feasts and potlatches, and are sold to other tribes for the same purpose. Although good carvers and canoe builders, the Chimmesyan are surpassed by the Haida, from whom they still purchase canoes. Their houses were often huge structures made of immense cedar beams and planks, and accommodating from 20 to 30 people. Each was presided over by a house chief, while every family and every town had a superior chief; under him were the members of his household, his more distant clan relations, and the servants and slaves.

There were four clans or phratries: Kanhada or Raven, Lakyebo ('On the Wolf'), Lakskiyek ('On the Eagle'), and Gyispawaduweda or Grizzly Bear. Each clan comprised a great number of subdivisions, concerning which the information is conflicting, some regarding them simply as names for the people of certain towns, while others treat them as family groups, not necessarily confined to one place. If their organization was anything like that of the Haida, the subdivisions were at one time local groups; but it is probable that many of them have been displaced from their ancient seats or have settled in more than one place. This view is corroborated by the account of the Niska tribes given by Boas (10th Rep. N. W. Tribes Can., 48, 49). Their names, as far as obtainable, will be found under the separate divisional headings. Descent is reckoned in the female line. While the present culture of the Chimmesyan tribes is similar to that of the neighbouring coast peoples, there is some evidence of their recent assimilation. In most of the Tsimshian myths they appear primarily as an inland tribe that lived by hunting, and their ancestral home is described as on a prairie at the headwaters of Skeena r. This suggests an inland origin of the tribe, and the historical value of the traditional evidence is increased by the peculiar divergence of their mythological tales from those of neighbouring tribes; the most characteristic tales of the Tsimshian being more like the animal tales of the W. plateaus and of the plains than like the tales of the N. W. Coast tribes, in which the human element plays an important part. The Chimmesyan tribes have also adopted customs of their S. neighbours on the coast, more particularly the winter ceremonial with its cannibal ceremonies, which they obtained from the Bellabella. In 1902 there were reported 3,389 Chimmesyan in British Columbia; and with the 952 enumerated as forming Mr. Duncan's colony in Alaska in 1890, the total is about 4,341. (J. R. S.)

=**Chemmesyan.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. =**Chimmesyan.**—Scouler in Jour. Geog. Soc. Lond., I, 219, 1841. =**Chimsyans.**—Schoolcraft, Ind. Tribes, V, 487, 1855. =**Chymseyans.**—Kane, Wand. in N. A., app., 1859. ×**Haidah.**—Scouler in Jour. Roy. Geog. Soc. Lond., XI, 220, 1841.

>**Hydahs.**—Keane in Stanford, Compend., 473, 1878 (includes other tribes). >**Naas.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c. 1848 (includes other tribes). >**Naass.**—Ibid., 77. >**Nass.**—Bancroft, Nat. Races, III, 564, 1882 (includes other tribes). =**Nasse.**—Dall in Cont. N. A. Ethnol., I, 36, 1877. =**Northern.**—Scouler in Jour. Roy. Geog. Soc., XI, 220, 1841. (includes many other tribes). =**Tshimsian.**—Tolmie and Dawson, Vocabs. B. C., 114B, 1884. =**Tsimpsi-an'.**—Dall in Proc. A. A. A. S., 379, 1885.

China Hat (seemingly a corruption of *Xā'exaes*, their own name). A Kwakiutl tribe speaking the Heiltsuk dialect and residing on Tolmie channel and Mussel inlet, Brit. Col.; pop. 114 in 1901, 109 in 1911.

Haihaish.—Tolmie and Dawson, Vocabs. B. C., 117B, 1884. **Qē'qaes.**—Boas, 6th Rep. N. W. Tribes Can., 52, 1890. **Xā'exaes.**—Boas in Rep. Nat. Mus. 1895, 328 (own name). **Kitasoo.**—Can. Ind. Aff., Pt. II., 8, 1911.

Chinlak. A former village of the Tanotenne at the confluence of Nechako and Stuart rs., Brit. Col., which had a flourishing population that the Tsilkotin practically annihilated in one night.

Tcinlak.—Morice, Notes on W. Dénés, 25, 1893.

Chinook jargon. The Indian trade language of the Columbia River region and the adjacent Pacific coast from California far up into Alaska. It was first brought to public notice in the early days of the Oregon fur trade, about 1810. In addition to the Indian elements it has now incorporated numerous words from various European languages, but there can be no doubt that the jargon existed as an inter-tribal medium of communication long before the advent of the whites, having its parallel in the so-called "Mobilian language" of the Gulf tribes and the sign language of the plains, all three being the outgrowth of an extensive aboriginal system of inter-tribal trade and travel. The Indian foundation of the jargon is the Chinook proper, with Nootka, Salish and other languages, to which were added, after contact with the fur companies, corrupted English, French, and possibly Russian terms. Hale, in 1841, estimated the number of words in the jargon at 250; Gibbs, in 1863, recorded about 500; Eells, in 1894, counted 740 words actually in use, although his dictionary cites 1,402, 662 being obsolete, and 1,552 phrases, combinations of *mamook* ('do'), yielding 209. The following table shows the share of certain languages in the jargon as recorded at various periods of its existence, although there are great differences in the constituent elements of the jargon as spoken in different parts of the country:

Words contributed	1841	1863	1894
Nootka	18	24	23
Chinook	111	221	198
English	41	67	570
French	34	94	153
Other languages	48	79	138

There is much local variation in the way Chinook is spoken on the Pacific coast. While it tends to disappear in the country of its origin, it is taking on new life farther N., where it is evidently destined to live for many years; but in S. E. Alaska it is little used, being displaced by English or Tlingit. This jargon has been of great service to both the Indian and the white man, and its role in the development of inter-tribal and inter-racial relations on the N. Pacific coast has been important. For works bearing on the subject see Pilling, Bibliography of the Chinookan Languages, Bull. B. A. E., 1893.

(A. F. C.)

Chee-Chinook.—Bulmer, MS., cited by Pilling, op. cit. **Chinook Jargon.**—Cox, Columbia R., II, 134, 1831. **Oregon jargon.**—McKee (1851) in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 169, 1853. **Oregon Trade Language.**—Hale, Manual of Oregon Trade Lang., 1890.

Chinook salmon. A name of the Columbia r. salmon (*Oncorhynchus chouicha*), more commonly known as the quinnat, and also called the tyee salmon. (A. F. C.)

Chinook wind. A name applied to certain winds of N. W. United States and British Columbia. According to Burrows (Yearbook Dept. Agric., 555, 1901) there are three different winds, each essentially a warm wind whose effect is most noticeable in winter, that are called chinooks. There is a wet chinook, a dry chinook, and a third wind of an intermediate sort. The term was first applied to a warm S. W. wind which blew from over the Chinook camp to the trading post established by the Hudson's Bay Company at Fort George, [Astoria], Oreg. Under the influence of these chinook winds snow is melted with astonishing rapidity, and the weather soon becomes balmy and springlike. The name is derived from Chinook, the appellation of one of the Indian tribes of this region.

(A. F. C.)

Chintagottine (people 'of the woods'). A division of the Kawchodinneh, dwelling on

Mackenzie r., Northwest Territories, Canada, N. of Ft. Good Hope and between the river and Great Bear lake. Petitot often uses the term synonymously with Kawchodinneh.

Gāh-tau'-go ten'-nī.—Ross, MS. notes on Tinne, B. A. E. **Gāh-tŏw-gō tin'-nī.**—Kennicott, Hare Ind. MS. vocab., B. A. E. **Gens du Poil.**—Petitot, Expl. du grand lac des Ours, 349, 1893. **Ta-laottine.**—Petitot, MS., B. A. E., 1865 ('dwellers at the end of the pine trees'). **Tchin-t'a-gottinè.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Tchin-tǫa-gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Tcin-tat' tĕne'.**—Everette, MS. Tutu vocab., B. A. E., 1883.

Chipewyan (pointed skins,' Cree *Chibwayanawok*, from *chipwa* 'pointed,' *weyanaw* 'skin,' *ok* plural sign: Cree name for the parkas, or shirts of many northern Athapascan tribes, pointed and ornamented with tails before and behind; hence, the people who wear them). An Athapascan linguistic group, embracing the Desnedekenade and Athabaska, called the Chipewyan proper, the Thilanottine, Etheneldeli, and Tatsanottine. The term was originally applied to the Chipewyan who assailed the Cree about lake Athabaska; subsequently the Cree and, following their example, the whites, extended it to include all Athapascan tribes known to them, the whites using it as a synonym of Tinneh, but it is now confined to the linguistic group above referred to, although the Tatsanottine, or Yellow-knives, are generally separated in popular usage. The deerskin shirts worn by these people sometimes had the queue behind only, like a poncho, and the tales told by the early travellers of a race of people living in the far N., having a tail and being in a transition stage between animal and man, had their foundation in the misrepresentation of the descriptions given by other Indians of these people with the pointed shirts. Petitot (La Mer Glaciale, 303, 1887) characterized these people as innocent and natural in their lives and manners, imbued with a sense of justice, endowed with sound sense and judgment, and not devoid of originality. Ross (Notes on the Tinné, MS., B. A. E.) gave the habitat of the Chipewyan as Churchill r., and Athabaska and Great Slave lakes. Kennicott (MS., B. A. E.) said their territory extended as far N. as Ft. Resolution on the S. shore of Great Slave lake, N. W. T., and Drake (Bk. Inds., vii, 1848) noted that they claimed from lat. 60° to 65° and from long. 100° to 110°, and numbered 7,500 in 1812. In 1718, according to Petitot, the Chipewyan were living on Peace r., which they called Tsades, the river of beavers, the shores of lake Athabaska and the forest between it and Great Slave lake being then the domain of the Etchareottine. The Cree, after they had obtained guns from the French, attacked these latter and drove them from their hunting grounds, but were forced back again by the Chipewyan tribes. As a result of this contest the Thilanottine obtained for themselves the upper waters of Churchill r. about Ile-a-la-Crosse lake, the Chipewyan proper the former domain of the Etchareottine, while a part went to live in the neighbourhood of the English post of Fort Churchill, newly established on Hudson bay at the mouth of Churchill r. for trade with the Eskimo, Maskegon, and Cree. These last became known as the Etheneldeli, 'eaters of reindeer meat,' or Theyeottine, 'stone-house people,' the latter being the name that they gave their protectors, the English. In 1779 the French Canadians brought smallpox to the shores of Ile-a-la-Crosse and Athabaska lakes. Cree and Chipewyan were decimated by the malady, and the former, already driven back to the S. shore of lake Athabaska by the martial attitude of the Chipewyan, were now willing to conclude a lasting peace (Petitot, La Mer Glaciale, 297, 1887). There were 230 Cree at La-Crosse lake in 1873, and 600 Thilanottine Chipewyan, many of whom were half-breeds bearing French names. The Report of the Department of Indian Affairs for 1911 enumerates 1,885 Chipewyans in the Northwest Territories, Alberta, and Saskatchewan.

Athabasca.—Bancroft, Nat. Races, I, 114, 1874. **Athapasca.**—Gallatin in Drake, Tecumseh, 20, 1852. **Che-pa-wy-an.**—Macauley Hist. N. Y., II, 244, 1829. **Chepayan.**—Balbi, Atlas Ethnog., 58, 1826. **Chepéouyan.**—Ibid. **Chepewayan.**—Ross, MS. Notes on Tinne, B. A. E. **Chepewyan.**—Lewis, Travels, 143, 1809. **Chepeyan.**—Drake, Bk. Inds., vii, 1848. **Cheppewyan.**—Balbi, Atlas Ethnog., 58, 1826. **Cheppeyans.**—Gallatin in Trans. Am. Ethnol. Soc., II, 18, 1836. **Chipeouaïan.**—Duflot de Mofras, Oregon, II, 337, 1844. **Chipewan.**—Keane in Stanford, Compend., 508, 1878. **Chipeway.**—Harmon, Journal, 264, 1820. **Chipewayan.**—Kennicott, MS. vocab., B. A. E. **Chipewyan.**—Morse, System of Mod. Geog., I, 55, 1814. **Chipewyan Tinneys.**—Petitot in Can. Rec. Sci., I, 47, 1884. **Chipiouan.**—Balbi, Atlas Ethnog., 58, 1826. **Chippewayan.**—Howe, Hist. Coll., 380, 1851. **Chippewayanawok.**—Ibid. (Cree name). **Chippewayeen.**—Kane, Wanderings in N. A., 130, 1859. **Chippeweyan.**—McLean, Hudson's Bay, I, 224, 1849. **Chip-pe-wi-yan.**—Tanner, Nar., 390, 1830. **Chippewyan.**—Schermerhorn (1812) in Mass. Hist. Coll., 2d s., II, 42, 1814. **Chippowyen.**—Mackenzie misquoted by Brackenridge, Mexican Letters, 85, 1850. **Chipwayan.**—Can. Ind. Rep., 171, 1877. **Chipwayanawok.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1883. **Chipweyan.**—Latham,

Essays, 275, 1860. **Chip-wyan.**—Anderson, MS., B. A. E. **Chyppewan.**—Snelling, Tales of N. W., 195, 1830. **Dènè Tchippewayans.**—Petitot, Autour du lac des Esclaves, 289, 1891. **Gens des Montagnes.**—McLean, Hudson's Bay, II, 243, 1849. **Highlander.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Montagnais.**—Petitot, Dict. Dènè Dindjié, xx, 1876. **Montagnees.**—De Smet, Oregon Miss., 193, 1847. **Montagnes.**—Belcourt in Minn. Hist. Coll., I, 227, 1872. **Montagnez.**—Henry, Trav. in Can., 173, note, 1809. **Mountains.**—Hooper, Tents of Tuski, 403, 1853. **Mountaineers.**—Ross, MS. notes on Tinne, B. A. E. **Mountain Indians.**—Franklin, 2d Exped. Polar Sea, 152, 1828. **Oochepayyan.**—McKeevor, Hudson's Bay, 73, 1819. **Ouachipuanes.**—Jefferys, French Dom. Am., Can. map, 1741. **Shepeweyan.**—Engl. writer (1786) in Mass. Hist. Coll., 1st s., III, 24, 1794. **Tckippewayan.**—Petitot, Expl. Grand lac des Ours, 363, 1893. **Tchipwayanawok.**—Petitot, Dict. Dènè-Dindjié, xix, 1876. **Wachipuanes.**—Jefferys, Am. Atlas, map 2, 1776. **Wetshipweyanah.**—Belcourt in Minn. Hist. Coll., I, 226, 1872. **Yatcheé-thinyoowuc.**—Franklin, Jour. Polar Sea, I, 169, 1824 ('strangers': Cree name).

Chipmunk. The common name of the striped ground squirrel (*Tamias striatus*), of which the variants chipmonk, chipmuck, chitmunk, and others occur. The word has been usually derived from the "chipping" of the animal, but (Chamberlain in Am. Notes and Queries, III, 155, 1889) it is clearly of Algonquian origin. The word *chipmunk* is really identical with the *adjidaumo* ('tail-in-air') of Longfellow's Hiawatha, the Chippewa *atchitamo*^{n}, the name of the ordinary red squirrel (*Sciurus hudsonicus*). The Chippewa vocabulary of Long (1791) gives for squirrel *chetamon*, and Mrs. Traill, in her Canadian Crusoes, 1854, writes the English word as *chitmunk*. By folk etymology, therefore, the Algonquian word represented by the Chippewa *atchitamo*^{n} has become, by way of *chitmunk*, our familiar *chipmunk*. The Chippewa word signifies 'head first,' from *atchit* 'headlong,' *am* 'mouth,' from the animal's habit of descending trees. The Indian word applied originally to the common red squirrel and not to the chipmunk.

(A. F. C.)

Chippewa (popular adaptation of *Ojibway*, 'to roast till puckered up,' referring to the puckered seam on their moccasins; from *ojib* 'to pucker-up,' *ub-way* 'to roast'). One of the largest tribes N. of Mexico, whose range was formerly along both shores of lake Huron and lake Superior, extending across Minnesota to Turtle mt., Manitoba. Although strong in numbers and occupying an extensive territory, the Chippewa were never prominent in history, owing to their remoteness from the frontier during the period of the colonial wars. According to tradition they are part of an Algonquian body, including the Ottawa and Potawatomi, which separated into divisions when it reached Mackinaw in its westward movement, having come from some point N. or N. E. of Mackinaw. Warren (Minn. Hist. Soc. Coll., V, 1885) asserts that they were settled in a large village at La Pointe, Wis., about the time of the discovery of America, and Verwyst (Missionary Labours, 1886) says that about 1612, they suddenly abandoned this locality, many of them going back to the Sault, while others settled at the W. end of lake Superior, where Father Allouez found them in 1665-67. There is nothing found to sustain the statement of Warren and Verwyst in regard to the early residence of the tribe at La Pointe. They were first noticed in the Jesuit Relation of 1640 under the name Baouichtigouin (probably Bāwa'tigōwininiwŭg, 'people of the Sault'), as residing at the Sault, and it is possible that Nicollet met them in 1634 or 1639. In 1642 they were visited by Raymbaut and Jogues, who found them at the Sault and at war with a people to the W., doubtless the Sioux. A remnant or offshoot of the tribe resided N. of lake Superior after the main body moved S. to Sault Ste. Marie, or when it had reached the vicinity of the Sault. The Marameg, a tribe closely related to, if not an actual division of the Chippewa, who dwelt along the north shore of the lake, were apparently incorporated with the latter while they were at the Sault, or at any rate prior to 1670 (Jesuit Rel., 1670). On the N. the Chippewa are so closely connected with the Cree and Maskegon that the three can be distinguished only by those intimately acquainted with their dialects and customs, while on the S. the Chippewa, Ottawa, and Potawatomi have always formed a sort of loose confederacy, frequently designated in the last century the Three Fires. It seems to be well established that some of the Chippewa have resided N. of lake Superior from time immemorial, These and the Marameg claimed the N. side of the lake as their country. According to Perrot some of the Chippewa living S. of lake Superior in 1670-99, although relying chiefly on the chase, cultivated some maize, and were then at peace with the neighbouring Sioux. It is singular that this author omits to mention wild rice (*Zizania aquatica*) among their food supplies, since the possession of wild-rice fields was one of the chief causes of their wars with the Dakota, Foxes, and other nations, and according to Jenks (19th

Rep. B. A. E., 1900) 10,000 Chippewa in the United States use it at the present time. About this time they first came into possession of firearms, and were pushing their way westward, alternately at peace and at war with the Sioux and in almost constant conflict with the Foxes. The French, in 1692, reëstablished a trading post at Shaugawaumikong, now La Pointe, Ashland co., Wis., which became an important Chippewa settlement. In the beginning of the 18th century the Chippewa succeeded in driving the Foxes, already reduced by a war with the French, from N. Wisconsin, compelling them to take refuge with the Sauk. They then turned against the Sioux, driving them across the Mississippi, and s. to Minnesota r., and continued their westward march across Minnesota and North Dakota until they occupied the headwaters of Red r., and established their westernmost band in Turtle Mt. dist. It was not until after 1736 that they obtained a foothold w. of lake Superior. While the main divisions of the tribe were thus extending their possessions in the w., others overran the peninsula between lake Huron and lake Erie, which had long been claimed by the Iroquois through conquest. The Iroquois were forced to withdraw, and the whole region was occupied by the Chippewa bands, most of whom are now known as Missisauga, although they still call themselves Ojibwa. The Chippewa took part with the other tribes of the N. W. in all the wars against the frontier settlements to the close of the war of 1812. Those living within the United States made a treaty with the Government in 1815, and have since remained peaceful, all residing on reservations or allotted lands within their original territory in Michigan, Wisconsin, Minnesota, and North Dakota, with the exception of the small band of Swan Creek and Black River Chippewa, who sold their lands in s. Michigan in 1836 and are now with the Munsee in Franklin co., Kans.

Schoolcraft, who was personally acquainted with the Chippewa and married a woman of the tribe, describes the Chippewa warriors as equalling in physical appearance the best formed of the N. W. Indians, with the possible exception of the Foxes. Their long and successful contest with the Sioux and Foxes exhibited their bravery and determination, yet they were uniformly friendly in their relations with the French. The Chippewa are a timber people. Although they have long been in friendly relations with the whites, Christianity has had but little effect on them, owing largely to the conservatism of the native medicine-men. It is affirmed by Warren, who is not disposed to accept any statement that tends to disparage the character of his people, that, according to tradition, the division of the tribe residing at La Pointe practised cannibalism, while Father Belcourt affirms that, although the Chippewa of Canada treated the vanquished with most horrible barbarity and at these times ate human flesh, they looked upon cannibalism, except under such conditions, with horror. According to Dr. William Jones (inf'n, 1905), the Pillagers of Bear id. assert that cannibalism was occasionally practised ceremonially by the Chippewa of Leech lake, and that since 1902 the eating of human flesh occurred on Rainy r. during stress of hunger. It was the custom of the Pillager band to allow a warrior who scalped an enemy to wear on his head two eagle feathers, and the act of capturing a wounded prisoner on the battlefield earned the distinction of wearing five. Like the Ottawa, they were expert in the use of the canoe, and in their early history depended largely on fish for food. There is abundant evidence that polygamy was common, and indeed it still occurs among the more wandering bands (Jones). Their wigwams were made of birch bark or of grass mats; poles were first planted in the ground in a circle, the tops bent together and tied, and the bark or mats thrown over them, leaving a smoke hole at the top. They imagined that the shade, after the death of the body, followed a wide beaten path, leading toward the w., finally arriving in a country abounding in everything the Indian desires. It is a general belief among the northern Chippewa that the spirit often returns to visit the grave, so long as the body is not reduced to dust. Their creation myth is that common among the northern Algonquians. Like most other tribes they believe that a mysterious power dwells in all objects, animate and inanimate. Such objects are *manitus*, which are ever wakeful and quick to hear everything in the summer, but in winter after snow falls, are in a torpid state. The Chippewa regard dreams as revelations, and some object which appears therein is often chosen as a tutelary deity. The Medewiwin, or grand medicine society (see Hoffman, 7th Rep. B. A. E., 1891), was formerly a powerful organization of the Chippewa, which con-

trolled the movements of the tribe and was a formidable obstacle to the introduction of Christianity. When a Chippewa died it was customary to place the body in a grave facing W., often in a sitting posture, or to scoop a shallow cavity in the earth and deposit the body therein on its back or side, covering it with earth so as to form a small mound, over which boards, poles or birch-bark were placed. According to McKenney (Tour to the Lakes, 1827), the Chippewa of Fond du Lac, Wis., practised scaffold burial, the corpse in winter being wrapped in birch bark. Mourning for a lost relative continued for a year, unless shortened by the *meda* or by certain exploits in war.

Authors differ as to the names and number of the Chippewa gentes, which range all the way from 11 to 23. Warren gives 21 gentes, of which the following are not included among those named by Morgan: Manumaig (Catfish), Nebaunaubay (Merman), Besheu (Lynx), Mous (Moose), Nekah (Goose), Udekumaig (Whitefish), Gyaushk (Gull). Some of them, Warren says, have but few members and are not known to the tribe at large. The Maskegon sprang from the Reindeer, Lynx, and Pike (Pickerel) gentes, which went to the N. of lake Superior when the tribe moved W. from Sault Ste. Marie. Among some of the Chippewa these gentes are associated in 5 phratries: the Awausee, Businausee, Ahahweh, Noka, and Mousonee. The Awausee phratry includes the Catfish, Merman, Sturgeon, Pike (Pickerel), Whitefish and Sucker gentes—all the Fish gentes. The Businausee phratry includes the Crane and Eagle gentes, businausee, 'echo-maker,' being a name for the crane. The Ahahweh phratry includes the Loon, Goose, and Cormorant gentes, ahahweh being a name for the loon, though the Loon gens is called Mong. Morgan makes Ahahweh distinct and called them the 'Duck' gens. The Noka (No-'ke, Bear) phratry included the Bear gentes, of which there were formerly several named from different parts of the bear's body; but these are now consolidated and no differences are recognized excepting between the common and the grizzly bears. The Mousonee phratry includes the Marten, Moose and Reindeer gentes. Mousonee seems to be the proper name of the phratry, though it is also called Waubishashe, from the important Marten gens which is said to have sprung from the incorporated remnant of the Mundua. Morgan (Anc. Soc., 166, 1877) names the following 23 gentes: Myeengun (Wolf), Makwa (Bear), Ahmik (Beaver), Mesheka (Mud turtle), Mikonoh (Snapping turtle), Meskwadare (Little turtle), Ahdik (Reindeer), Chueskweskewa (Snipe), Ojeejok (Crane), Kakake (Pigeon hawk), [=Kagagi, Raven], Omegeeze (Bald Eagle), Mong (Loon), Ahahweh (Duck), [=Wä•wä•, Swan], Sheshebe (Duck), Kenabig (Snake), Wazhush (Muskrat) Wabezhaze (Marten), Mooshkaooze (Heron), Ahwahsissa (Bullhead), Namabin (Carp [Catfish]), Nama (Sturgeon), Kenozhe (Pike) [=Kinozha, Pickerel]. Tanner gives also the Pepegewizzains (Sparrow-hawk), Mussundummo (Water Snake), and the forked tree as totems among the Ottawa and Chippewa.

It is impossible to determine the past or present numbers of the Chippewa, as in former times only a small part of the tribe came in contact with the whites at any period, and they are now so mixed with other tribes in many quarters that no separate returns are given. The principal estimates are as follow: In 1764, about 25,000; 1783 and 1794, about 15,000; 1843, about 30,000; 1851, about 28,000. It is probable that most of these estimates take no account of more remote bands. In 1884 there were in Dakota 914; in Minnesota, 5,885; in Wisconsin, 3,656; in Michigan, 3,500 returned separately, and 6,000 Chippewa and Ottawa, of whom perhaps one-third are Chippewa; in Kansas, 76 Chippewa and Munsee. The entire number in the United States at this time was therefore about 16,000. In Canada those of Ontario including the Nipissing, numbered in 1911 about 13,000, while in Manitoba, Saskatchewan and the Northwest Territories there were about 8,000 under the same agencies. The Chippewa now (1912) probably number 35,000-38,000—21,000 in Canada and 14,000 in the United States, exclusive of about 3,000 in Michigan.

As the Chippewa were scattered over a region extending 1,000 m. from E. to W., they had a large number of villages, bands, and local divisions. Some of the bands bore the name of the village, lake, or river near which they resided, but these were grouped under larger divisions or sub-tribes which occupied certain fixed limits and were distinguished by marked differences. According to Warren there were 10 of these principal divisions: Kechegummewininewug, on the S. shore of lake Superior; Betonukeengainubejig, in N. Wisconsin; Munominikasheenhug, on the headwaters of St

Croix r. in Wisconsin and Minnesota; Wahsuahgunewininewug, at the head of Wisconsin r.; Ottawa Lake Men, on Lac Courte Oreilles, Wis.; Kitchisibiwininiwug, on the upper Mississippi in Minnesota; Mukmeduawininewug, or Pillagers, on Leech lake, Minn.; Sugwaundugahwininewug, N. of lake Superior; Kojejewininewug, on Rainy lake and r. about the N. boundary of Minnesota; and Omushkasug, on the N. W. side of lake Superior at the Canadian border. Besides these general divisions the following collective or local names are recognized as belonging to various settlements, bands, or divisions of the tribe in Canada: Nawash, Caradoc, Mississagi River, Spanish River, Beausoleil, Cockburn Island, Sheshegwaning, West Bay, Maganetawan, Sheguiandah, Sucker Creek, Tahgaiwinini, Wikwemikong, Parry Island, Fort William, Lake Nipigon, Long Lake, Pays Plat, Pic River, Rama, Sarnia, Saugeen, Batchawana, Garden River, Mattawan, Dokis, Nipissing, Timagami, Manitou Rapids, Lac la Croix, Assabaska, Eagle Lake, Islington, Lac des Mille Lacs, Lac Seul, Wabigoon, Oueschekgagamioulimy, Walpole Island, Obidgewong, Michipicoten, Bagoache, Epinette (1744), Ouasouarini, Mishtawayawininiwāk, Nopeming, and Nameulini, in Ontario; Portage de Prairie in Manitoba; and Nibowisibiwininiwak in Saskatchewan.

(J. M. C. T.)

Achipoés.—Prise de Possession (1671) in Perrot, Mém., 293, 1864. **Achipoué.**—Neill in Min. Hist. Soc. Coll., v, 398, 1885. **Anchipawah.**—Boudinot, Star in the West, 126, 1816 **An-ish-in-aub-ag.**—Warren in Minn. Hist. Soc. Coll., v, 45, 1885 ('spontaneous men'). **Awish-in-aub-ay.**—Ibid., 37. **Axshissayé-rúnu.**—Gatschet, Wyandot MS, B. A. E., 1881 (Wyandot name). **Baouichtigouin.**—Jes. Rel. 1640, 34, 1858. **Bawichtigouek.**—Ibid., index. **Bawichtigouin.**—Ibid. **Bedzaqetcha.**—Petitot, Montagnais MS. vocab., B. A E., 1869 ('long ears': Tsattine name). **Bedzietcho.**—Petitot, Hare MS. vocab., B. A. E., 1869 (Kawchodinne name). **Bungees.**—Henry, MS. vocab. (Bell copy, B. A. E.), 1812 (so called by Hudson's Bay traders). **Cabellos realzados.**—Duro, Don Diego de Peñalosa, 43, 1882 (the Raised-hair tribe of Shea's Peñalosa; Cheveux-relevés of the French). **Chebois.**—Gass, Jour., 47, note 1807. **Chepawas.**—Croghan (1759) quoted by Kauffman, West. Penn., 132, app., 1851. **Chepeways.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 287, 1871. **Chepowas.**—Croghan (1759) quoted by Proud, Penn., II, 296, 1798. **Cheppewes.**—Shirley (1755) in N. Y. Doc. Col. Hist., VI, 1027, 1855. **Chiappawaws.**—Loudon, Coll. Int. Nar., I, 34, 1808. **Chibois.**—Bouquet (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 295. 1871. **Chipawawas.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 122, 1809. **Chipaways.**—Croghan (1760) ibid., 4th s., IX, 250, 1871. **Chipaweighs** —German Flats conf. (1770) in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Chipewas.**—Lattré, map U. S., 1784. **Chipéways.**—Carver (1766) Trav., 19, 1778. **Chipeweghs.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 526, 1856. **Chipeweighs.**—Johnson (1763), ibid., 583, 1856. **Chipiwa.**—Treaty of 1820, U. S. Ind. Treat., 369, 1873. **Chipoés.**—Prise de Possession (1671) in N. Y. Doc. Col. Hist., IX, 803, 1855. **Chippawas.**—Croghan (1759) quoted by Jefferson, Notes, 143, 1825. **Chippawees.**—Writer of 1756 in Mass. Hist. Soc. Coll, 1st s., VII, 123, 1801. **Chippeouays.**—Toussaint, map of Am., 1839. **Chippewaes.**—Johnson (1763) in N. Y. Doc. Col. Hist., VII, 525, 1856. **Chippewais.**—Perrot (*ca.* 1721) in Minn. Hist. Soc. Coll., II, pt. 2, 24, 1864. **Chippewas.**—Washington (1754) quoted by Kauffman, West, Penn., 67, 1851. **Chippewaus.**—Edwards (1788) in Mass. Hist, Soc. Coll., 1st s., IX, 92, 1804. **Chippeways.**—Chauvigneric (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Chippeweighs.**—Johnson (1767) in N.Y. Doc. Col. Hist., VII, 969, 1856. **Chippewyse.**—Ft. Johnson conf. (1755), ibid., VI, 975, 1855. **Chippoways.**—Washington (1754) in Mass. Hist. Soc. Coll., 1st s., VI, 140, 1800. **Chippuwas.**—Heckewelder quoted by Barton, New Views, app. 1, 1798. **Chipwaes.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 782, 1856. **Chipwas.**—Bouquet (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 321, 1871. **Chipways.**—Croghan (1765), op. cit. **Cypoways.**—Beltrami quoted by Neill, Minn., 350, 1858. **De-wā-kā-nhā.**—'Hewitt, Mohawk MS. vocab., B.A.E. (Mohawk name.) **Dewoganna's.**—Bellomont (1698) in N. Y. Doc. Col. Hist., IV., 407, 1854. **Douaganhas.**—Cortland (1687), ibid., III, 434, 1853. **Douwaganhas.**—Ibid. **Dovaganhaes.**—Livingston (1691), ibid., 778. **Dowaganahs.**—Doc. of 1700, ibid., IV, 701, 1854. **Dowaganhas.**—Cortland (1687), ibid., III, 434, 1855. **Dowanganhaes.**—Doc. of 1691, ibid., 776. **Dshipowē-hága.**—Gatschet, Caughnawaga MS., B.A.E., 1882 (Caughnawaga name). **Dwă-kă-nē".**—Hewitt, Onondaga MS. vocab., B. A. E. (Onondaga name). **Dwă-kă-nhă'.**—Hewitt, Seneca and Onondaga vocab., B. A. E., 1880 (Seneca and Onondaga name). **Eskiaeronnon.**—Jes. Rel. 1649, 27, 1858 (Huron name; Hewitt says it signifies 'people of the falls'). **Estiaghes.**—Albany conf, (1726) in N. Y. Doc. Col. Hist., V, 791, 1855. **Estiaghicks.**—Colden (1727), ibid., IV, 737, note, 1854. **Estjage.**—Livingston (1701), ibid., 899, 1854. **Etchipoës.**—Prise de possession (1671), ibid., IX, 808. 1855. **Gibbaways.**—Imlay, West Ter., 363, 1797. **Hăhatona.**—Featherstonhaugh, Canoe Voy., I, 300, 1847. **Hahatonwan.**—Iapi Oaye, XIII, No. 2, 6, Feb., 1884 (Sioux name). **Haȟátoŋwaŋ.**—Riggs, Dakota Dict., 72, 1852 (Sioux name). **Haȟatónway.**—Matthews, Hidatsa Inds., 150, 1877 (Sioux name). **Hą́-hot-tąng.**—Long, Exped. Rocky mts., II, lxxxiv, 1823 (Hidatsa name, incorrectly rendered 'leapers'). **Ha-há-tu-m.**—Matthews, Hidatsa Inds., 150, 1877 (Hidatsa name); h guttural). **Ha-hatwawns.**—Neill, Minn., 113, 1858. **Hah-hah-ton-wah**—Gale, Upper Miss., 265, 1867. **Hrah-hrah-twauns.**—Ramsey (*ca.* 1852) in Minn. Hist. Soc. Coll., I, 50, 1872. **Icbewas.**—Boudinot, Star in the West, 126, 1816 (misprint). **Jibewas.**—Smith (1799) quoted by Drake, Trag. Wild., 213, 1841. **Jumpers.**—Neill, Minn., 36, 1858 (incorrect translation of Saulteurs). **Khahkhahtons.**—Snelling, Tales of the Northwest, 137, 1830 (Sioux name). **Khakhatons.**—Ibid,. 144. **Khakhatonwan.**—Williamson, Minn. Geol. Rep. for 1884, 107. **Kútaki.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name). **Leapers.**—Hennepin, New Discov., 86, 1698 (incorrect rendering of Saulteurs). **Nation du Sault.**—Jogues and Raymbaut in Jes. Rel. 1642, II, 95, 1858. **Né-a-ya-og'.**—Hayden, Ethnog. and Philol. Mo. Val., 235, 1862 ('those speaking the same language': Cree name).

Ne-gá-tcĕ.—St. Cyr, oral inf'n, 1886 (Winnebago name: plural, Ne-gátc-hi-já[n]). **Ninniwas.**—Rafinesque, Am. Nations, I, 123, 1836. **Nwă-kă.**—Hewitt, Tuscarora MS. vocab., B. A. E., 1880 (Tuscarora name. **Objibways.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1883. **O'chepe'wag.**—Long, Exped. St. Peter's R., II, 151, 1824. **Ochipawa.**—Umfreville (1790) in Me. Hist. Soc. Coll., VI, 270, 1859. **Ochipewa** —Richardson, Arct. Exped., 71, 1851. **Ochipoy.**—York (1700) in N. Y. Doc. Col. Hist., IV, 749, 1854. **Ochippewais.**—Foster in Sen. Misc. Doc. 39, 42d Cong., 3d sess., 6, 1873. **Odchipewa.**—Hutchins (1770), quoted by Richardson, Arct. Exped., II, 38, 1851. **Odgiboweke.**—Perrot, Mém., 193, 1864. **Odjibewais.**—Ibid. **Od-jib-wăg.**—Schoolcraft quoted in Minn. Hist. Soc. Coll., V, 35, 1885. **Odjibwas.**—Schoolcraft, Ind. Tribes, I, 307, 1851. **Odjibwe.**—Kelton, Ft. Mackinac, 153, 1884. **Odjibwek.**—Belcourt (1850?) in Minn. Hist. Soc. Coll., I, 227, 1872. **Ogibois.**—M'Lean Hudson Bay, II, 323, 1849. **O-jebway.**—Jones, Ojebway Inds., 164, 1861. **Ojeebois.**—Henry, MS. vocab. (Bell copy, B. A. E.), 1812. **Ojibaway.**—Lewis and Clark, Trav., 53, 1806. **Ojibbewaig.**—Tanner, Narr., 315, 1830 (Ottawa name). **Ojibbeways.**—Ibid., 36. **Ojibboai.**—Hoffman, Winter in the Far West, II. 15, 1821. **Ojibeways**—Perkins and Peck, Annals of the West, 1850. **Ojibois.**—Gunn in Smithson. Rep. 400, 1868. **Ojibua.**—Maximilian, Trav., 135, note, 1843. **O-jib-wage.**—Morgan, Consang. and Affin., 287, 1871. **Ojibwaig.**—Hale, Ethnog. and Philol. Mo. Val., 224, 1846. **Ojibwas.**—U. S. Ind. Aff. Rep., 454, 1838. **O-jib-wa-uk'.**—Morgan, Consang. and Affin., 287, 1871. **Ojibways.**—Am. Pioneer, II, 190, 1843. **Ojibway-ugs.**—Foster in Sen. Misc. Doc. 39, 42d Cong., 3d sess., 6, 1873. **Ojibwe.**—Burton, City of the Saints, 117, 1861. **Ontehibouse.**—Raymbaut (1641) quoted in U. S. Ind. Aff. Rep. 1849, 70, 1850 (probably a misprint). **Oshibwek**—Belcourt (1850?) in Minn. Hist. Soc. Coll., I, 227, 1872. **Ostiagaghroones.**—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., VII, 384, 1856. **Ostiagahoroones.**—Neill in Minn. Hist. Soc. Coll., V, 397, 1885 (Iroquois name). **Otchepóse.**—Proces verbal (1682) in French, Hist. Coll. La., II., 19, 1875. **Otchipoeses.**—La Salle (1682) in Margry, Déc., II, 187, 1877. **Otchipois.**—La Salle (1682) in French, Hist. Coll. La., I, 46, 1846. **Otchipoises.**—Hildreth, Pioneer Hist., 9, 1848. **Otchipwe.**—Baraga, Otchipwe Gram., title, 1878. **Otjibwek.**—Perrot, Mém., 193, 1864. **Ottapoas.**—Buchanan, N. Am. Inds., 156, 1824. **Oucahipoues.**—La Hontan (1703), New Voy., II, 87, 1735. **Ouchibois.**—Writer of 1761 in Mass. Hist. Soc. Coll., 4th s., IX, 428, 1871. **Ouchipawah.**—Pike (1806) quoted by Schoolcraft, Ind. Tribes, III, 563, 1853. **Ouchipöe.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Ouchipoves.**—Coxe, Carolana map, 1741. **Outachepas.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Outchibouec.**—Jes. Rel. 1667, 24, 1858. **Outchibous.**—Ibid. 1670, 79, 1858.—**Outchipoue.**—Gallinée (1669) in Margry, Déc., I, 163, 1875. **Outchipwais.**—Bell in Can. Med. and Surg. Jour., Mar, and Apr., 1886. **Outehipoues.**—La Hontan, New Voy., I, 230, 1703. **Paouichtigouin.**—Jes. Rel., III, index, 1858. **Paoultagoung.**—Ibid. **Paoultigoueieuhak.**—Ibid. **Paoultingouach-irini.**—Ibid. **Qa-qá-to[n]-wa[n].**—Dorsey, oral inf'n, 1886 (Sioux name). **Ra-ra-to-oans.**—Warren (1852) in Minn. Hist. Soc. Coll., V. 96, 1885. **Ra-ra-t'wans.**—Ramsey in U.S. Ind. Aff. Rep. 1849, 72, 1850 (Sioux name). **Salteur.**—Bacqueville de la Potherie, II, 48, 1753. **Santeaux.**—Brown, West. Gaz., 265, 1817 (misprint). **Santena.**—Gunn in Smithson. Rep. 1867, 400, 1868 (misprint). **Santeurs.**—Dobbs, Hudson Bay, 26, 1744 (misprint). **Saulteaux.**—Beauharnois (1745) in Minn. Hist. Soc. Coll., V, 432, 1885. **Saulteurs.**—Jes. Rel. 1670, 79, 1858. **Saulteuse.**—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., I, 228, 1872. **Saulteux.**—Gallinée (1669) in Margry, Déc., I, 163, 1875. **Sault Indians.**—Vaudreuil (1710) in N. Y. Doc. Col. Hist., IX, 843, 1855. **Sauteaux.**—Gamelin (1790) in Am. St. Papers, IV, 94, 1832. **Sauters.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 6, 1814. **Sauteurs.**—Jes. Rel. 1667, 24, 1858. **Sauteus.**—Cox, Columbia R., II, 270, 1831. **Sauteux.**—Vaudreuil (1719) in N. Y. Doc. Col. Hist., IX, 893, 1855. **Sautor.**—Carver (1766), Trav., 97, 1778. **Sautous.**—King, Journ, to Arct. Ocean, I, 32, 1836. **Sautoux.**—Ibid. **Schipuwe** —Heckewelder quoted by Barton, New Views, app., 1, 1798 (German form). **Shepawees.**—Lindesay (1749) in N. Y. Doc. Col. Hist., VI, 538, 1855. **Shepewas.**—Bradstreet (*ca.* 1765), ibid., VII, 694, 1856. **Shepuway.**—Heckewelder quoted by Barton, New Views, app., 1, 1798. **Sothuze.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1890. **Sotoes.**—Cox, Columbia R., II, 270, 1831. **Sotoos.**—Franklin, Journ. Polar Sea, 96, 1824. **Sotto.**—Kane, Wanderings in N. A., 438, 1859. **Soulteaux.**—Henry, MS. vocab. (Bell copy, B. A. E.), 1812. **Souteus.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Souties.**—Am. Pioneer, II, 192, 1843. **Stiaggeghroano.**—Post (1758) quoted by Proud, Penn., II, app., 113, 1798. **Stiagigroone.**—Livingston (1700) in N. Y. Doc. Col. Hist., IV, 737, 1854. **Tcipu'.**—Dorsey, Kansas MS. vocab., B. A. E., 1882 (Kansa name). **Tschipeway.**—Wrangell, Ethnol. Nachr., 100, 1839. **Tschippiweer.**—Walch, map, 1805 (German form). **Tsipu'.**—Dorsey, Osage MS. vocab., B. A. E., 1883 (Osage name). **Twă-'kă-nhă'.**—Smith, Cayuga and Oneida MS. vocabs., B. A. E., 1884 (Cayuga and Oneida name). **Uchipweys.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809. **Wah-kah-towah.**—Tanner, Narr., 150, 1830 (Assiniboin name).

Chippewa of Lake Nipigon. A Chippewa band officially known by this name hunting in the vicinity of lake Nipigon, N. of lake Superior in Ontario. They occupy reserves at Jackfish island, 286 acres, Grand bay, 585 acres and Gull bay, 7,500 acres; all in lake Nipegon The aggregate number in 1884 was 426, in 1901, 518, in 1911, 406. They are connected with the band at Red Rock on Nipigon bay. (J. M.)

Allenemipigons.—Denonville (1687), in Margry, Déc., VI, 52, 1886.

Chisedec. A Montagnais tribe, band, or settlement about the bay of Seven Islands on the N. shore of the gulf of St. Lawrence. The name appears to have been applied to a locality and the people of that locality, as it is stated in the Jesuit Relation of 1645 that certain savages boasted of their warlike actions "at Chichedek, country of the Bersiamites, where they had killed 7 savages," probably Eskimo. In the Relation of 1640 it is stated that in ascending the St. Lawrence, after passing the Eskimo, "we meet with the people of Chisedech and the

Bersiamites, two small nations of which we have but slight knowledge." Lescarbot says that in his time (1609) the name of the river which enters into or near the bay of Seven Islands was changed to Chi-sche-dec, an Indian appellation (Hind). A Dutch map of 1621 names the bay or locality Chichedec. It is possible, therefore, that the name applied to the Indians, who seem to have been closely connected with and possibly were a part of the Bersiamite tribe, was that of the river and referred only to a settlement. The name Ouakouiechidek, used in 1660 as that of a tribe in connection with the Outabitibek (Abitibi), if intended for the Chisedec would indicate a locality in the distant N. As the designation of a people the name dropped from history at an early date. (C. T.)

Chichedec.—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Chichedek.**—Jes. Rel. 1645, 37, 1858. **Chisedech.**—Ibid., 1640, 34, 1858. **Ouakšiechidek.**—Ibid., 1660, 12, 1858 (same?). **Wakouiechiwek.**—Ibid., III, index, 1858.

Chiserhonon. A former Canadian tribe subordinate to the Ottawa.—Sagard (1632), Canada, IV, 1866.

Chkungen. A Songish band at McNeill bay, S. end of Vancouver id.

Tck'uñgē'n.—Boas in 6th Rep. N. W. tribes Can., 17, 1890.

Chomaath (*Tcō'māath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Chomonchouaniste. A name given on several maps as that of a tribe formerly living N. W. of lake St. John, Quebec. Probably a Montagnais band or settlement.

Chemonchovanistes.—Esnauts and Rapilly map, 1777. **Chomonchouanistes.**—Bellin map, 1755. **Chomoncouanistes.**—Lotter map, *ca.* 1755. **Chomonehouanistes.**—Lattré map, 1784.

Chuchunayha. A body of Okinagan, of the Similkameen group, in S. W. British Columbia; pop. 52 in 1901.

Cheh-chewe-hem.—Can. Ind. Aff. for 1883, 191. **Chuchunayha.**—Ibid., 1901, pt. II, 166. **Chuchuwayha.**—Ibid., 1894, 278.

Chuckchuqualk ('red place'). A Shuswap village on North Thompson r., Brit. Col.; pop. 128 in 1911.

Chakchuqualk.—Can. Ind. Aff. 1894, 277, 1895. **Chuchuqualk.**—Ibid., 244, 1902. **Chukchukualk.**—Ibid., 1892, 312, 1893. **Chuk-chu-quaeh-u.**—Ibid., 1885, 196, 1886. **Chukchuqualk.**—Ibid., 1886, 230, 1887. **North River.**—Ibid., 78, 1878. **North Thompson.**—Ibid., 74, 1878. **Tsuk-tsuk-kwăl'.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891.

Chueskweskewa ('snipe.') A gens of the Chippewa. (J. M.)

Chuga (*Tc!ū'uga*, 'to go for cedar planks'). A Haida town of the Gunghetgitunai, near Houston Stewart channel and the abandoned town of Ninstints, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Chukchukts. A Squawmish village community on the left bank of Skwamish r., Brit. Col.

Tcuk'tcuk'ts.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Chukeu (*Tcuq!e-ū'*, 'mouth of the tide'). A Haida town on the S. W. coast of Moresby id., N. W. Brit. Col., said to have been so named from an inlet in and out of which the tide rushes with great force. It was occupied by the Sakikegawai, a family of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Chutil (named from a slough on which it was situated). A former village or camp of the Pilalt, a Cowichan tribe of lower Chilliwak r., Brit. Col.

Tcūtī'l.—Hill-Tout. in Ethnol. Surv. Can., 48, 1902.

Cisco. A name applied to various species of fish found in the region of the great lakes, particularly the lake herring (*Coregonus artedi*) and the lake noon-eye (*C. hoyi*). The word is said to be taken from one of the Algonquian dialects of the region, but its origin is not clear. Perhaps it is a reduction of *ciscoette* or *siskowit*. (A. F. C.)

Cisco (*Si'ska*, 'uncle'). A village of the Lytton band of Ntlakyapamuk on Fraser r., 8 m. below Lytton, Brit. Col.; pop. 32 in 1902.

Si'ska.—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900. **Siska Flat.**—Can. Ind. Aff. for 1880, 317.

Civilization. To the aboriginal inhabitant of this continent, civilization entailed the overturning of his ancient form of government, the abolition of many of his social usages, the readjustment of his ideas of property and personal rights, and change of occupation. No community of natives was devoid of a social organization and a form of government. These varied, some tribes being much more highly organized than others (see *Clan and Gens*), but all possessed rules of conduct which must be obeyed, else punishment would follow. Native organization was based on kinship, which carried with it the obligation of mutual protection. The tribe, wherever it chanced to be, whether resting at home in the village, wandering on the plains in pursuit of game, or

scattered in quest of fish on the rivers or sea, always preserved its organization and authority intact, whereas the organization which civilization imposes on the native is based on locality, those living within certain limits being, regardless of relationship, subject to common laws and having equal responsibilities; mere kinship warrants no claim, and the family is differently constituted. In the tribal family husband and wife very often must belong to different units. According to the custom of the particular tribe the children trace descent through their father and belong to his gens, or through their mother and are members of her clan. Modern civilization demands the abrogation of the clan or gens, and children must inherit from both parents and be subject to their authority, not that of a clan or gens.

Most of the common occupations of tribal life are wiped out by civilization. Inter-tribal wars have ceased, and war honours are no longer possible; the herds of buffalo and other animals are gone, and with them the hunter, and the makers of bows, arrows, spears, and other implements of the chase. The results of generations of training are of little avail to the civilized male Indian.

Under tribal conditions woman held, in many cases, a place in the management of tribal affairs. Upon her devolved partly the cultivation of the fields, the dressing of skins, the making of clothing, the production of pottery and baskets, the preparing of food, and all that went to conserve the home. Civilization puts an end to her outdoor work and consigns her to the kitchen and the washtub, while the white man's factories supply cloth, clothing, pots, pans, and baskets, for none of the native industries can survive in competition with machinery. Woman, moreover, loses her importance in public affairs and the independent ownership of property that was her right by tribal law. No group of peoples on the continent were destitute of religious beliefs or of rites and ceremonies expressive of them. These beliefs were based on the idea that man, in common with all created things, was endowed with life by some power that pervaded the universe. The methods of appealing to this power varied with the environment of the peoples, but the incentive was the desire for food, health, and long life, while the rites and ceremonies inculcated certain ethical relations between man and man. As among all races, priestcraft overlaid many of the higher thoughts and teachings of native religion and led to unworthy practices. Nevertheless the breaking down of the ancient forms of worship through the many changes and restrictions incident to the settlement of the country has caused the natives much distress and mental confusion. It is not surprising that it has been a slow and difficult process for the aborigines to accept and conform to such radical changes of organization, customs, and beliefs as are required by civilization. Yet many have done so, showing a grasp of mind, a power to apprehend the value of new ideals, and a willingness to accept the inevitable, and evincing a degree of courage, self-restraint, and strength of character that can not fail to win the admiration of thinking men. The younger generation, born under the new conditions, are spared the abrupt change through which their fathers had to struggle. Wherever the environment permits, the employments of the white race are now those of the Indian. In one branch of the Eskimo change has come through the introduction of the reindeer. Already the Indian is to be found tilling his farm, plying the trades, employed on the railroads, working in mines and logging camps, and holding positions of trust in banks and mercantile houses. Indians, of pure race or of mixed blood, are practising as lawyers, physicians, and clergymen; they have made their way in literature and art, and are serving the public in national and state offices, from that of road master to that of legislator. The school, the missionary, and the altered conditions of life are slowly but surely changing the Indian's mode of thought as well as his mode of living, and the old life of his tribe and race is becoming more and more a memory and a tradition. (A. C. F.)

Clahoose. A Salish tribe on Toba inlet, Brit. Col., speaking the Comox dialect; pop. 68 in 1911.

Clahoose.—Mayne, Brit. Col., 243, 1862. **Clayhoosh.**—Whymper, Alaska, 49, 1869. **Cle-Hure.**—Kane, Wand. in N. A., app., 1859. **Cle-Huse.**—Schoolcraft, Ind. Tribes, v, 488, 1855. **Klahoose.**—Can. Ind. Aff. for 1874, 142. **Klahose.**—Ibid., 1891, map. **Klahous.**—Downie in Mayne, Brit. Col., app., 449, 1862 (name of inlet). **Klashoose.**—Can. Ind. Aff. for 1874, 144. **Tlahoos.**—Tolmie and Dawson, Vocabs, Brit. Col., 119B, 1884. **Tlahū's.**—Boas, MS., B. A. E., 1887.

Clan and Gens. An American Indian clan or gens is an intra-tribal exogamic group of persons either actually or theoretically consanguine, organized to promote their social and political welfare, the members being usually denoted by a common class name derived

generally from some fact relating to the habitat of the group or to its usual tutelary being. In the clan lineal descent, inheritance of personal and common property, and the hereditary right to public office and trust are traced through the female line, while in the gens they devolve through the male line. Clan and gentile organizations are by no means universal among the North American tribes; and totemism, the possession or even the worship of personal or communal totems by individuals or groups of persons, is not an essential feature of clan and gentile organizations. The terms clan and gens as defined and employed by Powell denote useful discriminations in social and political organization, and, no better names having been proposed, they are used here practically as defined by Powell.

Consanguine kinship among the Iroquoian and Muskhogean tribes is traced through the blood of the woman only, and membership in a clan constitutes citizenship in the tribe, conferring certain social, political, and religious privileges, duties, and rights that are denied to aliens. By the legal fiction of adoption the blood of the alien might be changed into one of the strains of Iroquoian blood, and thus citizenship in the tribe could be conferred on a person of alien lineage. The primary unit of the social and political organization of Iroquoian and Muskhogean tribes is the *ohwachira*, a Mohawk term signifying the family, comprising all the male and female progeny of a woman and of all her female descendants in the female line and of such other persons as may be adopted into the *ohwachira*. An *ohwachira* never bears the name of a tutelary or other deity. Its head is usually the eldest woman in it. It may be composed of one or more firesides, and one or more *ohwachiras* may constitute a clan. The members of an *ohwachira* have (1) the right to the name of the clan of which their *ohwachira* is a member; (2) the right of inheriting property from deceased members; and (3) the right to take part in councils of the *ohwachira*. The titles of chief and sub-chief were the heritage of particular *ohwachiras*. In the development of a clan by the coalescence of two or more actually or theoretically related *ohwachiras*, only certain *ohwachiras* obtained the inheritance and custody of the titles of and consequently the right to choose chief and subchief. Very rarely were the offspring of an adopted alien constituted an *ohwachira* having chiefship or subchiefship titles. The married women of childbearing age of such an *ohwachira* had the right to hold a council for the purpose of choosing candidates for chief and subchief of the clan, the chief matron of one of the *ohwachiras* being the trustee of the titles, and the initial step in the deposition of a chief or sub-chief was taken by the women's council of the *ohwachira* to whom the title belongs. There were clans in which several *ohwachiras* possessed titles to chiefships. The Mohawk and Oneida tribes have only 3 clans, each of which, however, has 3 chiefships and 3 subchiefships. Every *ohwachira* of the Iroquois possessed and worshiped, in addition to those owned by individuals, one or more tutelary deities, called *oiaron* or *ochinagenda*, which were customarily the charge of wise women. An alien could be taken into the clan and into the tribe only through adoption into one of the *ohwachiras*. All the land of an *ohwachira* was the exclusive property of its women. The *ohwachira* was bound to purchase the life of a member who had forfeited it by the killing of a member of the tribe or of an allied tribe, and it possessed the right to spare or to take the life of prisoners made in its behalf or offered to it for adoption.

The clan among the Iroquoian and the Muskhogean peoples is generally constituted of one or more *ohwachiras*. It was developed apparently through the coalescence of two or more *ohwachiras* having a common abode. Amalgamation naturally resulted in a higher organization and an enlargement and multiplication of rights, privileges, and obligations. Where a single *ohwachira* represents a clan it was almost always due to the extinction of sister *ohwachiras*. In the event of the extinction of an *ohwachira* through death, one of the fundamental rules of the constitution of the League of the Iroquois provides for the preservation of the titles of chief and sub-chief of the *ohwachira*, by placing these titles in trust with a sister *ohwachira* of the same clan, if there be such, during the pleasure of the League council. The following are some of the characteristic rights and privileges of the approximately identical Iroquoian and Muskhogean clans: (1) The right to a common clan name, which is usually that of an animal, bird, reptile, or natural object that may formerly have been regarded as a guardian deity. (2) Representation in the council of the tribe. (3) Its share in the communal property of the tribe. (4) The right to have its elected chief and sub-chief of the clan confirmed and installed by the tribal council, among the Iroquois in later times by the League

council. (5) The right to the protection of the tribe. (6) The right to the titles of the chiefships and sub-chiefships hereditary in its *ohwachiras*. (7) The right to certain songs, chants, and religious observances. (8) The right of its men or women, or both together, to hold councils. (9) The right to certain personal names, to be bestowed upon its members. (10) The right to adopt aliens through the action of a constituent *ohwachira*. (11) The right to a common burial ground. (12) The right of the child-bearing women of the *ohwachiras* in which such titles are hereditary to elect the chief and sub-chief. (13) The right of such women to impeach and thus institute proceedings for the deposition of chiefs and sub-chiefs. (14) The right to share in the religious rites, ceremonies, and public festivals of the tribe. The duties incident to clan membership were the following: (1) The obligation not to marry within the clan, formerly not even within the phratry to which the clan belonged; the phratry being a brotherhood of clans, the male members of it mutually regarded themselves as brothers and the female members as sisters. (2) The joint obligation to purchase the life of a member of the clan which has been forfeited by the homicide of a member of the tribe or of an allied tribe. (3) The obligation to aid and defend fellow-members by supplying their needs, redressing their wrongs and injuries, and avenging their death. (4) The joint obligation to obtain prisoners or other persons to replace members lost or killed of any *ohwachira* of a clan to which they are related as father's clansmen, the matron of such *ohwachira* having the right to ask that this obligation be fulfilled. All these rights and obligations, however, are not always found together.

The clan or gentile name is not usually the common name of the animal or object after which the clan may be called, but denotes some salient feature or characteristic or the favourite haunt of it, or may be an archaic name of it. One of the Seneca clans is named from the deer, commonly called *neogĕx*, 'cloven foot', while the clan name is *hadinioñgwaiiu'*, 'those whose nostrils are large and finelooking.' Another Seneca clan is named from the sandpiper, which has the onomatopœtic name *dowisdowi'*, but the clan name is *hodi'nesiio'*, 'those who come from the clean sand,' referring to the sandpiper's habit of running along the water's edge where the sand is washed by the waves. Still another clan is called after the turtle, commonly named *ha'nowa* from its carapace, but the clan designation is *hadiniadĕñ'*, 'they have upright necks.' The number of clans in the different Iroquois tribes varies. The smallest number is 3, found in the Mohawk and Oneida, while the Seneca have 9, the Onondaga 8, and the Wyandot 12.

Clans and gentes are generally organized into phratries and phratries into tribes. Usually only 2 phratries are found in the modern organization of tribes. The Huron and the Cayuga appear formerly to have had 4, but the Cayuga to-day assemble in 2 phratries. One or more clans may compose a phratry. The clans of the phratries are regarded as brothers one to another and cousins to the members of the other phratry, and are so addressed. The phratry has a certain allotted space in every assembly, usually the side of the fire opposite to that held by the other phratry. A clansman in speaking of a person of the opposite phratry may also say "He is my father's clansman," or "He is a child whom I have made," hence the obligation resting on members of a phratry to "find the word" of the dream of a child of the other phratry. The phratry is the unit of organization of the people for ceremonial and other assemblages and festivals, but as a phratry it has no officers; the chiefs and elders of the clans composing it serve as its directors.

The government of a clan or gens, when analytically studied, is seemingly a development from that of the *ohwachira*. The government of a tribe is developed from that of the clan or gens, and a confederation, such as the League of the Iroquois, is governed on the same principle.

The simpler unit of organization surrendered some of its autonomy to the higher unit so that the whole was closely interdependent and cohesive. The establishment of each higher unit necessarily produced new duties, rights, and privileges.

According to Boas the tribes of the N. W. coast, as the Tlingit, Haida, Tsimshian, Heiltsuk, and Kitimat, have animal totems, and a "maternal organization" in which the totem groups are exogamic. The Kwakiutl, however, although belonging to the same stock as the last two, do not have animal totems, because they are in "a peculiar transitional stage." The Kwakiutl is exogamic. In the N. portion of this coast area a woman's rank and privileges always descend to her children. As the crest, or totemic emblem, descends in the female line through marriage among the Kwakiutl, a

somewhat similar result has been brought about among them. Among the Haida and the Tlingit there are respectively 2 phratries; the Tsimshian have 4, the Heiltsuk 3, and the Kitimat 6. The tribes of the s. portion of the coast, according to the same authority, are "purely paternally organized." Natives do not always consider themselves descendants of the totem, but rather of some ancestor of the clan who obtained the totem. An adopted remnant of a tribe may sometimes constitute a clan. (J. N. B. H.)

Clayoquot. A Nootka tribe living on Meares id. and Torfino inlet, Clayoquot sd., Vancouver id., pop. 209 in 1911; having become reduced from about 1,100 in 67 years.

Claiakwat.—Swan, MS., B. A. E. **Ciao-qu-aht.**—Can. Ind. Aff. Rep., 357, 1897. **Ciaucuad.**—Galiano, Relacion, 19, 1802. **Clayoquot.**—Mayne, Brit. Col., 251, 1862, **Clayoquotoch.**—Grant in Jour. Roy. Geog. Soc., 211, 1861. **Clyoquot.**—Bulfinch in H. R. Doc. 43, 26th Cong., 1st sess., 1, 1840. **Clyquots.**—Eells in Am. Antiq., 146, 1883. **Ilaoquatsh.**—Jacob in Jour. Anthrop. Soc. Lond., II, Feb., 1864. **Klah-oh-quaht.**—Sproat, Sav. Life, 308, 1868. **Klahoquaht.**—Ibid., 189. **Kla-oo-qua-ahts.**—Can. Ind. Aff., 52, 1875. **Kla-oo-quates.**—Jewitt, Narr., 37, 76, 1849. **Klay quoit.**—Findlay quoted by Taylor in Cal. Farmer, July 19, 1862. **Tlaō'kwiath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Tlaoquatch.**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841. **Tlaoquatsh.**—Latham, Elem. Comp. Philol., 403, 1862.

Clecksclocutsee. A former village 12 m. inland from Clayoquot town, on the W. coast of Vancouver id.—Bulfinch in H. R. Doc. 43, 26th Cong., 1st sess., 2, 1840.

Clelikitte. An unidentified (Wakashan) tribe about Queen Charlotte sd., Brit. Col.

Cle-li-kit-te.—Kane, Wand. in N. Am., app., 1859.

Clemclemalats. A Salish tribe speaking the Cowichan dialect and residing in Cowichan valley, Vancouver id.; pop. 112 in 1911.

Clem-clem-a-lats.—Can. Ind. Aff. 1898, 417, 1899. **Clem-clemalets.**—Ibid., 1901, pt. II, 164. **Clem-clem-a-lits.**—Ibid., 308, 1879. **Clymclymalats.**—Brit. Col. Map. Ind. Aff., Victoria, 1872. **Tlemtle'melets.**—Boas, MS., B. A. E., 1887.

Clocktoot. A body of Shuswap of Kamloops agency, Brit. Col.; pop. 194 in 1884.

Clock-toot.—Can. Ind. Aff., pt. I, 188, 1884.

Clo-oose. A Nitinat village at the mouth of Suwany r., s. W coast of Vancouver id.; pop. 80 in 1902.—Can. Ind. Aff., 264, 1902.

Clothing. The tribes of northern America belong in general to the wholly clothed peoples, the exceptions being those inhabiting the warmer regions of s. United States and the Pacific coast, who were semi-clothed. Tanned skin of the deer family was generally the material for clothing throughout the greater portion of the country, and dressed fur skins and pelts of birds sewed together were invariably used by the Eskimo. The hide of the buffalo was worn for robes by tribes of the plains, and even for dresses and leggings by older people, but the leather was too harsh for clothing generally, while elk or moose skin, although soft, was too thick. Fabrics of bark, hair, fur, mountain-sheep wool, and feathers were made in the N. Pacific, Pueblo, and southern regions, and cotton has been woven by the Hopi from ancient times. Climate, environment, elevation, and oceanic currents determined the materials used for clothing as well as the demand for clothing. Sinew from the tendons of the larger animals was the usual sewing material, but fibres of plants, especially the agave, were also employed. Bone awls were used in sewing; bone needles were rarely employed and were too large for fine work. The older needlework is of exceptionally good character and shows great skill with the awl. Unlike many other arts, sewing was practised by both sexes, and each sex usually made its own clothing. The typical and more familiar costume of the Indian man was of tanned buckskin and consisted of a shirt, a breechcloth, leggings tied to a belt or waist-strap, and low moccasins. The shirt, which hung free over the hips, was provided with sleeves and was designed to be drawn over the head. The woman's costume differed from that of the man in the length of the shirt, which had short sleeves hanging loosely over the upper arm, and in the absence of the breechcloth. Women also wore the belt to confine the garment at the waist. Robes of skin, woven fabrics, or of feathers were also worn, but blankets (q.v.) were substituted for these later. The costume presented tribal differences in cut, colour, and ornamentation, The free edges were generally fringed, and quill embroidery and beadwork, painting, scalp-locks, tails of animals, feathers, claws, hoofs, shells, etc., were applied as ornaments or charms. The typical dress of the Pueblo Indians is generally similar to that of the Plains tribes, except that it is made largely of woven fabrics.

The Alaskan Eskimo costume also is quite similar, but the woman's coat is provided with a hood, and legging and moccasin are made into one garment. while the men wear breeches and boots. Besides the heavy fur outer clothing, under-coat, under-trousers, and stockings

(the latter in S. Alaska of twined grass) are found necessary by the Eskimo as a protection from the cold. They also make waterproof coats of the intestines of seal and walrus, which are worn on hunting trips in the kaiak. In S. Alaska a long outer dress without hood, made of squirrel pelts, is worn, a costume indicating Russian influence. In general the Eskimo costume was more complete than that of any tribes within the United States. The British Columbia tribes made twined robes of frayed cedar bark and sagebrush bark, and bordered them with otter fur. The Chilkat of S. E. Alaska still weave remarkable ceremonial blankets of mountain-goat wool over a warp of twisted wool and bark.

Among the Pacific Coast tribes, and those along the Mexican border, the Gulf, and the Atlantic coast, the customary garment of women was a fringe-like skirt of bark, cord, strung seeds, or peltry, worn around the loins. In certain seasons or during special occupations only the loin band was worn. For occasional use in cooler weather a skin robe or cape was thrown about the shoulders, or, under exceptional conditions, a large robe woven of strips of rabbit skin. Ceremonial costume was much more elaborate than that for ordinary wear. Moccasins and leggings were worn throughout much of this area, but in the warmer parts and in California their use was unusual. Some tribes near the Mexican boundary wear sandals, and sandal-wearing tribes once ranged widely in the S. W. Those have also been found in Kentucky caverns. Hats, usually of basketry, were worn by many Pacific Coast tribes. Mittens were used by the Eskimo and other tribes of the far N. Belts of various materials and ornamentation not only confined the clothing but supported pouches, trinket bags, paint bags, etc. Larger pouches and pipe bags of fur or deerskin, beaded or ornamented with quillwork, and of plain skin, netting, or woven stuff, were slung from the shoulder. Necklaces, earrings, charms, and bracelets in infinite variety formed a part of the clothing, and the wrist-guard to protect the arm from the recoil of the bow-string was general.

Shortly after the advent of whites, Indian costume was profoundly modified over a vast area of America by the copying of European dress and the use of traders' stuffs. Knowledge of pre-historic and early historic primitive textile fabrics has been derived from impressions of fabrics on pottery and from fabrics themselves that have been preserved by charring in fire, contact with copper, or protection from the elements in caves.

A synopsis of the costumes worn by tribes living in the 11 geographical regions of northern America follows. The list is necessarily incomplete, for on account of the abandonment of tribal costumes the data are chiefly historical.

(1) Eskimo (*Northern*). Men: Shirt-coat with hood, trousers, half or full boots, stockings, mittens, Women: Shirt-coat with large hood, trousers or legging-moccasins, belt and mittens, needle-case, workbag, etc. (*Southern.*) Men: Robe, gown, trousers, boots, hood on gown or cap.

(2) Athapascan (*Mackenzie* and *Yukon*). Men: Shirt-coat, legging-moccasins, breechcloth, hat and hood. Women: Long shirt-coat, legging-moccasins, belt.

(3) Algonquian-Iroquois (*Northern*). Men: Robe, shirt-coat, long coat, trousers, leggings, moccasins, breechcloth, turban.

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(*Western.*) Men: Robe, long dress-shirt, long leggings, moccasins, bandoleer bag. Women: Long dress-shirt, short leggings, moccasins, belt. (*Arctic.*) Men: Long coat, open in front, short breeches, leggings, moccasins, gloves or mittens, cap or head-dress. Women: Robe, shirt-dress, leggings, moccasins, belt, cap, and sometimes a shoulder mantle.

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(5) Plains. Men: Buffalo robe, shirt to knees or longer, breechcloth, thigh-leggings, moccasins, head-dress. Women: Long shirt-dress with short ample cape sleeves, belt, leggings to the knees, moccasins.

(6) North Pacific (*Chilkat*). Men: Blanket or bark mat robe, shirt-coat (rare), legging-moccasins, basket hat. Women: Tanned skin shoulder-robe, shirt-dress with sleeves, fringed apron, leggings(?), moccasins, breechcloth(?).

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Consult the annual reports of the Bureau of American Ethnology; Bancroft, Native Races; Carr, in Proc. Am. Antiq. Soc., 1897; Catlin, Manners and Customs N. Am. Inds., 1841; Dellenbaugh, North Americans of Yesterday, 1901; Goddard, The Hupa, Publ. Univ. of Cal., 1904; Hariot, Virginia, 1590, repr. 1871; Mason, Primitive Travel and Transportation, Rep. Nat. Mus., 1894; Schoolcraft, Indian Tribes, I-VI, 1851-57; Willoughby in Am. Anthrop., VII, nos. 1, 3, 4, 1905.

(W. H.)

Clubs. Every tribe in America used clubs, but, after the adoption of more effectual weapons, as the bow and the lance, clubs became in many cases merely a part of the costume, or were relegated to ceremonial, domestic, and special functions. There was great variety in the forms of this weapon or implement. Most clubs were designed for warfare. Starting from the simple knobstick, the elaboration of the war-club may be followed in one line through the straight-shafted maul-headed club of the Zuñi, Pima, Mohave, Paiute, Kickapoo, Kiowa, and Oto, to the slungshot club of other Pueblos, the Apache, Navaho, Ute, Oto, and Sioux, to the club with a fixed stone head of the Ute, Shoshoni, Comanche, Kiowa, and the Siouan tribes. Another line begins with the carved, often flattened, club of the typical pueblos, the Zuñi and Hopi, and includes the musket-shaped club of the northern Sioux, and the Sauk and Fox and other Algonquian tribes, and the flat, curved club with a knobbed head (Alg. *pogamoggan*, Fr. *cassetête*) belonging to some Sioux, and to the Chippewa, Menominee, and other timber Algonquians. Clubs of this type are often set with spikes, lance-heads, knife-blades, or the like, and the elk horn with sharpened prongs belongs to this class.

The Plains tribes and those of the N. forest country furnish many examples of dangerous looking ceremonial clubs of this character. There is, however, archæological evidence that rows of flint splinters or horn points were set in clubs by the Iroquois and the Indians of North Carolina, forming a weapon like the Aztec maquahuitl (Morgan, League of Iroquois, 359, 1851).

A series of interesting paddle-shaped clubs, ancient and modern, often with carved handles, are found in the culture area of the Salishan tribes. They are from 18 to 24 in. long, made of bone, stone, wood, and, rarely, copper. Shorter clubs, that could be concealed about the person, were also used. Le Moyne figures paddle-shaped clubs that were employed by Floridian tribes which in structure and function suggest a transition toward the sword.

Outside the Pueblos few missile clubs are found. Most Indian clubs are furnished with a thong for the wrist, and others have pendants, often a cow's tail, a bunch of hawk or owl feathers, or a single eagle feather.

The stone-headed clubs were usually made by paring thin the upper end of a wooden staff, bending it round the stone in the groove, and covering the withe part and the rest of the staff with wet raw-hide, which shrank in drying and held all fast. In many cases, especially on the plains, the handle was inserted in a socket bored in the stone head, but this, it would seem, is a modern process. The head of the slungshot club was a round or oval stone, entirely inclosed in rawhide, and the handle was so attached as to leave a pliable neck, 2 or 3 in. long, between the head and the upper end of the handle, also inclosed in rawhide.

The heads of the rigid clubs were of hard stone, grooved and otherwise worked into shape, in modern times often double-pointed and polished, catlinite being sometimes the material. The pemmican maul had only one working face, the other end of the stone being capped with rawhide. The hide-working maul followed the form of the typical club, but was usually much smaller.

The tribes of British Columbia and S. E. Alaska made a variety of clubs for killing slaves, enemies, salmon, seal, etc., and for ceremony. These clubs were usually handsomely carved, inlaid, and painted. The Eskimo did not make clubs for war, but a few club-like mallets of ivory and deer-horn in their domestic arts.

Mauls resembling clubs, and which could be used as such on occasion, were found among most tribes, the common form being a stone set on a short handle by means of rawhide, employed by women for driving stakes, beating bark and hide, and pounding pemmican.

Ceremonial clubs and batons were used, though few specimens of these now exist. The chief man of the Mohave carried a potato-masher-shaped club in battle, and clubs of similar shape have been found in caves in S. Arizona. The Zuñi employ in certain ceremonies huge batons made of agave flower stalks, as well as some of their ordinary club weapons, and in the New-fire ceremony of the Hopi a priest carries an agave-stalk club in the form of a plumed serpent (Fewkes). Batons were often carried as badges of office by certain officers of the Plains tribes and those of the N. W. coast. Captain John Smith describes clubs 3 ells long. The coup stick was often a ceremonial club. It is noteworthy that the parrying club was not known in America.

Consult Boas in Rep. Nat. Mus. 1895, 1897; Knight, Savage Weapons at the Centennial, Smithson. Rep. 1879, 1880; Moorehead, Prehist. Impls., 1900; Morgan, League of the Iroquois, 1904; Niblack in Rep. Nat. Mus.

1888, 1890; Nelson in 18th Rep. B. A. E., 1899; Smith in Mem. Am. Mus. Nat. Hist., 1903. (W. H.)

Cokah (eyes 'open'). A Cree band of 100 skin lodges on the Fishing lakes, S. Saskatchewan, in 1856; named from their chief.—Hayden, Ethnog. amd Philol. Mo. Val., 237, 1862.

Colchopa. A body of Salish of Williams Lake agency, Brit. Col.; pop. 40 in 1889, the last time the name appears.—Can. Ind. Aff. for 1889, 271.

Comiakin (*Qumĭē'qEn*). A Salish tribe speaking the Cowichan dialect and inhabiting part of Cowichan valley, S. E. Vancouver id.; pop. 61 in 1911.

Comea-kin.—Can. Ind. Aff., 269, 1889. **Comiaken.**—Whymper, Alaska, 62, 1869. **Comiakin.**—Can. Ind. Aff., 417, 1898. **Ko-ne-a kun.**—Ibid., 1880, 316. **Xumĕ'Xen.**—Boas, MS., B. A. E., 1887.

Commerce. Evidences of widespread commerce and rude media of exchange in North America are found in ancient shell-heaps, mounds, and graves, the objects having passed from hand to hand often many times. Overland, this trade was done on foot, the only domestic animal for long-distance transportation being the dog, used as a pack beast and for the travois and the sled. In this respect the north temperate zone of America was in marvellous contrast with the same latitudes of the Old World, where most of the commercial animals originated.

The deficiency in the means of land commerce was made up by the waters. Natural conditions in the section of the New World along the Arctic circle and on Hudson bay, continuously inhabited by the homogeneous Eskimo, in the inlets of the Atlantic coast, in the neighbouring Caribbean area, and in the archipelagoes of British Columbia and S. E. Alaska, encouraged and developed excellent water craft for commerce. Better still by far for the trader were the fresh-water rivers, navigable for canoes, of the Yukon, Mackenzie, St. Lawrence, Atlantic, Mississippi, and Columbia systems, in which neighbouring waters are connected for traffic by easy portages, a condition contrasting with that of Siberia, whose great rivers all end in frozen tundras and arctic wastes.

The North American continent is divided into culture areas in a way conducive to primitive commerce. Certain resources of particular areas were in universal demand, such as copper, jade, soapstone, obsidian, mica, paint-stones, and shells for decoration and money, as dentalium, abalone, conus, olivella, and clam shells.

The Eskimo, to whom the Arctic area belonged, carried on extensive commerce among themselves and with the western Athapascan tribes and the Algonquian tribes to the E. They knew where soapstone for lamps, jade for blades, and driftwood for sleds and harpoons could be found, and used them for traffic. They lived beyond the timber line; hence the Athapascans brought vessels of wood and baskets to trade with them for oil and other arctic products.

The Mackenzie-Yukon tribes were in the lands of the reindeer and of soft fur-bearing animals. These they traded in every direction for supplies to satisfy their needs (see *Fur-trade*). The Russians in Alaska and the Hudson's Bay Co. stimulated them to the utmost and taught them new means of capture, including the use of firearms. Remnants of Iroquois bands that were employed in the fur trade have been found on Rainy lake, on Red and Saskatchewan rs., even as far N. as the Polar sea and as far W. as the Siksika of the plains and the Takulli of British Columbia (Havard in Smithson, Rep., 318, 1879; Chamberlain in Am. Anthrop., VI, 459, 1904; Morice, N. Int. Brit. Col., 1904.) See *Caughnawaga*.

The Atlantic slope from Labrador to Georgia was the special home of Algonquian and Iroquoian tribes. Inland were found deer, bears, foxes, and turkeys. The salt-water bays and inlets not only supplied molluscs, crustaceans, fish, and aquatic birds in vast numbers, but stimulated easy transportation and commerce. The Great lakes and the St. Lawrence, moreover, placed the tribes about them in touch with the copper mines of lake Superior. Through this enlarging influence the Iroquois were ennobled and became the leading family of this area. A medium of exchange was invented in the shape of wampum, made from clam shells. The mounds of the S. portion of this slope reveal artifacts of copper, obsidian, and shell, which must have been transported commercially from afar along the water highways in birch-bark canoes and dugouts.

The Mississippi area was a vast receiving depot of commerce, having easy touch with other areas about it by means of portages between the headwaters of innumerable

streams; with the Chesapeake bay, the Great lakes, and the Mackenzie basins through the Ohio and the main stream; with the E. Rockies and Columbia r. through the Missouri and other great branches of the Mississippi in the W. Buffalo skins and horns were demanded by the Pueblos, while pemmican and beads enlivened trade. The mounds reveal dentalium shells from the Pacific, obsidian from the Rockies, copper from lake Superior, pipes of catlinite, and black steatite from Minnesota and Canada, and objects from the Atlantic.

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The Pacific Coast tribes occupied two areas that present quite opposite conditions in regard to commercial activity. From mount St. Elias S. to California, trade was active, transportation being effected in excellent dugout canoes; the waters and the lands offered natural products easy of access that stimulated barter. Copper, horn for spoons, eulachon, and Chilkat blankets were exchanged for abalone and dentalium shells, and baskets were bartered for other baskets and the teeth of a large southern shark, also for the furs of the interior Indians. The Haida regularly visited their Tsimshian neighbours, to exchange canoes for eulachon oil, wood suitable for boxes, and mountain-goat horn, while the Tlingit were intermediaries in diffusing the copper that came from the N. On the Columbia r. camass and moose were articles of commerce.

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Commerce was greatly stimulated through the coming of the whites by the introduction of domestic animals, especially horses, mules, donkeys, cattle, sheep, goats and poultry; by the vastly enlarged demand for skins of animals, ivory, fish, and native manufactures; by offering in exchange iron tools and implements, woven goods, and other European products desired by the Indians. The effects of this stimulated trade were profound, both for good and evil. Indians were drawn far from home. The Iroquois, for example, travelled with the fur traders into N. W. Canada.

Many kinds of Indian handiwork have entered into world commerce. Money is lavished on fine basketry, beadwork, wampum belts, ivory carvings, horn spoons, wooden dishes, silver work, costumes, feather and quill work, and especially Navaho blankets and Hopi and Zuñi textiles. In ancient times there were inter-tribal laws of commerce, and to its agents were guaranteed freedom and safety. (O. T. M.)

Comox. An important coast Salish tribe on both sides of Discovery passage, between Chancellor channel and cape Mudge, Brit. Col. Their proper name, Catlō'ltx, has been taken by Boas as the designation of one dialect of coast Salish, including, besides this, the Clahoose, Eeksen, Kakekt, Kaake, Tatpoos, Homalko, and Sliammon. Pop. of the tribe 38 in 1911; of those speaking the dialect, about 300. (J. R. S.)

Catlō'ltq.—Boas in 5th Rep. N. W. Tribes of Can., 10, 1889. **Commagsheak.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Co-moux.**—Schoolcraft, Ind. Tribes, V, 488, 1855. **Comox.**—Mayne, Brit. Col., 181, 1861. **Comuxes.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **K'ō'moks.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Ko-mookhs.**—Gibbs in Cont. N. A. Ethnol. I., 269, 1877. **Komux.**—Sproat, Savage Life, 311, 1868. **Kowmook.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **S'komook.**—Gibbs in Cont. N. A. Ethnol., I, 269, 1877 (Uguultas name). **S'tlaht-tohtlt-hu.**—Ibid. (own name). **Xōmoks.**—Boas, MS,. B. A. E., 1887 (Lekwiltok name).

Confederation. A political league for offense and defense was sometimes formed by two or more tribes, who entered into a compact or formal statement of principles to govern their separate and collective action. A looser, less formal, and less cohesive alliance of tribes was sometimes formed to meet some grave temporary emergency. The unit of a confederation is the organized tribe, just as the clan or gens is the unit of the tribe. The confederation has a supreme council composed of representatives from the several contracting tribes of which it is composed. The tribes forming a confederation surrendered to the league certain powers and rights which they had exercised individually. The executive, legislative, and judicial functions of the confederation were exercised by the supreme council through instruments appointed in the compact or afterward devised. Every tribe of the confederation was generally entitled to representation in the supreme federal council. The chiefs of the federal council and the sub-chiefs of each tribe constituted the local council of the tribe. The confirmation of officials and their installation were functions delegated to the officers of the confederation. The supreme federal council had practically the same officers as a tribal council, namely, a speaker, firekeeper, door-keeper, and wampum-keeper or

annalist. In the Iroquoian confederation the original 5 tribes severally had a supreme war-chief, the name and the title of whom were hereditary in certain specified clans. The supreme federal council, sitting as a court without a jury, heard and determined causes in accordance with established principles and rules. The representation in the council of the Iroquois confederation was not based on the clan as its unit, for many clans had no representative in the federal council, while others had several. The supreme federal council of this confederation was organized on the basis of tribal phratries or brotherhoods of tribes, of which one phratry acted as do the presiding judges of a court sitting without a jury, having power to confirm, or on constitutional or other grounds to reject, the votes or conclusions of the two other phratries acting individually, but having no right to discuss any question beyond suggesting means to the other phratries for reaching an agreement or compromise, in the event that they offer differing votes or opinions, and at all times being jealously careful of the customs, rules, principles, and precedents of the council, requiring procedure strictly to conform to these where possible. The constituent tribes of the Iroquois confederation, the Mohawk, Oneida, Onondaga, Cayuga, and Seneca, constituted three tribal phratries, of which the Mohawk and Seneca formed the first, the Oneida and Cayuga the second, and the Onondaga the third; but in ceremonial and festal assemblies the last tribe affiliated with the Mohawk-Seneca phratry.

Among the looser confederations, properly alliances, may be mentioned that of the Chippewa, Ottawa, and Potawatomi; the 7 council fires of the Dakota; and the alliance of the tribes of Virginia and Maryland called the Powhatan confederacy. To these may be added the loose Caddo confederacy, which, like the others, was held together largely by religious affiliation. The records are insufficient to define with accuracy the political organization of these groups. (J. N. B. H.)

Conkhandeenrhonon. An Iroquoian tribe living s. of St. Lawrence r. in 1635.

Conkhandeenrhonons.—Brebœuf in Jes. Rel. for 1635, 33, 1858. **Konkhandeenhronon.**—Jes. Rel. for 1640, 35, 1858.

Contarea. One of the principal Huron villages in Ontario in the 17th century; situated near the present Lannigan lake, Tiny tp., Simcoe co. See *Kontareahronon*.

Carmaron.—Champlain (1615), Œuvres, IV, 27, 1870. **Contareia.**—Jes. Rel. for 1656, 10, 1858. **Contarrea.**—Jes. Rel. for 1636, 94, 1858. **Kontarea.**—Jes. Rel. for 1642, 74, 1858.

Cook Ferry. A body of Ntlakyapamuk, probably belonging to the Nicola band, under the Kamloops agency, Brit. Col.; pop. 282 in 1882, 183 in 1911.—Can. Ind. Aff. Reps.

Cooptee. A Nootka winter village near the head of Nootka sd., w. coast of Vancouver id.

Coopte.—Can. Ind. Aff. Rep. 1902, app., 83. **Cooptee.**—Jewitt, Narr., 104, 1849.

Copper. Copper had come into very general use among the tribes N. of Mexico before the arrival of the white race in the Mississippi valley and the region of the Great lakes. The reign of stone, which in early times had been undisputed, was beginning to give way to the dominion of metal. It is probable that copper came into use in the N. as a result of the discovery of nuggets or small masses of the native metal among the débris deposited over a large area S. of the lakes by the sheets of glacial ice that swept from the N. across the fully exposed surface of the copper-bearing rocks of the lake Superior region.

These pieces of copper were at first doubtless treated and used as were stones of similar size and shape, but the peculiar qualities of the metal must in time have impressed themselves upon the acute native mind, and implements were shaped by hammering instead of by pecking. At first the forms produced would be much the same as those of the stone implements of the same people, but after a while the celts, hatchets, awls, knives, drills, spearheads, etc., would take on new forms, suggested by the peculiar properties of the material, and other varieties of implements would be evolved. The metal was too soft to wholly supersede stone as a material for the manufacture of implements, but its pleasing colour and its capacity for taking a high polish must have led at an early date to its use for personal ornaments, and on the arrival of the whites it was in great demand for this purpose over nearly the entire country.

A knowledge of the discovery of deposits of copper in the lake region passed in course of time beyond the local tribes, and it is not unlikely that it extended to Mexico, where the metallurgic arts had made remarkable headway and where the red metal was in great demand. That any extensive trade sprang up between the N. and the far S., however, seems improb-

able, since such communication would have led inevitably to the introduction of southern methods of manipulation among the more advanced tribes of the Mississippi valley and the Gulf coast and to the frequent presence of peculiarly Mexican artifacts in the burial mounds.

There can be no question that the supply of copper used by the tribes of E. United States came mainly from the Lake Superior region, although native copper in small quantities is found in Virginia, North Carolina, Tennessee, Arizona, New Mexico, and Nova Scotia. It is not at all certain, however, that the natives utilized these latter sources of supply to any considerable extent before the coming of the whites. There seems to be little doubt that copper was somewhat extensively used in Alaska before the arrival of Europeans. It is possible that a small percentage of the copper found in mounds in the Southern states came from Cuba and Mexico, but there is no way of satisfactorily determining this point. The Lake Superior copper can often be distinguished from other copper by the dissemination through it of minute particles of silver.

The processes employed in shaping copper were at first probably confined to cold hammering and grinding, but heat was employed to facilitate hammering and in annealing, and possibly rude forms of swedging in moulds and even of casting were known, although little evidence to this effect has yet been obtained. It appears that in dealing with thin sheets of the metal, which were readily made by hammering with stone implements and by grinding, pressure with suitable tools was employed to produce repoussé effects, the sheet being laid for treatment on a mould of stone or wood, or on a pliable pad or a plastic surface. Certain objects of sheet copper with repoussé designs obtained from Indian mounds in Illinois, Ohio, Georgia, and Florida have attracted much attention on account of the very skilful treatment shown. That primitive methods of manipulation well within the reach of the aborigines are adequate to accomplish similar results is shown, however, by experiments conducted by Cushing.

The very considerable progress of the native metallurgist in copper working is well shown by examples of plating recovered from the mounds in Ohio and elsewhere. A head-dress belonging to a personage of importance buried in one of the Hopewell mounds, near Chillicothe, Ohio, found by Moorehead, consists of a high frontal piece made of sheets of copper covered with indented figures, out of which rise a pair of antlers imitating those of a deer. The antlers are formed of wood and neatly covered or plated with sheet copper (Putnam). Other examples from the same source are spool-like objects, probably ear ornaments, formed of thin sheets of copper over a wood base, and most skilfully executed. Willoughby has very effectively imitated this work, using a bit of native copper with boulders and pebbles from the beach as tools. Of the same kind of workmanship are numerous specimens obtained by Moore from mounds on St. Johns r., Fla., the most interesting being jaw-bones of wolves plated with thin sheets of copper. Other objects similarly treated are discs of limestone and beads of shell, bone, wood, and possibly other materials.

A popular belief exists that the Egyptians and other ancient nations, including the Mexicans and Peruvians, had a process for hardening copper, but there is no real foundation for this belief. The reputed hardened product is always an alloy. No specimen of pure copper has been found which has a greater degree of hardness than can be produced by hammering.

Although copper probably came into use among the northern tribes in comparatively recent times, considering the whole period of aboriginal occupancy, there can be no doubt of its extensive and widespread utilization before the coming of the whites. That the ancient mines of the Lake Superior region are purely aboriginal is amply shown by their character and by the implements left on the ground; and the vast extent of the work warrants the conclusion that they had been operated hundreds of years before the white man set foot on American shores. It is true that the influence of French and English explorers and colonists was soon felt in the copper-producing districts, and led in time to modifications in the methods of shaping the metal and in the forms of the articles made from it, and that, later, foreign copper became an important article of trade, so that, as a result, it is now difficult to draw a very definite line between the aboriginal and the accultural phases of the art; but that most of the articles recovered from aboriginal sites are aboriginal and made of native metal cannot be seriously questioned.

Considerable discussion has arisen regarding the origin and antiquity of certain objects of sheet copper, the most conspicuous of which are

several human figures in elaborate repoussé work, from one of the Etowah mounds in Georgia, and a large number of objects of sheet copper cut in conventional patterns, found in a mound on Hopewell farm, Ross co., Ohio. Analysis of the metal in this and similar cases gives no encouragement to the theory of foreign origin (Moore). The evident antiquity of the mounds in which these objects were found and the absence in them of other objects open to the suspicion of foreign (European) origin or influence tend to confirm the belief in their American origin and pre-Columbian age.

The state of preservation of the implements, utensils, and ornaments found in mounds and other places of burial varies greatly, but many specimens are in perfect condition, some having retained the high, surface polish acquired in long use. It happens that the presence of copper objects in association with more perishable objects of wood, bone, shell, and textile materials, has, through the action of the copper carbonates, resulted in the preservation of many precious things which otherwise would have entirely disappeared.

Of the various implements of copper, the celt, or chisel-like hatchet, has the widest distribution. The forms are greatly diversified, and the weight ranges from a few ounces to several pounds. The implement is never perforated for hafting, although hafts were undoubtedly used, portions of these having been preserved in a few cases. As with our own axes, the blade is sometimes widened toward the cutting edge, which is convex in outline. Many specimens, however, are nearly straight on the sides, while others are long and somewhat narrower toward the point. They could be hafted to serve as axes, adzes, or gouges. Some have one face flat and the other slightly ridged, suggesting the adze or gouge. The celt forms grade into other more slender shapes which have chisel edges, and these into drills and graver-like tools, while following in turn are needles and poniards, the latter being generally cylindrical, with long, tapering points, the largest examples being 2 or 3 ft. in length and weighing several pounds. The grooved axe is of rare occurrence, and where found appears to repeat the stone forms of the particular district. Squier and Davis illustrate a two-edged specimen with a hole through the middle of the blade from face to face, supposed to have been intended to aid in fixing the haft. Related in general shape to the axe is another type of implement sometimes called a spud. Its distribution is limited to the district lying immediately s. of the Great lakes. The socket is usually formed by hammering out lateral wings at the upper end of the implement and bending them inward. The purpose of this implement is not fully determined. With a long and straight handle it would serve as a spade or digging tool; with the handle sharply bent near the point of insertion it would become a hatchet or an adze, according to the relative position of the blade and handle. The natives had already come to appreciate the value of copper for knives, and blades of various forms were in use; usually these are drawn out into a long point at the haft end for insertion into a wood or bone handle. Arrowheads of various ordinary shapes are common, as are also lance and spear heads, the latter being sometimes shaped for insertion into the end of the wooden shaft, but more frequently having a socket, made as in the spud, for the insertion of the handle. Drills, needles, pins, fishhooks, etc., occur in considerable numbers, especially in the Northern states.

Personal ornaments are of great variety, including beads, pendants, pins, ear-discs, earrings, bracelets, gorgets, etc. The most interesting objects of copper do not come within either of the ordinary classes of ornaments, although they doubtless served in some way as adornments for the person, probably in connection with the ceremonial head-dress. These are made of sheet copper, and certain of their features are suggestive of exotic, though not of European, influence. The best examples are from one of the Etowah mounds in Georgia. Other remarkable objects found in mounds at Hopewell farm, Ross co., Ohio, appear to have been intended for some special symbolic use rather than for personal adornment, as usual means of attachment are not provided. The early voyagers, especially along the Atlantic coast, mention the use of tobacco pipes of copper. There is much evidence that implements as well as ornaments and other objects of copper were regarded as having exceptional virtues and magical powers, and certain early writers aver that some of the tribes of the Great lakes held all copper as sacred, making no practical use of it whatever.

Copper was not extensively used within the area of the Pacific states, but was employed for various purposes by the tribes of the N. W., who are skilful metal workers, employing to some extent methods introduced by the whites. Formerly the natives obtained copper

from the valley of Copper r. and elsewhere, but the market is now well supplied with the imported metal. It is used very largely for ornaments, for utensils, especially knives, and whistles, rattles, and masks are sometimes made of it. Perhaps the most noteworthy product is the unique, shield-like "coppers" made of sheet metal and highly esteemed as symbols of wealth or distinction. The origin of these "coppers" and of their peculiar form and use is not known. The largest are about 3 ft. in length. The upper, wider portion, and in cases the lower part, or stem, are ornamented with designs representing mythical creatures (Niblack, Boas).

The literature of copper is extensive; the principal works, especially those contributing original material, are: Beauchamp in Bull. N. Y. State. Mus, no. 73, 1903; Boas in Nat. Mus. Rep. 1895, 1897; Butler in Wis. Hist. Soc. Coll., VII, 1876; Cushing (1) in The Archæologist, II, no. 5, 1894, (2) in Am. Anthrop., VII, no. 1, 1894; Davis in Smithson. Rep. 1874, 1875; Farquharson in Proc. Davenport Acad., I, 1876; Foster, Prehist. Races, 1878; Foster and Whitney, Rep. on Geol. and Topog. L. Superior Land District (H. R. Doc. 69, 31st Cong., 1st sess., 1850); Fowke, Archæol. Hist. Ohio, 1902; Gillman in Smithson. Rep. 1873, 1874; Hamilton in Wis. Archæol., I, no. 3, 1902; Hearne, Journey, 1796; Holmes in Am. Anthrop., III, 1901; Hoy in Trans. Wis. Acad. Sci., IV, 1878; Lapham, Antiq. of Wis., 1855; Lewis in Am. Antiq., XI, no. 5, 1889; McLean, Mound Builders, 1879; Mason in Proc. Nat. Mus., XVII, 1895; Mass. Hist. Soc. Coll., VIII, 1843; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Moore, McGuire, et al. in Am. Anthrop., n. s., V, no. 1, 1903; Moorehead (1) Prehist. Impl., 1900, (2) in The Antiquarian, I, 1897; Nadaillac, Prehist. Amer., 1884; Niblack in Nat. Mus. Rep. 1888, 1890; Packard in Am. Antiq., XV, no. 2, 1893; Patterson in Nova Scotia Inst. of Sci., VII, 1888–89; Putnam (1) in Peabody Mus. Reps., XVI, 1884, (2) in Proc. A. A. A. S., XLIV, 1896; Rau (1) Archæol. Coll. Nat. Mus., 1876, (2) in Smithson. Rep. 1872, 1873; Reynolds in Am. Anthrop., I, no. 4, 1888; Schoolcraft, Ind. Tribes, I, 1851; Short, N. Am. of Antiquity, 1880; Slafter, Prehist. Copper Impl., 1879; Squier, Antiq. of N. Y. and the West, 1851; Squier and Davis, Ancient Monuments, 1848; Starr, First Steps in Human Progress, 1895; Strachey (1585), Hist. Va., Hakluyt Soc. Publ., VIII, 1843; Thomas in 12th Rep. B. A. E., 1894; Whittlesey, Ancient Mining on Lake Superior, Smithson. Cont., XIII, 1863; Willoughby in Am. Anthrop., V, no. 1, 1903; Wilson, Prehist. Man. 1862, Winchell in Engin. and Min. Jour., XXXII, Sept. 17, 1881.

(W. H. H.)

Copway, George (*Kagigegabo*, 'he who stands forever.'—W. J.). A young Chippewa chief, born near the mouth of Trent r., Ontario, in the autumn of 1818. His parents were Chippewa, and his father, until his conversion, was a medicine-man. George was educated in Illinois, and after acquiring considerable knowledge in English books returned to his people as a Wesleyan missionary. For many years he was connected with the press of New York city and lectured extensively in Europe and the United States, but he is noted chiefly as one of the few Indian authors. Among his published writings are: The Life, History, and Travels of Kah-ge-ga-gah-bowh (George Copway), Albany, 1847, and Philadelphia, 1847; The Life, Letters, and Speeches of Kah-ge-ga-gah-bowh, New York, 1850; The Traditional History and Characteristic Sketches of the Ojibway Nation, London and Dublin, 1850, and Boston, 1851; Recollections of a Forest Life, London, Edinburgh, and Dublin, 1851, and London, 1855; Indian Life and Indian History, Boston, 1858; The Ojibway Conquest, a Tale of the Northwest, New York, 1850; Organization of a New Indian Territory East of the Missouri River, New York, 1850; Running Sketches of Men and Places in England, France, Germany, Belgium and Scotland, New York, 1851. Copway also wrote a hymn in the Chippewa language (London, 1851) and cooperated with the Rev. Sherman Hall in the translation of the Gospel of St. Luke (Boston, 1837) and the Acts of the Apostles (Boston, 1838). He died at Pontiac, Mich., about 1863.

Coquitlam. A coast Salish tribe speaking the Cowichan dialect and inhabiting Fraser valley just above the delta, in British Columbia. They owned no land, being practically slaves of the Kwantlen. Pop. 24 in 1911.

Coquet-lane.—Can. Ind. Aff., pt. I, 268, 1889. **Coquetlum.**—Ibid., 309, 1879. **Coquilain.**—Trutch, Map Brit. Col., 1870. **Coquitlam.**—Can. Ind. Aff., 413, 1898. **Coquitlan.**—Ibid., 74, 79, 1878. **Coquitlane.**—Ibid., 276, 1894. **Coquitlum.**—Ibid., 316, 1880 **Koquitan.**—Brit. Col. Map, Victoria, 1872 (named as a town). **KwikōtLem.**—Boas in MS., B.A.E., 1887. **Kwi'kwitlem.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Counting. Two systems of counting were formerly in use among the Indians of North America, the decimal and the vigesimal. The latter, which was used in Mexico and Central America, was also in general use N. of Columbia r., on the Pacific slope, while between that area and the border of Mexico it was employed by only a few tribes, as the Pomo, Tuolumne, Konkau, Nishinam, and Achomawi. On the Atlantic side the decimal system was used by all except the Eskimo tribes. Both systems, based apparently on the finger and hand count, were as a rule fundamentally quinary. There are some indications, however, of a more primitive count, with minor tribal differences. In Siouan and Algonquian the word for 2 is generally related to that for arms or hands, and in Athapascan dialects to the term for feet. In a few languages, the Siksika, Catawba, Gabrieleño, and some others, 3 is expressed by joining the words for 2 and 1. In many others the name for 4 signifies 2 and 2, or 2 times 2, as in most of the Shoshonean dialects, and in Catawba, Haida, Tlingit, and apparently Kiowa; the Pawnee formerly applied a name signifying 'all the fingers,' or the 'fingers of the hand,' thus excluding the thumb. Five has usually a distinct name, which in most cases refers to one hand or fist. The numbers from 6 to 9 are generally based on 5, thus, 6=5+1, 7=5+2, etc.; or the names refer to the fingers of the second hand as used in counting; thus, among the Eskimo of Pt. Barrow 6 is 'to the other hand 1', 7 'to the other hand 2', and in many dialects 6='1 on the other hand.' There are exceptions to this rule, however; for example, 6 is 3 and 3 in Haida and some other dialects; in Bellacoola the name signifies 'second 1,' and in Montagnais (Algonquian), '3 on each side.' Although 7 is usually 'the second finger on the second hand,' in some cases it is based on 4, as among the Montagnais, who say '4 and 3.' Eight is generally expressed by 'the third finger on the second hand'; but the Montagnais say '4 on each side,' and the Haida '4 and 4'; in Karankawa it signifies '2 fathers,' and in the Kwakiutl and some other languages it is '2 from 10.' Im a number of languages the name for 9 signifies 1 from 10, as with the Kwakiutl, the Eskimo of N. W. Alaska, the Pawnee, and the Heiltsuk.

The numbers from 11 to 19 are usually formed in both systems by adding 1, 2, 3, 4, etc., to 10; but in the vigesimal the quinary count is carried out, 16 being 15+1, 17=15+2, etc., or, in some dialects, 17=10+5+2. Many of the Indians could count to 1,000, some by a regular system, while in a number of languages, as Tlingit, Cherokee, etc., its signification is 'great 100.' In Ottawa the meaning was 'one body'; in Abnaki, 'one box'; in Iroquois dialects, 'ten hand-claps,' that is ten hundreds; in Kiowa, 'the whole hand hundred.' Baraga and Cuoq give terms for figures up to a million or more, but it is doubtful if such were actually in use before contact with Europeans.

The common Indian method of counting on the hands, as perhaps is usual with most savage or uncivilized peoples, was to "tell off" the fingers of the left hand, beginning with the little finger, the thumb being the fifth or 5; while in counting the right hand the order was usually reversed, the thumb being counted 6, the forefinger 7, and so on to the little finger, which would be 10. The movement was therefore sinistral. Although the order in counting the first 5 on the left hand was in most cases as given above, the order of counting the second 5 was subject to greater variation. It was a common habit to bend the fingers inward as counted, but there were several western tribes whose custom was to begin with the clenched hand, opening the fingers as the count proceeded, as among the Zuñi. Among the tribes using the vigesimal system, the count of the second 10 was practically or theoretically performed on the feet, the 20 making the complete "man," and often, as among the Eskimo and Tlingit, receiving names having reference to the feet. The Zuñi, however, counted the second 10 back on the knuckles.

Indians often made use of numeral classifiers in counting, that is, the number name was modified according to the articles counted; thus, in the Takulli dialect of Athapascan *tha* means 3 things; *thane*, 3 persons; *that*, 3 times; *thatsen*, in 3 places; *thauh*, in 3 ways; *thailtoh*, all 3 things, etc. Such classifiers are found in many dialects, and in some are quite numerous.

Certain numbers have been held as sacred by most tribes; thus 4, probably owing to the frequent reference to the cardinal points in ceremonies and religious acts, has become sacred or ceremonial. Among the Creeks, Cherokee, Zuñi, and most of the Plains tribes, 7 is also considered a sacred number. For the Zuñi, Cushing says it refers to the 4 car-

dinal points plus the zenith, nadir, and centre or ego. Some of the Pacific Coast Indians regard 5 as their sacred number. Although 13 appears in most of the calendar and ceremonial counts of the cultured nations of Mexico and Central America, its use as a sacred or ceremonial number among the Indians N. of Mexico was rare, the Pawnee, Hopi, and Zuñi being notable exceptions.

Consult Brinton, Origin of Sacred Numbers, Am. Anthrop., 1894; Conant, Number Concept, 1896; Cushing, Manual Concepts, Am. Anthrop., 1892; Hayden, Ethnog. and Philol. Mo. Val., 1862; McGee, Primitive Numbers, 19th Rep. B. A. E., 1900; Thomas, Numeral Systems of Mexico and Central America, ibid.; Trumbull, Numerals in American Indian Languages, Trans. Am. Philol. Ass'n, 1874; Wilson, Indian Numerals, Canad. Ind., I, 272, 1891. (C. T.)

Coup ('blow,' 'stroke'). The French-Canadian term adopted to designate the formal token or signal of victory in battle, as used among the Plains tribes. Coups are usually "counted," as it was termed—that is, credit of victory was taken, for three brave deeds, viz., killing an enemy, scalping an enemy, or being first to strike an enemy either alive or dead. Each one of these entitled a man to rank as a warrior and to recount the exploit in public; but to be first to touch the enemy was regarded as the bravest deed of all, as it implied close approach during battle. Among the Cheyenne it was even a point of bravado for a single warrior to rush in among the enemy and strike one with quirt or gun before attempting to fire, thus doubly risking his own life. Three different coups might thus be counted by as many different persons upon the body of the same enemy, and in a few tribes 4 were allowed. The stealing of a horse from a hostile camp also carried the right to count coup. The stroke (coup) might be made with whatever was most convenient, even with the naked hand, the simple touch scoring the victory. In ceremonial parades and functions an ornamented quirt or rod was sometimes carried and used as a coup stick. The warrior who could strike a tipi of the enemy in a charge upon a home camp thus counted coup upon it and was entitled to reproduce its particular design upon the next new tipi which he made for his own use and to perpetuate the pattern in his family. In this way he was said to "capture" the tipi. Warriors who had made coups of distinguished bravery, such as striking an enemy within his own tipi or behind a breastwork, were selected to preside over the dedication of a new tipi. The noted Sioux chief Red Cloud stated in 1891 that he had counted coup 80 times.

(J. M.)

Cowichan. A group of Salish tribes speaking a single dialect and ,occupying the S. E. coast of Vancouver id. between Nanoose bay and Saanich inlet, and the valley of lower Fraser r. nearly to Spuzzum, Brit. Col. The various bands and tribes belonging to this group aggregated 2,991 in 1902. The following list of Cowichan tribes is based on information obtained from Boas: On Vancouver id.—Clemclemalats, Comiakin, Hellelt, Kenipsim, Kilpanlus, Koksilah, Kulleets, Lilmalche, Malakut, Nanaimo, Penelakut, Quamichan, Siccameen, Snonowas, Somenos. Tateke, and Yekolaos. On lower Fraser r.—Chehalis, Chilliwak, Coquitlam, Ewawoos, Katsey, Kelatl, Kwantlen, Matsqui, Musqueam, Nicomen, Ohamil, Pilalt, Popkum, Scowlitz, Siyita, Sewathen, Snonkweametl, Skawawalooks, Squawtits, Sumas, Tait, Tsakuam, and Tsenes.

(J. R. S.)

Caw-a-chim.—Jones (1853) in H. R. Ex. Doc. 76, 34th Cong., 5, 1857. **Ca-witchans.**—Anderson quoted by Gibbs in Hist. Mag., VII, 74, 1863. **Cowegans.**—Fitzhue in U.S. Ind. Aff. Rep. 1857, 329. 1858. **Cowe-wa-chin.**—Starling, ibid., 170, 1852. **Cowichin.**—Douglas in Jour. Roy. Geog. Soc., 246, 1854. **Cowitchens.**—Mayne, Brit. Col., 247, 1862. **Cowitchins.**—Kane, Wand. in N. Am., 220, 1859. **Halkōmē'lem.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902 (name of Fraser R. Cowichan for themselves). **Hue-la-muh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 7 ('the people': own name). **Hum-a-luh.**—Ibid. ('the people': name by which the Cowichan of Yale and Hope call themselves). **Kaultchin.**—Taylor in Cal. Farmer, July 19, 1862. **K.au'itcin.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Kawatskins.**—Shea, Cath. Miss., 475, 1855. **Kawichen.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Kawitchen.**—Scouler in Jour. Geog. Soc. Lond., I, 224, 1841. **Kawitshin.**—Hale in U. S. Expl. Exped., VI, 221, 1846. **Kawitskins.**—De Smet, Oregon, Miss., 59, 1847. **Kowailchew.**—Gibbs in Pac. R. R. Rep., I, 433, 1855. **Kow-ait-chen.**—Stevens in U.S. Ind. Aff. Rep., 455, 1854. **Kowitchans.**—Keane in Stanford, Compend., 578, 1878. **Kowitsin.**—Gibbs in Cont. N. A. Ethnol., I, 181, 1877. **Qāūitcin.**—Boas, MS., B. A. E., 1887. **Quâmitchan.**—Can. Ind. Aff. Rep., lx, 1877.

Cowichan Lake. A local name for Nootka Indians who in summer live on a reservation at the N. end of Cowichan lake, S. Vancouver id. There were only 6 there in 1911.—Can. Ind. Aff., pt. II, 10, 1911.

Cradles. In North American ethnology, the device in which the infant was bound during the first months of life. It served for both cradle and baby's carriage, more especially the latter. In the arctic region, where the extreme cold would have been fatal, cradles were not used, the infant being carried about in the hood of the mother's fur parka; the Mackenzie River tribes put the baby in a bag of moss. In the warmer regions also, from the boundary of Mexico southward, frames were not universal, but the child, wearing little clothing, was in some way attached to the mother and borne on her hip, where it partly rode and partly clung, or rested in hammock-like swings. The territory between these extremes was the home of the cradle, which is found in great variety. The parts of the cradle are the body, the bed and covering, the pillow and other appliances for the head, including those for head flattening, the lashing, the foot-rest, the bow, the awning, the devices for suspension, and the trinkets and amulets, such as dewclaws, serving for rattles and moving attractions as well as for keeping away evil spirits. Cradles differ in form, technic, and decoration. Materials and designs were often selected with great care and much ceremony, the former being those best adapted for the purpose that nature provided in each culture area, and they, quite as much as the wish of the maker, decided the form and decoration.

Bark Cradles. These were used in the interior of Alaska and in the Mackenzie drainage basin. They were made of a single piece of birch or other bark, bent into the form of a trough, with a hood, and tastefully adorned with quillwork. The bed was of soft fur, the lashing of babiche. They were carried on the mother's back by means of a forehead band.

Skin cradles. Adopted in the area of the buffalo and other great mammals. The hide with the hair on was rolled up, instead of bark, and in much the same way, to hold the infant; when composed of hide only they were seldom decorated.

Lattice cradles.—On the plains, cradles made of dressed skins were lashed to a lattice of flat sticks, especially among the Kiowa, Comanche, and others; but all the tribes now borrow from one another. In these are to be seen the perfection of this device. The infant, wrapped in furs, was entirely encased. Over the face was bent a flat bow adorned with pendants or amulets and covered, in the best examples, with a costly hood. The whole upper surface of the hide was a field of beadwork, quillwork, or other decoration, in which symbolic and heraldic devices were wrought. The frame was supported and carried on the mother's back or swung from the pommel of a saddle by means of bands attached to the lattice frame in the rear. Among some tribes the upper ends of the frame projected upward and were decorated.

Board cradles.—Nearly akin to the last named is the form seen among the Iroquoian and Algonquian tribes of the E., in which a thin, rectangular board takes the place of the lattice. It was frequently carved and gorgeously painted, and had a projecting foot-rest. The bow was also bent to a right angle and decorated. The infant, after swaddling, was laid upon the board, and lashed fast by means of a long band. The tree for the Pawnee cradleboard was carefully selected, and the middle taken out so that the heart or life should be preserved, else the child would die. Equal care was taken that the head of the cradle should follow the grain. The spots on the wildcat skin used for a cover symbolized the stars, the bow the sky, and the crooked furrow cut thereon signified the lightning, whose power was typified by the arrows tied to the bow (Fletcher). All the parts were symbolic.

Dugout cradles.—On the N. Pacific coast the infant was placed in a little box of cedar. The region furnished material, and the adze habit, acquired in canoe excavation, made the manufacture easy. Interesting peculiarities of these cradles are the method of suspending them horizontally, as in Siberia, the pads of shredded bark for head flattening, and the relaxation of the child's body in place of straight lacing. Decorative features are almost wanting.

Matting cradles.—Closely allied to dugout cradles and similar in the arrangement of parts are those found in contiguous areas made from the bast of cedar.

Basket cradles.—On the Pacific slope and throughout the interior basin the basket cradle predominates and exists in great variety. Form, structure and decoration are borrowed from contiguous regions. In British Columbia the dugout cradle is beautifully copied in coiled work and decorated with imbrications. The Salish have developed such variety in basketry technic that mixed types of cradles are not surprising. In the coast region of N.

California and Oregon cradles are more like little chairs; the child's feet are free, and it sits in the basket as if getting ready for emancipation from restraint. The woman lavishes her skill upon this vehicle for the object of her affection. Trinkets, face protectors, and soft beds complete the outfit. Elsewhere in California the baby lies flat. In the interior basin the use of basketry in cradles is characteristic of the Shoshonean tribes. In certain pueblos of New Mexico wicker coverings are placed over them.

Hurdle cradles.—These consist of a number of rods or small canes or sticks arranged in a plane on an oblong hoop and held in place by lashing with splints or cords. The Yuman tribes and the Wichita so made them. The bed is of cottonwood bast, shredded, and the child is held in place in some examples by an artistic wrapping of coloured woven belts. The Apache, Navaho, and Pueblo tribes combine the basket, the hurdle, and the board cradles, the Navaho covering the framework with drapery of the softest buckskin and loading it with ornaments. The ancient cliff-dwellers used both the board and the hurdle forms.

Hammock cradles.—Here and there were tribes that placed their infants in network or wooden hammocks suspended by the ends. In these the true function of the cradle as a sleeping place is better fulfilled, other varieties serving rather for carrying.

Among the San Carlos Apache at least the cradle is made after the baby is born, to fit the body; later on a larger one is prepared. The infant was not placed at once after birth into the cradle after the washing; a certain number of days elapsed before the act was performed with appropriate ceremonies. When the mother was working about the home the infant was not kept in the cradle, but was laid on a robe or mat and allowed free play of body and limbs. The final escape was gradual, the process taking a year or more. The cradle distorted the head by flattening the occiput as a natural consequence of contact between the resistant pillow and the immature bone, and among certain tribes this action was enhanced by pressure of pads. The Navaho are said to adjust the padding under the shoulders also. Hrdlicka finds skull deformations more pronounced and common in males than in females. In many tribes scented herbs were placed in the bedding. Among the Yuma difference was sometimes made in adorning boys' and girls' cradles, the former being much more costly. Some tribes make a new cradle for each child, but among the Pueblo tribes, particularly, the cradle was a sacred object, handed down in the family, and the number of children it had carried was frequently shown by notches on the frame. Its sale would, it is thought, result in the death of the child. If the infant died while in the helpless age, the cradle was either thrown away (Walapai and Tonto), broken up, burned, or placed on the grave (Navaho and Apache), or buried with the corpse, laced up inside, as in life (cliff-dwellers, Kiowa). The grief of a mother on the death of an infant is intensely pathetic. The doll and the cradle were everywhere playthings of Indian girls.

Consult Fewkes in 15th Rep. B. A. E., 1897; Hrdlicka in Am. Anthrop., VII, nos. 2, 3, 1905; Mason in Rep. Nat. Mus., 161-212, 1887; Porter, ibid., 213-235.

(O. T. M.)

Credit Indians. A Mississauga band formerly living on Credit r., 10 m. west of Toronto. About 1850 they removed to Tuscarora tp., on Grand r., Ontario, by invitation of the Iroquois.—(Jones, Ojebway Inds., 211, 1861.) Pop. in 1911, 264 (Dept. Ind; Aff., pt. I, 22, 1911.)

Cree (contracted from Kristinaux, French form of *Kenistenoag*, given as one of their own names). An important Algonquian tribe of British America whose former habitat was in Manitoba and Saskatchewan, between Red and Saskatchewan rs. They ranged northeastward down Nelson r, to the vicinity of Hudson bay, and northwestward almost to Athabaska lake. When they first became known to the Jesuit missionaries a part of them resided in the region of James bay, as it is stated as early as 1640 that "they dwell on the rivers of the north sea where Nipissings go to trade with them"; but the Jesuit Relations of 1661 and 1667 indicate a region farther to the N. W. as the home of the larger part of the tribe. A portion of the Cree, as appears from the tradition given by Lacombe (Dict. Lang. Cris), inhabited for a time the region about Red r., intermingled with the Chippewa and Maskegon, but were attracted to the plains by the buffalo, the Cree, like the Chippewa, being essentially a forest people. Many bands of Cree were virtually nomads, their movements being governed largely by the food supply. The Cree are closely related, linguistically and otherwise,

to the Chippewa. Hayden regarded them as an offshoot of the latter, and the Maskegon another division of the same ethnic group.

At some comparatively recent time the Assiniboin, a branch of the Sioux, in consequence of a quarrel, broke away from their brethren and sought alliance with the Cree. The latter received them cordially and granted them a home in their territory, thereby forming friendly relations that have continued to the present day. The united tribes attacked and drove southwestward the Siksika and allied tribes who formerly dwelt along the Saskatchewan. The enmity between these tribes and both the Siksika and the Sioux has ever since continued. After the Cree obtained firearms they made raids into the Athapascan country, even to the Rocky mts. and as far N. as Mackenzie r. Mackenzie, speaking of the region of Churchill r., says the original people of this area, probably Slaves, were driven out by the Cree.

As the people of this tribe have been friendly from their first intercourse with both the English and the French, and until quite recently were left comparatively undisturbed in the enjoyment of their territory, there has been but little recorded in regard to their history. This consists almost wholly of their contests with neighbouring tribes and their relations with the Hudson's Bay Co. In 1786, according to Hind, these Indians, as well as those of surrounding tribes, were reduced to less than half their former numbers by smallpox. The same disease again swept off at least half the prairie tribes in 1838. They were thus reduced, according to Hind, to one-sixth or one-eighth of their former population. In more recent years, since game has become scarce, they have lived chiefly in scattered bands, depending largely on trade with the agents of the Hudson's Bay Co. At present they are gathered chiefly in bands on various reserves in Manitoba, mostly with the Chippewa.

Their dispersion into bands subject to different conditions with regard to the supply and character of their food has resulted in varying physical characteristics; hence the varying descriptions given by explorers. Mackenzie, who describes the Cree comprehensively, says they are of moderate stature, well proportioned, and of great activity. Their complexion is copper-coloured and their hair black, as is common among Indians. Their eyes are black, keen, and penetrating; their countenance open and agreeable. In regard to the women he says: "Of all the nations which I have seen on this continent, the Knisteneaux women are the most comely. Their figure is generally well proportioned, and the regularity of their features would be acknowledged by the more civilized people of Europe. Their complexion has less of that dark tinge which is common to those savages who have less cleanly habits." Umfreville, from whom Mackenzie appears to have copied in part what is here stated, says that they are more inclined to be lean of body than otherwise, a corpulent Indian being "a much greater curiosity than a sober one." Clark (Sign Language, 1885) describes the Cree seen by him as wretchedly poor and mentally and physically inferior to the Plains Indians; and Harmon says that those of the tribe who inhabit the plains are fairer and more cleanly than the others.

Their hair was cut in various fashions, according to the tribal divisions, and by some left in its natural state. Henry says the young men shaved off the hair except a small spot on the crown of the head. Their dress consisted of tight leggings, reaching nearly to the hip, a strip of cloth or leather about 1 ft. wide and 5 ft. long passing between the legs and under a belt around the waist, the ends being allowed to hang down in front and behind; a vest or shirt reaching to the hips; sometimes a cap for the head made of a piece of fur or a small skin, and sometimes a robe thrown over the dress. These articles, with moccasins and mittens, constituted their apparel. The dress of the women consisted of the same materials, but the shirt extended to the knees, being fastened over the shoulders with cords and at the waist with a belt, and having a flap at the shoulders; the arms were covered to the wrist with detached sleeves. Umfreville says that in trading, fraud, cunning, Indian finesse, and every concomitant vice was practised by them from the boy of 12 years to the octogenarian, but where trade was not concerned they were scrupulously honest. Mackenzie says that they were naturally mild and affable, as well as just in their dealings among themselves and with strangers; that any deviation from these traits is to be attributed to the influence of the white traders. He also describes them as generous, hospitable, and exceedingly good natured except when under the influence of spirituous liquor. Chastity was not considered a virtue among them, though infidelity of a wife was sometimes severely punished. Polygamy was common; and when a man's wife died it was considered

his duty to marry her sister, if she had one. The arms and utensils used before trade articles were introduced by the whites were pots of stone, arrow-points, spearheads, hatchets, and other edged tools of flint, knives of buffalo rib, fishhooks made out of sturgeon bones, and awls from bones of the moose. The fibrous roots of the white pine were used as twine for sewing their bark canoes, and a kind of thread from a weed for making nets. Spoons and pans were fashioned from the horns of the moose (Hayden). They sometimes made fishhooks by inserting a piece of bone obliquely into a stick and sharpening the point. Their lines were either thongs fastened together or braided willow bark. Their skin tipis, like those of the N. Athapascans, were raised on poles set up in conical form, but were usually more commodious. They occasionally erect a larger structure of lattice work, covered with birch bark, in which 40 men or more can assemble for council, feasting, or religious rites.

The dead were usually buried in shallow graves, the body being covered with a pile of stones and earth to protect it from beasts of prey. The grave was lined with branches, some of the articles belonging to the deceased being placed in it, and in some sections a sort of canopy was erected over it. Where the deceased had distinguished himself in war his body was laid, according to Mackenzie, on a kind of scaffolding; but at a later date Hayden says they did not practise tree or scaffold burial. Tattooing was almost universal among the Cree before it was abandoned through the influence of the whites. The women were content with having a line or two drawn from the corners of the mouth toward the angles of the lower jaw; but some of the men covered their bodies with lines and figures. The Cree of the Woods are expert canoemen and the women lighten considerably their labours by the use of the canoe, especially where lakes and rivers abound. A double-head drum and a rattle are used in all religious ceremonies except those which take place in the sweat house. Their religious beliefs are generally similar to those of the Chippewa.

The gentile form of social organization appears to be wanting. On account of the uncertain application of the divisional names given by the Jesuit missionaries and other early writers it is impossible to identify them with those more modernly recognized. Richardson says: "It would, however, be an endless task to attempt to determine the precise people designated by the early French writers. Every small band, naming itself from its hunting grounds, was described as a different nation." The first notice of the Cree divisions is given in the Jesuit Relation of 1658, which states that they are composed of four nations or peoples, as follows: Alimibegouek, Kilistinons of the bay of Ataouabouscatouek, Kilistinons of the Nipisiriniens, and Nisibourounik. At least 3 of these divisions are erroneously located on the Creuxius map of 1660, and it is evident from the Relation that at least 3 of them were supposed by the writer to have been situated somewhere s. or s. w. of James bay. Nothing additional is heard of them in the subsequent notices of the tribe, which is otherwise divided into the Paskwawininiwug and Sakawininiwug (people of the plains and of the woods), the former subdivided into Sipiwininiwug and Mamikininiwug (river and lowland people), the latter into Sakittawawininiwug and Ayabaskawininiwug (those of Cross *lake and those of N. Alberta). In 1856 the Cree were divided, according to Hayden, into the following bands, all or nearly all taking their names from their chiefs: Apistekaihe, Cokah, Kiaskusis, Mataitaikeok, Muskwoikakenut, Muskwoikauepawit, Peisiekan, Piskakauakis, Shemaukan, and Wikyuwamkamusenaikata, besides several smaller bands and a considerable number around lac Ile-a-la-Crosse in N. Saskatchewan who were not attached to any band. So far as now known the ethnic divisions, aside from the Cree proper, are the Maskegon, and the Monsoni. Although these are treated as distinct tribes, they form, beyond doubt, integral parts of the Cree. It was to the Maskegon, according to Richardson, that the name Kilistenaux, in its many forms, was anciently applied, a conclusion with which Henry apparently agrees.

In 1776, before smallpox had greatly reduced them, the population of the Cree proper was estimated at about 15,000. Most of the estimates during the last century give them from 2,500 to 3,000.** In 1911, there were approximately 18,000 Crees in Canada.

(J. M. C. T.)

Ana.—Petitot, Kutchin MS. vocab., B. A. E., 1869 ('foes': Kutchin name). **Annah.**—Mackenzie, Voy., 291, 1802 ('foes': Chipewyan name). **Ayisiyiniwok.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883 (name used by themselves). **Castanoe.**—Stanwix conf. (1759) in Rupp, West. Penn., app., 140, 1846. **Chahis.**—Maxi-

*Probably Lac Ile-a-la-Crosse.

**Probably an error for " 12,500 to 13,000."

milian, Trav., II, 234, 1841 (Hidatsa name). **Christaneaux.**—Buchanan, N. Am. Inds., 156, 1824. **Christenaux.**—Writer of 1719 in Minn. Hist. Soc. Coll., v, 424, 1885. **Christeneaux.**—Hutchins (1764) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Chris'-te-no.**—Lewis and Clark, Trav., 55, 1806. **Christenois.**—Ibid., 30. **Christianaux.**—La Harpe (1700), in French, Hist. Coll. La., III, 27, 1851. **Christianeaux.**—Gale, Upper Miss., map, 1867. **Christianux.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851. **Christinaux.**—Dobbs, Hudson Bay, 20, 1744. **Christineaux.**—French writer (1716) in Minn. Hist. Soc. Coll., v, 422, 1885. **Christinos.**—Proces verbal (1671) in Margry, Déc., I, 97, 1875. **Christinou.**—Hervas (*ca.* 1785) quoted by Vater, Mith., pt. 3, sec. 3, 348, 1816. **Chritenoes.**—Fisher, Interesting Acct., 190, 1812. **Cithinistinee.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Clintinos.**—Ramsey in U. S. Ind. Aff. Rep., 72, 1850 (misprint). **Clistenos.**—Rafinesque, introd. to Marshall, Ky., I, 32, 1824. **Clistinos.**—La Hontan, New Voy., I, 231, 1703. **Cnistineaux.**—Neill, Minn., 111, 1858. **Crees.**—Harmon, Jour., 313, map, 1820. **Cries.**—De Smet, Missions, 109, 1848. **Criqs.**—Henry, Trav. in Can., 214, 1809. **Criques.**—Charlevoix (1667), New France, III, 107, 1868 (so called by Canadians). **Cris.**—Dobbs, Hudson Bay, map, 1744. **Cristeneaux.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Cristinaux.**—Montreal treaty (1701) in N. Y. Doc. Col. Hist., IX, 722, 1855. **Cristineaux.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Cristinos.**—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Crists.**—Vaudreuil (1716), ibid., 496. **Crus.**—Gunn in Smithson. Rep., 399, 1867. **Cyininook.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Eithinyook.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 1836. **Eithinyoowuc.**—Franklin, Jour. Polar Sea, 96, 1824 ('men': their own name). **Ennas.**—Petitot in Can. Rec. Sci., I, 49, 1884 ('strangers', 'enemies': Athapascan name). **Eta.**—Petitot, Hare MS. vocab., B. A. E., 1869 ('foe': Kawchodinne name). **Ethinu.**—Richardson, Arct. Exped., II, 1, 1851. **Ethinyu.**—Ibid., 34. **Eythinyuwuk.**—Ibid., 1 (own name). **Guilistinons.**—Jes. Rel. 1670, 79, 1858. **Gū'tskiā'wē.**—Chamberlain, inf'n, 1903 ('liars': Kutenai name). **Hilini-Lie'-ni.**—Petitot in Jour. Roy. Geog. Soc., 650, 1883. **Ininyuwē-u.**—Richardson, Arct. Exped., II, 33, 1851. **Ininyu-wuk.**—Ibid., 70 (name used by themselves). **Iyiniwok.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883 ('men': name used by themselves). **Ka-lis-te-no.**—Lewis and Clark quoted by Vater, Mith., pt. 3, sec. 3, 408, 1816. **Keiscatch-ewan.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851 ('people of Sas-katchewan r.'). **Keiskatchewan.**—Ibid., 38. **Kelistenos.**—Schoolcraft, Ind. Tribes, VI, 33, 1857. **Kenish-té-no-wuk.**—Morgan, Consang. and Affin., 287, 1871. **Ke-nis-te-noag.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 33, 1885 (Chippewa name). **Kenistenoo.**—U.S. Ind. Aff. Rep., 454, 1838. **Kenistenos.**—Burton, City of the Saints, 117, 1861. **Kilisteno.**—Prichard, Phys. Hist. Mankind, v, 410, 1847. **Kilistinaux.**—Jes. Rel. 1670, 92, 1858. **Kilistinon.**—Jes. Rel. 1658, 20, 1858. **Kilistinos.**—Du Lhut (1684) in Margry, Déc., VI, 51, 1886. **Kilistinous.**—Charlevoix quoted by Vater, Mith., pt. 3, sec. 3, 407, 1816. **Killestinoes.**—Boudinot, Star in the West, 107, 1816. **Killini.**—Petitot in Jour. Roy. Geog. Soc., 650, 1883. **Killisteneaux.**—Army officer (1812) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Killistenoes.**—Mass. Hist. Soc. Coll., 2d s., X, 99, 1823. **Killistinaux.**—Henry, Trav. in Can., 247, 1809. **Killistini.**—Duponceau quoted by Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Killistinoer.**—Vater, Mith., pt. 3, sec. 3, 257, 1816 (German form). **Killistinoes.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 92, 1804. **Killistinons.**—Henry, Trav. in Can., 247, 1809. **Killistinous.**—Jefferys, Fr. Doms., I, 44, 1760. **Killistins.**—Ibid., map. **Kinishtiank.**—Belcourt (before 1853) in Minn. Hist. Soc. Coll., I, 227, 1872 (trans.: 'being held by the winds'). **Kinishtino.**—Baraga, Eng.-Otch. Dict., 63, 1878 (Chippewa name). **Kinisteneaux.**—Mackenzie (1801) quoted by Kendall, Trav., II, 289, 1809. **Kinistinaux.**—Henry, Trav. in Can., 214, 1809. **Kinistineaux.**—Ibid., 247. **Kinistinoes.**—Harmon, Jour., 67, 1820. **Kinistinons.**—Jes. Rel. 1672, 54, 1858. **Kinistinuwok.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883 (Chippewa name). **Kinsteneaux.**—Lewis and Clark, Trav., 105, 1840. **Kinstinaux.**—Gallatin in Trans. Am. Ethnol. Soc., II, 104, 1848. **Kiristinon.**—Jes. Rel. 1640 34, 1858. **Kislistinons.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 161, 1855. **Kisteneaux.**—Ramsey in U. S. Ind. Aff. Rep., 71, 1850. **Klistinaux.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 1836. **Klistinons.**—Jes. Rel. (1671) quoted by Ramsey in U. S. Ind. Aff. Rep., 71, 1850. **Klistinos.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Kneestenoag.**—Tanner, Narr., 315, 1830 (Ottawa name). **Knisteaux.**—Howe, Hist. Coll., 357, 1851. **Knistenaux.**—Lewis and Clark, Trav., 45, 1806. **Knistenaux.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 11, 1814. **Knisteneau.**—Farnham, Trav., 32, 1843. **Knisteneaux.**—Gass, Jour., 42, note, 1807. **Knisteneux.**—Harmon, Jour., 313, 1820. **Knisteno.**—Wrangell, Ethnol. Nachr., 100, 1839. **Knistenoos.**—Brackenridge, Views of La., 86, 1815. **Knistinaux.**—Gallatin in Trans. Am. Antiq., Soc., II, 23, 1836. **Knistineaux.**—Shea, Cath. Miss., 141, 1855. **Knistinos.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Krees.**—Henry, MS. vocab. (1812), Bell copy, B. A. E. **Kricqs.**—Bacqueville de la Potherie, Hist. Am., I, 170, 1753. **Kriés.**—Baudry des Lozières, Voy. a la Le., 242, 1802. **Kriqs.**—Lettres Edif., I, 645, 1695. **Kris.**—Jefferys, Fr. Doms., I, map, 1760. **Kristenaux.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Kristeneaux.**—Franklin, Jour. to Polar Sea, 96, 1824. **Kristinaux.**—Gallatin in Trans. Am. Antiq. Soc., II, 23, 1836. **Kristino.**—Morse, Rep. to Sec. War, 34, 1822. **Kyristinons.**—Jes. Rel. 1641, 59, 1858. **Mehethawas.**—Keane in Stanford, Compend., 521, 1878. **Ministeneaux.**—Boudinot, Star in the West, 127, 1816 (misprint). **Naehiaok.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1883. **Nahathaway.**—West, Jour., 19, 1824. **Naheawak.**—Long, Exped. St. Peter's R., I, 376, 1824. **Nahahwuk.**—Tanner, Narr., 315, 1830 (said to be their own name). **Nahiawah.**—Prichard, Phys. Hist. Mankind, v, 410, 1847. **Nahioak.**—Maximilian, Trav., I, 454, 1839. **Nakawawa.**—Hutchins (1770) quoted by Richardson, Arct. Expd., II, 38, 1851. **Naka-we-wuk.**—Ibid. **Nathehwy-within-yoowuc.**—Franklin, Journ. to Polar Sea, 96, 1824 ('southern men'). **Nathe'-wy-within-yu.**—Ibid., 71. **Nation du Grand Rat.**—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Né-a-ya-6g.**—Hayden, Ethnol. and Philol. Mo. Val., 235, 1862 ('those who speak the same tongue': own name). **Ne-heth-a-wa.**—Umfreville (1790) in Maine Hist. Soc. Coll., VI, 270, 1859. **Nehethé-wuk.**—Richardson, Arct. Exped., II, 36, 1851 ('exact men': own name). **Nehethowuck.**—Shea, note in Charlevoix, New Fr., III, 107, 1868. **Nehethwa.**—Umfreville (1790) quoted by Vater, Mith., pt. 3, sec. 3, 418, 1816. **Nehiyaw.**—Baraga, Ojibwa Dict., 1878 (Chippewa name). **Nehiyawok.**—Lacombe, Dict., des Cris X, 1874 (own name;

from *iyiniwok*, 'those of the first race'). **Nenawehks.**—Keane in Stanford, Compend., 525, 1878. **Nenawewhk.**—Walch, map, 1805. **Nena Wewhok.**—Harmon, Jour., map, 1820. **Nithe-wuk.**—Hind, Lab. Penin., II, 10, 1863. **Northern Uttawawa.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 38, 1851. **O'pimmitish Ininiwuc.**—Franklin, Journ. Polar Sea, 56, 1824 ('men of the woods'). **Quenistinos.**—Iberville (1702) in Minn. Hist. Soc. Coll., I, 342, 1872. **Queristinos.**—Iberville in Margry, Déc., IV, 600, 1880. **Re-nis-te-nos.**—Culbertson in Smithson. Rep. 1850, 122, 1851. **sa-hē'.**—Matthews, Hidatsa Inds., 200, 1877 (Hidatsa name). **Saie'kuŭn.**—Tims, Blackfoot Gram. and Dict., 124, 1889 (Siksika name: sing.). **Schahi.**—Maximilian, Trav., II, 234, 1841 (Hidatsa name). **sha-i-yé.**—Matthews, Hidatsa Inds., 200, 1877 (Assiniboin name). **Shi-e-á-la.**—Hayden, Ethnol. and Philol. Mo. Val., 235, 1862 (Sioux name); **Shi-é-ya.**—Ibid. (Assiniboin name: 'enemies,' 'strangers'). **Southern Indians.**—Dobbs, Hudson Bay, 95, 1744 (so called by the Hudson Bay traders).

Cumshewa (corrupted from *Gō'mshewah*, or *Gō'msewa*, the name of its chief). A former Haida town at the N. entrance of Cumshewa inlet, Queen Charlotte ids., Brit. Col. By the natives it was known as Hlkenul. It was almost entirely occupied by the Stawas-haidagai, (q. v.) According to John Wark's estimate, 1836–41, there were then 20 houses in the place and 286 people. This agrees closely with that still given by Cumshewa people as the former number. Cumshewa was one of the last towns abandoned when all the Indians of this region went to Skidegate.—Swanton, Cont. Haida, 279, 1905.

Casswer.—Downie in Jour. Roy. Geog. Soc., XXXI, 251, 1861. **Comshewars.**—Dunn, Hist. Oreg., 281, 1844. **Crosswer.**—Downie, op. cit. **Cumshawas.**—Scouler in Jour. Roy. Geog. Soc., XI, 219, 1841. **Cumshewa.**—Dawson, Q. Charlotte Ids., 168B, 1880. **Cumshewes.**—Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Cumshuwaw.**—Can. Ind. Aff., 128, 1879. **Gumshewa.**—Deans, Tales from Hidery, 82, 1899. **Kit-ta-wās.**—Dawson, Q. Charlotte Ids., 168, 1880 (Tsin:shian name). **Koumchaouas.**—Duflot de Mofras, Oreg., I, 337, 1844. **Kumshahas.**—Latham in Trans. Philol. Soc. Lond., 73, 1856. **Kumshewa.**—Dawson, op. cit., 168. **Kumshiwa.**—Tolmie and Dawson, Vocabs. Brit. Col., 26, 1884. **Łkē'naI.**—Swanton, Cont. Haida, 279, 1905 (Haida name). **Tlkinool.**—Dawson, op. cit., 168 (Haida name).

Dadens (*Da'dens*). A Haida town on the S. coast of North id., fronting Parry passage, Queen Charlotte ids., British Columbia. It was the chief town of the Yaku-lanas previous to their migration to Prince of Wales id.; afterward the site was used as a camp, but, it is said, was not reoccupied as a town. It figures prominently in accounts of early voyagers, from which it would appear either that it was still occupied in their time or that it had only recently been abandoned. (J. R. S.)

Da'dens Inagā'-i.—Swanton, Cont. Haida, 281, 1905 (Inagā'-i = 'town'). **Tartanee.**—Douglas quoted by Dawson, Queen Charlotte Ids., 162, 1880.

Dadjingits (*Dadjī'ŋgits*, 'common-hat village'). A Haida town on the N. shore of Bearskin bay, Skidegate inlet, Queen Charlotte ids., Brit. Col. It was occupied for a brief time by part of the Gitins of Skidegate, afterward known as Nasagas-haidagai, during a temporary difference with the other branch of the group.—Swanton, Cont. Haida, 279, 1905.

Dagangasels (*Dāgañasēls*, 'common food-steamers'). A subdivision of the Kona-kegawai of the Haida. They were of low social rank, and the name was used probably in contempt.—Swanton, Cont. Haida, 273, 1905.

Daggers. Sharp-pointed, edged implements, intended to thrust and stab. Daggers of stone do not take a prominent place among the weapons of the northern tribes, and they are not readily distinguished from knives, poniards, lance-heads, and projectile points, save in rare cases where the handle was worked in a single piece with the blade. Bone was well suited for the making of stabbing implements and the long 2-pointed copper poniard of the region of the Great lakes was a formidable weapon. The exact use of this group of objects as employed in prehistoric times must remain largely a matter of conjecture. The introduction of iron soon led to the making of keen-pointed knives, as the dirk, and among the N. W. Coast tribes the manufacture of broad-bladed daggers of copper and iron or steel, modelled after European and Asiatic patterns, became an important industry.

For daggers of stone consult Moorehead, Prehist. Impls., 1900; Rau in Smithson. Cont., XXII, 1876; Thruston, Antiq. of Tenn., 1897; for metal daggers, see Niblack in Rep. Nat. Mus. 1888, 1890. (W. H. H.)

Dahua (*Da'ɣua*). A Haida town N. of Lawn hill, at the mouth of Skidegate inlet, Queen Charlotte id., Brit. Col. It belonged to the Djahui-skwahladagai, and was noted in legend as the place where arose the troubles which resulted in separating the later N. W. Coast Indians from those of Skidegate inlet. It was also the scene of a great battle between the inlet people and those of the N. W. coast, in which the latter were defeated.—Swanton, Cont. Haida, 279, 1905.

Daiyu (*Daiyū'*, 'giving-food-to-others town'). A Haida town on Shingle bay, E. of

Welcome point, Moresby id., w. Brit. Col. It was owned by a small band, the Daiyuahl-lanas or Kasta-kegawai, which received one of its names from that of the town.—Swanton, Cont. Haida, 279, 1905.

Daiyuahl-lanas (*Daiyū aɬ lā'nas*, 'people of the town where they always give away food'). A division of the Raven clan of the Haida, named from one of its towns. A second name for the band was Kasta-kegawai (Q!ā'sta qē'gawa-i), 'those born at Skidegate cr.' It formerly occupied the coast between Alliford bay and Cumshewa point, but is now nearly extinct.—Swanton, Cont. Haida, 269, 1905.

K'ăstak'ē'rauăi.—Boas, Fifth Rep. N. W. Tribes Canada, 26, 1889. **Q!ā'sta qē'ɡawa-i.**—Swanton, op. cit. **Taī'ōtl lā'nas.**—Boas, Twelfth Rep. N. W. Tribes Canada, 24 ,1898.

Dance. Nature is prodigal of life and energy. The dance is universal and instinctive. Primarily the dance expresses the joy of biotic exaltation, the exuberance of life and energy; it is the ready physical means of manifesting the emotions of joy and of expressing the exultation of conscious strength and the ecstasy of successful achievement—the fruitage of well-directed energy. Like modern music, through long development and divergent growth the dance has been adapted to the environment of many and diverse planes of culture and thought; hence it is found among both savage and enlightened peoples in many complex and differing forms and kinds. But the dance of the older time was fraught with symbolism and mystic meaning which it has lost in civilization and enlightenment. It is confined to no one country of the world, to no period of ancient or modern time, and to no plane of human culture.

Strictly interpreted, therefore, the dance seems to constitute an important adjunct rather than the basis of the social, military, religious, and other activities designed to avoid evil and to secure welfare. A contrary view renders a general definition and interpretation of the dance complex and difficult, apparently requiring a detailed description of the various activities of which it became a part. For if the dance is to be regarded as the basis of these activities, then these ceremonies and observances must be defined strictly as normal developments of the dance, a procedure which is plainly erroneous. The truth appears to be that the dance is only an element, not the basis, of the several festivals, rites, and ceremonies performed in accordance with well-defined rules and usages, of which it has become a part. The dance was a powerful impulse to their performance, not the motive of their observance.

Among the Indians N. of Mexico the dance usually consists of rhythmic and not always graceful gestures, attitudes, and movements of the body and limbs, accompanied by steps usually made to accord with the time of some form of music, produced either by the dancer or dancers or by one or more attendant singers. Drums, rattles, and sometimes bone or reed flutes are used to aid the singers. Every kind and class of dance has its own peculiar steps, attitudes, rhythm, figures, song or songs with words and accompanying music, and costumes.

The word or logos of the song or chant in savage and barbaric planes of thought and culture expressed the action of the *orenda*, or esoteric magic power, regarded as immanent in the rite or ceremony of which the dance was a dominant adjunct and impulse. In the lower planes of thought the dance was inseparable from the song or chant, which not only started and accompanied but also embodied it.

Some dances are peculiar to men and others to women. Some dances are performed by a single dancer, others belong respectively to individuals, like those of the *Onthonrontha* ('one chants') among the Iroquois; other dances are for all who may wish to take part, the number then being limited only by the space available; still others are for specified classes of persons, members of certain orders, societies, or fraternities. There are, therefore, personal, fraternal, clan or gentile, tribal, and inter-tribal dances; there are also social, erotic, comic, mimic, patriotic, military or warlike, invocative, offertory, and mourning dances, as well as those expressive of gratitude and thanksgiving. Morgan (League of the Iroquois, I, 278, 1904) gives a list of 32 leading dances of the Seneca Iroquois, of which 6 are costume dances, 14 are for both men and women, 11 for men only, and 7 for women only. Three of the costume dances occur in those exclusively for men, and the other 3 in those for both men and women.

In general among the American Indians the heel and the ball of the foot are lifted and then brought down with great force and swiftness in such wise as to produce a resounding concussion. Usually the changes of position of the dancer are slow, but the changes of attitude are sometimes rapid and violent. The women employ several steps, sometimes employed also by the men, among which are the shuffle, the

glide, and the hop or leap. Holding both feet together and usually facing the song altar, the women generally take a leap or hop sidewise in advance and then a shorter one in recoil, so that every two hops the position is slightly advanced. They do not employ the violent steps and forceful attitudes in vogue among the men. They keep the body quite erect, alternately advancing either shoulder slightly, which gives them a peculiar swaying or rocking motion, resembling the waving of a wind-rocked stalk of corn. Indeed, among the Onondaga, Cayuga, and other Iroquois tribes, one of the names for "woman" (*wathonwisas*, 'she sways or rocks') is a term taken from this rocking or swaying motion.

Among some tribes, when the warriors were absent on a hunting or war expedition, the women performed appropriate dances to insure their safety and success. Among the same people in the dances in which women may take part, these, under the conduct of a leader with one or more aids, form a circle around the song altar (the mat or bench provided for the singer or singers), maintaining an interval of from 2 to 5 feet. Then, outside of this circle the men, under like leadership, form another circle at a suitable distance from that of the women. Then the two circles, which are usually not closed between the leaders and the ends of the circles, move around the song altar from the right to the left in such manner that at all times the heads of the circles of dancers move along a course meeting the advancing sun (their elder brother), whose apparent motion is conversely from the left to the right of the observer. In the Santee Dakota dance a similar movement around the centre of the circle from right to left is also observed. Among the Muskhogean tribes, however, the two circles move in opposite directions, the men with the course of the sun and the women contrary to it (Bartram). Among the Santee the women may dance only at the meeting of the "medicine society" of which they are members; they alone dance the scalp dance while the warriors sing. Rev. John Eastman says that in dancing the Santee form 3 circles, the innermost composed of men, the middle of children, and the outermost of women. According to Le Page Du Pratz, these circles, among the Natchez, moved in opposite directions, the women turning from left to right, and the men from right to left. This movement of the circles from right to left seems designed to prevent the dancer in the entire course around the song altar from turning his back to the sun.

The Mandan and other Siouan tribes dance in an elaborate ceremony, called the Buffalo dance, to bring game when food is scarce, in accordance with a well-defined ritual. In like manner the Indians of the arid region of the S. W. perform long and intricate ceremonies with the accompaniment of the dance ceremonies which, in the main, are invocations or prayers for rain and bountiful harvests and the creation of life. Among the Iroquois, in the so-called green-corn dance, the shamans urge the people to participate in order to show gratitude for bountiful harvests, the preservation of their lives, and appreciation of the blessings of the expiring years. The ghost dance, the snake dance, the sun dance, the scalp dance, and the calumet dance, each performed for one or more purposes, are not developments from the dance, but rather the dance has become only a part of the ritual of each of these important observances, which by metonymy have been called by the name of only a small but conspicuous part or element of the entire ceremony.

Consult Bartram, Travels, 1792; Jesuit Relations, Thwaites, ed. I–LXXIII, 1896–1901; Margry, Déc., I–VI, 1875–86; Morgan, League of the Iroquois, 1857, 1904; Lafitau, Mœurs des Sauvages, 1724; Le Page du Pratz, Hist. de la Louisiane, 1758. (J. N. B. H.)

Dasoak ('flying'). A clan of the Huron.

Deer Skins. Apparently a division of the northern Athapascans, as they are mentioned as belonging to a group including the Beaver Hunters, Flatside Dogs (Thlingchadinne), and Slaves.—De Smet, Oregon Missions 164, 1847.

Dekanawida ('two river-currents flowing together.'—Hewitt). An Iroquois prophet, statesman, and lawgiver, who lived probably during the second and third quarters of the 15th century, and who, conjointly with Hiawatha, planned and founded the historical confederation of the five Iroquois tribes. According to a circumstantial tradition, he was born in the vicinity of Kingston, Ontario, in what then was probably Huron territory, He was reputed to have been one of 7 brothers. Definite tradition gives him rank with the demigods, owing to the masterful *orenda* or magic power with which he worked tirelessly to overcome the obstacles and difficulties of his task, the astuteness he displayed in negotia-

tion, and the wisdom he exhibited in framing the laws and in establishing the fundamental principles on which they were based and on which rested the entire structure of the Iroquois confederation. Omens foreshadowed his birth, and portents accompanying this event revealed the fact to his virgin mother that Dekanawida would be the source of evil to her people, referring to the destruction of the Huron confederation by that of the Iroquois. Hence at his birth his mother and grandmother with true womanly patriotism, sought to spare their country woes by attempting to drown the new-born infant by thrusting it through a hole made in the ice covering a neighbouring river. Three attempts were made, but in the morning after each attempt the young Dekanawida was found unharmed in the arms of the astonished mother. Thereupon the two women decided that it was decreed that he should live, and so resolved to rear him. Rapidly he grew to man's estate, and then, saying that he must take up his fore-ordained work, departed southward, first assuring his mother that in the event of his death by violence or sorcery, the otter skin flayed entire which, with the head downward, he had hung in a corner of the lodge, would vomit blood. Dekanawida was probably a Huron by blood, but perhaps an Iroquois by adoption. In the long and tedious negotiations preceding the final establishment of the historical confederation of the five Iroquois tribes, he endeavoured to persuade the Erie and the Neuter tribes also to join the confederation; these tribes, so far as known, were always friendly with the Huron people, and their representatives probably knew of Dekanawida's Huron extraction. Many of the constitutional principles, laws, and regulations of the confederation are attributed to him. His chiefship did not belong to the hereditary class, but to the merit class, commonly styled the 'pine-tree chiefs.' Hence, he could forbid the appointment of a successor to his office, and could exclaim, "To others let there be successors, for like them they can advise you. I have established your commonwealth, and none has done what I have." But it is probable that prohibition was attributed to him in later times when the true nature of the merit chiefs had become obscured. Hence it is the peculiar honour of the merit chiefs of to-day not to be condoled officially after death, nor to have successors to their chieftaincies. For these reasons the title Dekanawida does not belong to the roll of 50 federal league chiefships. (J. N. B. H.)

Dekanisora. An Onondaga chief who came into prominence in the latter part of the 17th century, chiefly through his oratorical powers and his efforts to maintain peace with both the French and the English. He was first mentioned by Charlevoix in 1682 as a member of an embassy from the Iroquois to the French at Montreal. He was also one of the embassy to the French in 1688, which was captured by Adario (Le Rat), and then released by the wily captor under the plea that there had been a mistake, blaming the French for the purpose of widening the breach between them and the Iroquois. Colden (Hist. Five Nat., I, 165, 1755) says Dekanisora was tall and well made, and that he "had for many years the greatest reputation among the Five Nations for speaking, and was generally employed as their speaker in their negotiations with both French and English." His death is supposed to have occurred about 1730, as he was a very old man when he was a member of an embassy at Albany in 1726. (C. T.)

Dekaury, Konoka. The eldest son and successor of Choukeka Dekaury, born in 1747. He was named Konoka ('Eldest') Dekaury, and is often mentioned as "Old Dekaury," but is equally well known as Schachipkaka. Before his father's death, in 1816, Konoka had joined a band of Winnebago who took part, in 1813, in the attack led by Proctor on Ft. Stephenson, on lower Sandusky r., Ohio, which was defended by Maj. George Croghan. He fought also in the battle of the Thames, in Canada. He was held for a time, in 1827, as a hostage at Prairie du Chien for the delivery of Red Bird. His band usually encamped at the portage of Wisconsin r., the site of the present Portage, Wis. Mrs. Kinzie (Wau-Bun, 89, 1856) describes him as "the most noble, dignified, and venerable of his own or indeed of any other tribe," having a fine Roman countenance, his head bald except for a solitary tuft of long, silvery hair neatly tied and falling back on his shoulders, and exhibiting a demeanour always courteous, while his dress was always neat and unostentatious. He signed the treaty of Prairie du Chien Aug. 19, 1825, on behalf of the Winnebago, and died on Wisconsin r. Apr. 20, 1836.

Other members of the family, whose name has been variously written DeKaury, DeKau-

ray, DayKauray, Day Korah, Dacorah, and DeCorrah, were noted. From Choukeka's daughters, who married white men, are descended several well-known families of Wisconsin and Minnesota.

(C. T.)

Delaware. A confederacy, formerly the most important of the Algonquian stock, occupying the entire basin of Delaware r. in E. Pennsylvania and S. E. New York, together with most of New Jersey and Delaware. They called themselves Lenàpe or Leni-lenàpe, equivalent to 'real men,' or 'native, genuine men'; the English knew them as Delawares from the name of their principal river; the French called them Loups, 'wolves,' a term probably applied originally to the Mahican on Hudson r., afterwards extended to the Munsee division and to the whole group. To the more remote Algonquian tribes they, together with all their cognate tribes along the coast far up into New England, were known as Wapanachki, 'easterners,' or 'eastern land people,' a term which appears also as a specific tribal designation in the form of Abnaki. By virtue of admitted priority of political rank and of occupying the central home territory, from which most of the cognate tribes had diverged, they were accorded by all the Algonquian tribes the respectful title of "grandfather," a recognition accorded by courtesy also by the Huron. The Nanticoke, Conoy, Shawnee, and Mahican claimed close connection with the Delawares and preserved the tradition of a common origin.

The Lenàpe, or Delawares proper, were composed of 3 principal tribes, treated by Morgan as phratries, viz: Munsee, Unami, and Unalachtigo, besides which some of the New Jersey bands may have constituted a fourth. Each of these had its own territory and dialect, with more or less separate identity, the Munsee particularly being so far differentiated as frequently to be considered an independent people.

The early traditional history of the Lenàpe is contained in their national legend, the Walam Olum. When they made their first treaty with Penn, in 1682, the Delawares had their Council fire at Shackamaxon, about the present Germantown, suburb of Philadelphia, and under various local names occupied the whole country along the river. To this early period belongs their great chief, Tamenend, from whom the Tammany Society takes its name. The different bands frequently acted separately, but regarded themselves as part of one great body. About the year 1720 the Iroquois assumed dominion over them, forbidding them to make war or sales of lands, a condition which lasted until about the opening of the French and Indian war. As the whites, under the sanction of the Iroquois, crowded them out of tneir ancient homes, the Delawares removed to the Susquehanna, settling at Wyoming and other points about 1742. They soon crossed the mountains to the headwaters of the Allegheny the first of them having settled upon that stream in 1724. In 1751, by invitation of the Huron, they began to form settlements in E. Ohio, and in a few years the greater part of the Delawares were fixed upon the Muskingum and other streams in E. Ohio, together with the Munsee and Mahican, who had accompanied them from the E., being driven out by the same pressure and afterward consolidating with them. The Delawares being now within reach of the French and backed by the western tribes, asserted their independence of the Iroquois, and in the subsequent wars up to the treaty of Greenville in 1795 showed themselves the most determined opponents of the advancing whites. The work of the devoted Moravian missionaries in the 17th and 18th centuries forms an important part of the history of these tribes (see *Missions*). About the year 1770 the Delawares received permission from the Miami and Piankishaw to occupy the country between the Ohio and White rs., in Indiana, where at one time they had 6 villages. In 1789, by permission of the Spanish government, a part of them removed to Missouri, and afterward to Arkansas, together with a band of Shawnee. By 1820 the two bands had found their way to Texas, where the Delawares numbered at that time probably at least 700. By the year 1835 most of the tribe had been gathered on a reservation in Kansas, from which they removed, in 1867, to Oklahoma and incorporated with the Cherokee Nation. Another band is affiliated with the Caddo and Wichita in W. Oklahoma, besides which there are a few scattered remnants in the United States, with several hundred in Canada, under the various names of Delawares, Munsee, and Moravians.

It is impossible to get a definite idea of the numbers of the Delawares at any given period, owing to the fact that they have always been closely connected with other tribes,

and have hardly formed one compact body since leaving the Atlantic coast. All the estimates of the last century give them and their connected tribes from about 2,400 to 3,000, while the estimates within the present century are much lower. Their present population, including the Munsee, is about 1,900, distributed as follows: "Moravians of the Thames," Ontario, 335; "Munsees of the Thames," Ontario, 112, with Six Nations on Grand r., Ontario, 171. Incorporated with Cherokee Nation, Okla., 870; Wichita res., Oklahoma, 95; Munsee, with Stockbridges, in Wisconsin, perhaps 260; Munsee, with Chippewa, in Kansas, perhaps 45.

According to Morgan (Anc. Soc., 171, 1877) the Delawares have three clans (called by him gentes), or phratries, divided into 34 subclans, not including 2 subclans now extinct. These clans, which are the same among the Munsee and Mahican, are: (1) Took-seat ('round paw,' 'wolf'). (2) Pokekooungo ('crawling,' turtle'). (3) Pullaook ('non-chewing,' 'turkey'). These clans—Wolf, Turtle, and Turkey—are commonly given as synonymous with Munsee, Unami, and Unalachtigo, the 3 divisions of the Delawares, exclusive of the New Jersey branch. According to Brinton they are not clans, but mere totemic emblems of the 3 geographic divisions above named. Of these the Unami held the hereditary chieftainship. The New Jersey branch probably formed a fourth division, but those bands broke up at an early period and became incorporated with the others. Many of them had originally removed from the w. bank of Delaware r. to escape the inroads of the Conestoga. The 3 clans as given by Morgan are treated under the better known geographic names.

The Took-seat, or Wolf clan, has the following 12 subdivisions: (1) Maangreet (big feet); (2) Weesowhetko (yellow tree); (3) Pasakunamon (pulling corn); (4) Weyarnihkato (care enterer, i.e. cave enterer?); (5) Tooshwarkama (across the river); (6) Olumane (vermilion); (7) Punaryou (dog standing by fireside); (8) Kwineekcha (long body); (9) Moonhartarne (digging); (10) Nonharmin (pulling up stream); (11) Longushharkarto (brush log); (12) Mawsootoh (bringing along).

The Pokekooungo, or Turtle clan, has the following 10 subdivisions, 2 others being extinct: (1) Okahoki (ruler); (2) Takoongoto (high bank shore); (3) Seeharongoto (drawing down hill); (4) Oleharkarmekarto (elector); (5) Maharolukti (brave); (6) Tooshkipakwisi (green leaves); (7) Tungulungsi (smallest turtle); (8) Welunungsi (little turtle); (9) Leekwinai (snapping turtle); (10) Kwisaesekeesto (deer).

The Pullaook, or Turkey clan, has the following 12 subdivisions: (1) Moharala (big bird); (2) Lelewayou (bird's cry); (3) Mookwungwahoki (eye pain); (4) Mooharmowikarnu (scratch the path); (5) Opinghaki (opossum ground); (6) Muhhowekaken (old shin); (7) Tongonaoto (drift log); (8) Noolamarlarmo (living in water); (9) Muhkrentharne (root digger); (10) Muhkarmhukse (red face); (11) Koowahoke (pine region); (12) Oochukham (ground scratcher).

The divisions of the Munsee, according to Ruttenber, were the Minisink, Waoranec, Waranawonkong, Mamekoting, Wawarsink, and Catskill. He names among the Unami divisions the Navasink, Raritan, Hackensack, Aquackanonk, Tappan, and Haverstraw, all in N. New Jersey, but there were others in Pennsylvania. Among the Unalachtigo divisions in Pennsylvania and Delaware were probably the Neshamini, Shackamaxon, Passayonk, Okahoki, Hickory Indians (?), and Nantuxets. The Gachwechnagechga, or Lehigh Indians, were probably of the Unami division. Among the New Jersey bands not classified are the Yacomanshaghking, Kahansuk, Konekotay, Meletecunk, Matanakons, Eriwonec, Asomoche, Pompton (probably a Munsee division), Rancocas, Tirans, Siconesses (Chiconessex), Sewapoo (perhaps in Delaware), Kechemeche, Mosilian, Axion, Calcefar, Assunpink, Naraticon, and Manta (perhaps a Munsee division). The Nyack band, or village, in Rockland co., N. Y., may have belonged to the Unami. The Papagonk band and the Wysox probably belonged to the Munsee.

The following were Delaware villages: Achsinnink, Ahasimus (Unami ?), Alamingo, Allaquippa, Alleghany, Aquackanonk, Au Glaize, Bald Eagle's Nest, Beaversville, Bethlehem (Moravian), Black Hawk, Black Leg's village, Buckstown, Bullets Town (?), Cashiehtunk (Munsee ?), Catawaweshink (?), Chikohoki (Unalachtigo), Chilohocki (?), Chinklacamoose (?), Clistowacka, Communipaw (Hackensack), Conemaugh (?), Coshocton, Crossweeksung, Custaloga's Town, Edgpiiliik, Eriwonec, Frankstown, (?), Friedenshuetten (Moravian), Fridensstadt (Moravian), Gekelemukpechuenk, Gnadenhuetten (Moravian), Goshgoshunk, Grapevine Town (?), Greentown (?),

Gweghkongh (Unami(?), Hespatingh (Unami (?), Hickorytown, Hockhocken, Hogstown (?), Hopocan, Jacob's Cabins (?), Jeromestown (?), Kalbauvane (?), Kanestio, Kanhanghton, Katamoonchink (?), Kickenapawling (?), Killbuck's Town, Kishakoquilla, Kiskiminetas, Kiskominitoes, Kittaning, Kohhokking, Kuskuski, Lackawaxen (?), Languntennenk, (Moravian) Lawunkhannek (Moravian), Lichtenau (Moravian), Macharienkonck (Minisink), Macock, Mahoning, Mamalty, Matawoma, Mechgachkamic(Unami ?,) Meggeckessou (?), Meniolagomeka, Meochkonck (Minisink), Minisink (Minisink), Mohickon John's Town (Mahican ?), Munceytown (Munsee), Muskingum, Nain, (Moravian), Newcomerstown, New Town, Nyack (Unami), Ostonwackin, Outaunink (Munsee), Owl's Town, Pakadasank (Munsee ?), Pakataghkon, Papagonk (?), Passayonk, Passycotcung (Munsee ?), Peckwes (?), Peixtan (Nanticoke ?), Pematuning (?), Pequottink (Moravian), Playwickey, Pohkopophunk, Queenashawakee, Rancocas, Remahenonc (Unami), Roymount, Salen (Moravian), Salt Lick, Sawcunk (with Shawnee and Mingo), Sawkin (?), Schepinaikonck (Munsee), Schipston (?), Schoenbrunn (Moravian), Seven Houses, Shackamaxon, Shamokin (with Seneca and Tutelo), Shannopin's Town, Shenango (with others), Sheshequin, Skehandowa (with Mahicans and Shawnee), Snakestown (?), Soupnapka(?) Three Legs Town (?), Tioga (with Munsee and others), Tom's Town, Tullihas, Tuscarawas, Venango (?), Wakatomica (with Mingo), Wechquetank (Moravian), Wekeeponall, Welagamika, White Eyes, White Woman, Will's Town (?), Wapeminskink, Wapicomekoke, Wyalusing, Wyoming, Wysox (?). (J. M.)

Abnaki.—For various forms applied to the Delawares, see under *Abnaki*. **Ă-ko-tcă-kă' nĕⁿ'.**—Hewitt, Mohawk MS. vocab., B. A. E., 1882 ('one who stammers in his speech': Mohawk name used in derision of the strange tongue. See other forms under *Mahican*). **Ă-ko-tcă-kă-nhă'.**—Hewitt, Oneida MS. vocab., B. A. E. (Oneida name). **A-kots-ha-ka-nen.**—Hewitt, Mohawk MS. vocab., B. A. E. (Mohawk form). **Ă-ku-tcă-ka''-nhă'.**—Hewitt, inf'n, 1886 (Tuscarora form). **Ana-kwan'kĭ.**—Mooney in 19th Rep. B. A. E., 508, 1900 (Cherokee name; an attempt at the Algonquian *Wapanaqti*, 'easterners'). **Auquitsaukon.**—Stiles (1756) in Mass. Hist. Soc. Coll., 1st s., VII, 74, 1801. **Delawar.**—Lords of Trade (1756) in N. Y. Doc. Col. Hist., VII, 120, 1856. **Delawaras.**—Mt. Johnson Conference (1755), ibid., VI, 977, 1855. **Delawares.**—Lords of Trade (1721), ibid., V, 623, 1855. **De Lawarrs.**—Watts (1764) in Mass. Hist. Soc. Coll., 4th s., X, 524, 1871. **Delaways.**—Cowley (1775) in Arch. of Md., Jour. of Md. Convention, 94, 1892. **Delewares.**—Glen (1750) in N. Y. Doc. Col. Hist., VI, 588, 1855. **Delewars.**—Campbell (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 423, 1871. **Deleways.**—Croghan (1760), ibid., 248. **Deluas.**—Soc. Geog. Mex., 268, 1870. **Dillewars.**—Lewis and Clark, Trav., 12, 1806. **Lenais.**—Boudinot, Star in the West, 127, 1816. **Lenalenape.**—Am. Pion., I, 408, 1842. **Lenalinepies.**—Jefferson (1785?), quoted by Schoolcraft, Ind. Tribes, V, 669, 1855. **Lenap.**—Rafinesque, introd. to Marsha.l, Ky., I, 31, 1824. **Lenape.**—Heckewelder in Mass. Hist. Soc. Coll., 2d s., X, 98, 1823. **Lenapegi.**—Gatschet, Shawnee MS. vocab., B. A. E., 1879 (Shawnee name). **Lenappe.**—Boyd, Ind. Local Names, 44, 1885. **Lenappys.**—Gordon (1728) quoted by Brinton, Lenape Leg., 33, 1885. **Lenawpes.**—Schoolcraft, Ind. Tribes, I, 65, 1851. **Lenelenape.**—Am. Pion., II, 189, 1843. **Lenelenoppes.**—Proud, Penn., II, 295, 1798. **Lenepee.**—Gale, Upper Miss., map, 1867. **Leni-Lenape.**—Nuttall, Jour., 250, 1821. **Lenna-lenape.**—Drake, Bk. Inds., VII, 1848. **Lennape.**—Ibid., bk. 5, 179. **Lennapewi.**—Squier quoted in Beach, Ind. Miscel., 28, 1877. **Lenni-lappe.**—Maximilian, Trav., 39, note, 1843. **Lenni-Lenape.**—Loskiel (1794) quoted by Barton, New Views, app. I, 1798. **Lenni-Lennape.**—Barton, ibid., X. **Lenno Lenapees.**—Schoolcraft in N. Y. Hist. Soc. Proc., 80, 1844. **Lenno Lenapi.**—Schoolcraft, Ind. Tribes, VI, 573, 1857. **Lenno-Lennape.**—Gallatin in Trans. Am. Antiq. Soc., II, 44, 1836. **Lenopi.**—Easton treaty (1757) in N. Y. Doc. Col. Hist., VII, 294, 1856. **Lenoppea.**—Vater, Mith., pt. 3, sec. 3, 366, 1816. **Leonopi.**—Thompson in Jefferson, Notes, 283, 1825. **Leonopy.**—Conference of 1759 quoted by Brinton, Lenape Leg., 34, 1885. **Linapis.**—Rafinesque, Am. Nations, I, 121, 1836. **Linapiwi.**—Squier quoted in Beach, Ind. Miscel., 28, 1877. **Linnelinopies.**—Croghan (1759) quoted by Jefferson, Notes, 142, 1826. **Linni linapi.**—Rafinesque (1833) quoted by Brinton, Lenape Leg., 162, 1885. **Linnilinopes.**—Boudinot, Star in the West, 127, 1816. **Linnope.**—McCoy, Ann. Reg. Ind. Aff., 27, 1836. **Lienilenapés.**—Nuttall, Jour., 283, 1821. **Loup.**—'Wolf,' the name applied by the French to the Delawares, Munsee, and Mahican; for forms see under *Mahican*. **Mochomes.**—Yates and Moulton in Ruttenber, Tribes Hudson R., 47, 1872 ('Grandfather': title given to the Delawares by those Algonquian tribes claiming descent from them). **Nar-wah-ro.**—Marcy, Red River, 273, 1854 (Wichita name). **Renapi.**—Gallatin in Trans. Am. Antiq. Soc., II, 44, 1836 (given as Swedish form, but properly the form used by the New Jersey branch of the tribe). **Renni Renape.**—Duponceau in Mass. Hist. Soc. Coll., 2d s., VII, note, 1822 (form used in New Jersey and Delaware). **Sag-a-na'-gă.**—Morgan, League Iroq., 338, 1851 (Iroquois name). **Tcă-kă'-nĕⁿ.**—Smith and Hewitt, Mohawk and Onondaga MS. vocabs., B. A. E., 1881 (Mohawk and Onondaga name). **Tcă-kă'-nhă'.**—Smith and Hewitt, Tuscarora, Cayuga, Seneca, Oneida, and Onondaga MS. vocabs., B. A. E., 1884 (Cayuga, Oneida, and Onondaga name). **Tcă-kă-nhă'-o-năⁿ.**—Ibid. (Seneca name). **Wapanachki.**—For various forms applied to the Delawares see under *Abnaki*.

Desnedekenade ('people of the great river'). A tribe of the Chipewyan group of the Athapascan family living along the banks of Slave r., Alberta and Mackenzie. There were 129 enumerated at Ft. Resolution and 227 at Fort Smith in 1911.

Des-nèdhè-kkè-nadè.—Petitot, Autour du lac des Esclaves, 363, 1891.

Desnedeyarelottine ('people of the great river below'). An Etchareottine division living on the banks of the upper Mackenzie r., Nor. West. Ter.

Des-nèdhè-yaρè-l'Ottinè.—Petitot, Autour du lac des Esclaves, 363, 1891. **Gens du Fort Norman.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Tess-cho tinneh.**—Ross quoted by Gibbs, MS., B. A. E., 1866. **Tρi-kka-Gottinè.**—Petitot, Autour, op. cit. ('people on the water').

Dictionaries. Dictionaries have been made of at least 63 different North American Indian languages belonging to 19 linguistic families, besides many vocabularies of other languages. Of 122 dictionaries mentioned below more than half are still in manuscript.

Beginning with the Eskimauan family, vocabularies of Greenland Eskimo have been supplied by the labours of Egede (1750), Fabricius (1804), Kleinschmidt (1871), Rink (1877), and Kjer and Rasmussen (1893); of Labrador Eskimo, by Erdmann (1864); of Chiglit (Kopagmiut), by Petitot (1876); and there are collections by Pinart of the Aleutian Fox (Unalaskan Aleut) dialect (1871, MS.), and of that of the Kaniagmiut (1871-72, MS.).

In the Athapascan languages there are the dictionaries of Végréville for the Chipewyan (1853–90, MS.), the threefold dictionary of Petitot for the Montagnais (Chipewyan), Peau de Lièvre (Kawchodinne), and Loucheux (Kutchin) (1876); of Radloff for the Kenai (Knaiakhotana) (1874); of Garrioch (1885) for the Beaver (Tsattine); of Morice for the Tsilkotin (1884, MS.); of Matthews (1890, MS.) and Weber (1905, MS.) for the Navaho; and of Goddard for the Hupa (1904, MS.).

Of the languages of the Algonquian family, the Cree has dictionaries by Watkins (1865), Lacombe (1874), and Végréville (*ca.* 1800, MS.); the Montagnais, by Silvy (*ca.* 1678, MS.), Favre (1696, MS.), Laure (1726, MS.), and Lemoine (1901); the Algonkin, 3 by anonymous Jesuit fathers (1661, 1662, 1667, all MS.) and 1 each by André (*ca.* 1688, MS.), Thavenet (*ca.* 1815, MS.), and Cuoq (1886); the Micmac, by Rand (Micmac-English, 1854, MS., and English-Micmac, 1888); the Malecite-Passamaquoddy, by Demillier (*ca.* 1840, MS.); the Abnaki, by Rasles (1691, first printed in 1833), Aubéry (1712–15, MS.), Lesueur (*ca.* 1750, MS.), Nudénans (1760, MS.), Mathevet (*ca.* 1780, MS.), and Vetromile (1855–75, MS.); the Natick Massachuset, by Trumbull (1903); the Delaware, by Ettwein (*ca.* 1788, MS.), Dencke (*ca.* 1820, MS.), Henry (1860, MS.), Zeisberger (1887), and Brinton and Anthony (1888); the Ojibwa (Chippewa), by Belcourt (*ca.* 1840, MS.), Baraga (1853, new ed. 1878–80), Wilson (1874), and Férard (1890, MS.); the Potawatomi, by Bourassa (*ca.* 1840, MS.) and Gailland (*ca.* 1870, MS.); the Ottawa, by Jaunay (*ca.* 1740, MS.); the Shawnee, by Gatschet (1894, MS.); the Peoria Illinois, by Gravier (*ca.* 1710, MS.) and Gatschet (1893, MS.); the Miami Illinois, by Le Boulanger (*ca.* 1720, MS.); the Menominee, by Krake (1882–89, MS.) and Hoffman (1892); the Blackfoot (Siksika), by Lacombe (1882–83, MS.), Tims (1889), and McLean (1890, MS.)

In the Iroquoian languages there are dictionaries of the Huron (Wyandot), by Le Caron (1616–25, MS.), Sagard (1632, repr. 1865), Brebœuf (*ca.* 1640, MS.), Chaumonot (*ca.* 1680, MS.), and Carheil (1744, MS.); of the Iroquois Mohawk, by Bruyas (1862), Marcoux (1844, MS.), and Cuoq (1882); of the Iroquois Seneca, by Jesuit fathers (MS.); the Iroquois Onondaga, by Jesuit fathers (printed in 1860); of the Iroquois Tuscarora, by Mrs. E. A. Smith (1880–82, MS.) and Hewitt (1886, MS.); besides extended glossaries of the Cherokee, by Gatschet (1881, MS.) and Mooney (1885, MS.; and 1900, 19th Rep. B. A. E.).

Other linguistic families are represented by dictionaries or extended glossaries as follows: * * * * * * Koluschan, Chilkat, by Everette (*ca.* 1880, MS.); Chimmesyan, Tsimshian, by Boas (1898, MS.); Salishan, Kalispel by Giorda (1877–79), Twana by Eells (*ca.* 1880, MS.), and Nisqualli by Gibbs (1877); Chinookan, Chinook by Gibbs (1863) and Boas (1900, MS.), and Chinook jargon by Blanchet (1856), Gibbs (1863), Demers (1871), Gill (1882), Prosch (1888), Tate (1889), Coones (1891), Bulmer (1891, MS.), St. Onge (1892, MS.), and Eells (1893, MS.); Kitunahan, Kutenai, by Chamberlain (1891–1905, MS.). * * * * * * * * * * * (W. E.)

Dishes. Vessels for the preparation and serving of food and other purposes were manufactured by all Indian tribes. While their use as receptacles prescribes a concavity of circular, oval, or oblong outline, there is a great variety of shape, decoration, etc., according to individual taste or tribal custom, and a wide range of material, as stone, shell, bone, ivory, horn, rawhide, bark, wood, gourd, pottery, and basketry.

The vessels for serving food were not used to hold individual portions, for the Indians ate in common; but the little dishes held salt and other condiments, small quantities of delicate foods, etc. The larger dishes contained preparations of corn and other soft vegetables, and the trays and platters were for game, bread, etc., or for mixing or preparing food. In many cases the cooking pot held the common meal, and portions were taken out by means of small dishes and ladles, in which they were cooled and eaten. Some dishes had special uses, as platters, mats, and trays for drying fruits, roasting seeds, etc., and as ceremonial bowls, baskets, etc.

From archæological sites have been collected many examples of dishes. Some made of soapstone were found in several Eastern and Southern states, and in Wyoming and California. Vessels formed of seashells, cut principally from *Busycon*, and also from *Cassis*, *Strombus*, and *Fasciolaria*, were found in Ohio, Indiana, Illinois, Iowa, Arkansas, Georgia and Florida. Dishes of pottery come from many parts of the United States and some made of wood from Florida.

The Indians in general used dishes of wood, and even where pottery, basketry and bark were common, wooden vessels were made. Each region supplied suitable woods. A predilection for burl wood and knots was general. The majority of existing wooden vessels were fashioned with iron tools, but before metal was introduced they were excavated by means of fire and stone tools. Eskimo wooden dishes were sometimes cut from a single piece, but they usually had a rim of bent wood fastened to the excavated bottom and were oval in shape. Those of the N. W. Coast tribes were boxes of rectangular shape, with scarfed and bent sides attached to the bottom; but the Indians also had excavated dishes carved to represent animal forms in great variety, and small bowls of horn occur. The Salishan tribes made dishes of wood and horn which were elaborately carved. The northern Athapascans as a rule used dishes, platters, and trays of birch bark folded and sewed, but among some tribes the dishes were like those of the Eskimo.

The Chippewa had well-finished wooden dishes of rectangular, oval, or circular shape. The Iroquois made excellent dishes, cups, bowls, etc., of burl wood, and sometimes furnished them with handles. The Plains Indians also used in preference burl or knot wood, and while as a rule their dishes were simple in outline and homely, some specimens were well carved and finished.

Consult Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., I, No. 1, 1903; Holmes in 20th Rep. B. A. E., 1903; Moore in Jour. Acad. Nat. Sci. Phila., X-XII, 1894–1903; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Swanton in Mem. Am. Mus. Nat. Hist., V, 1905; Turner in 11th Rep. B. A. E., 1894 (W.H.)

Djahui-gitinai (*Djaxui' gitînā'i*, 'seaward Eagles'). A division of the Eagle clan of the Haida. They considered themselves a part of the Gitins of Skidegate, being simply those who lived farthest outward down Skidegate inlet, Queen Charlotte ids., Brit. Col. They formed the main part of the Eagle population at Naikun and cape Ball.—Swanton, Cont. Haida, 274, 1905.

Dj'āaquīg'ît 'ena'i.—Boas, 5th Rep. N. W. Tribes Can., 26, 1889; ibid., 12th Rep., 25, 1898. **Tsāagwī' gyit'-inai'.**—Ibid.

Djahui-hlgahet-kegawai (*Djaxui'lgā'-xet qē' gawa-i*, 'those born on the seaward side of Pebble town'). A subdivision of the Hlgahet-gitinai, of the Haida of Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 274, 1905.

Djahui-skwahladawai (*Djaxui' sqoā'ladaga-i*, 'down-the-inlet Skwahladas'). A division of the Raven clan of the Haida. They were probably once a part of the Skwahladas who lived on the W. coast of Queen Charlotte ids., Brit. Col., being distinguished from them by the fact that they lived seaward (*djahui*) down Skidegate inlet.—Swanton, Cont. Haida, 269, 1905.

Djāaqul'sk'uatl'adagā'i.—Boas, 5th Rep. N. W. Tribes Can., 26, 1889. **Tsāagwīsguatl'adegai'.**—Ibid., 12th Rep., 25, 1898.

Djigogiga (*Djigogī'ga*). A legendary Haida town of the Kasta-kegawai on Copper bay, Moresby id., Queen Charlotte ids., Brit. Col. —Swanton, Cont. Haida, 279, 1905.

Djigua (*Djī'gua*). A legendary Haida town on the N. shore of Crumshewa inlet, Queen Charlotte ids., Brit. Col,. whence the ancestress of the Djiguaahl-lanas, Kaiahl-lanas, Kona-kegewai, and Stawas-haidagai is said to have come.—Swanton, Cont. Haida, 94, 1905.

Djiguaahl-lanas (*Djī'gua al la'nas*, 'Djī'-guatown people'). A prominent division of

the Eagle clan of the Haida, so named from a legendary town on the N. side of Cumshewa inlet, whence their ancestress, who was also the ancestress of the Kaiahl-lanas, Kona-kegawai, and Stawas-haidagai, is said to have come. They lived in the town of Kloo.—Swanton, Cont. Haida, 273, 1905.

Tsĕgoatl lā'nas.—Boas, 12th Rep. N. W. Tribes Can., 25, 1898.

Djihuagits (*Djix̣údgîts*, Masset dialect *Chawagis*, 'always low water'). A Haida town on a creek just S. of Naikun, E. coast of Graham id., N.W. Brit. Col. Anciently it belonged to the Naikun-kegawai, but afterward to the Chawagis-stustae.—Swanton, Cont. Haida, 280, 1905.

Djus-hade (*Djus-xadé*, 'people of the Djus island'). A division of the Eagle clan of the Haida, living on an island of the same name at the entrance of Tsooskahli, Queen Charlotte ids., and closely related to the Widja-gitunai, Tohlka-gitunai, and Chets-gitunai. They afterwards moved to the mouth of Masset inlet. A branch of the Kuna-lanas received the same name.—Swanton, Cont. Haida, 275, 1905.

Dzŏs hăedrai'.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Dog Creek. A Shuswap village or band on upper Fraser r. below the mouth of Chilcotin r., Brit. Col. Pop. 14 in 1904.—Can. Ind. Aff. 1904, pt. 2, 72, 1904.

Do-gitunai (*Do-gîtʟanā'-i*, 'Gitans of the west coast'). A division of the Eagle clan of the Haida. They are said to have branched off from the Mamun-gitunai, and, as the name implies, their towns and camping places were on the W. coast of Queen Charlotte id., Brit. Col.—Swanton, Cont. Haida, 275, 1905.

Tŏgyit'inai'.—Boas, 12th Rep. N. W. Tribes, Can., 22, 1898.

Dokis Band. A Chippewa band, so named from their chief, residing on a reservation of 39,030 acres at the head of French r., where it leaves lake Nipissing, Ontario. They have a large admixture of French blood, are Roman Catholics, and obtain a livelihood by hunting and fishing and by working in adjacent lumber camps. The sale of valuable timber has made their band the wealthiest in Ontario; their capital funds amount to $757,000.00. The band numbered 62 in 1884 and 89 in 1911.

(J. M.)

Domestication. The Indian learned a great deal from and was helped in his efforts by the actions of animals in their wild state. The period of domestication began when he held them in captivity for the gratification of his desires or they became attached to him for mutual benefit. In this process there are gradations:

1. Commensalism begins when food is left for serviceable animals to devour, so that these may give notice of danger or advantage. The coyote is said to reveal the presence of the mountain lion. Small animals are tolerated for their skins and flesh. Plants would be sown to attract such creatures as bees, and tame animals would be regularly fed at later stages.

2. Confinement is represented by such activities as keeping fish and other aquatic animals in ponds; caging birds and carrying off their young, gallinaceous fowl last; tying up dogs or muzzling them; corralling ruminants, and hobbling or tethering wild horses so as to have them near, keep them away from their enemies, or fatten them for eating. The aborigines had no difficulty in breeding some animals in confinement, but few wild birds will thus propagate, and the Indians could obtain those to tame only by robbing nests. Lawson says of the Congaree of North Carolina that "they take storks and cranes before they can fly and breed them as tame and familiar as dung-hill fowls."

3. Keeping animals for their service or produce, as dogs for retrieving game or catching fish, hawks for killing birds; various creatures for their fleece, hides, feathers, flesh, milk, etc., and taming them for amusement and for ceremonial or other purposes, were a later development. Roger Williams says the Narraganset Indians of Rhode Island kept tame hawks about their cabins to frighten small birds from the fields.

4. Actually breaking them to work, training dogs, horses, and cattle for packing, sledding, hauling travois, and, later, for riding, constitutes complete domestication.

In pre-Columbian times the dog was the most perfectly subdued animal of the North Americans, as much so as the llama in W. South America. But other species of mammals, as well as birds, were in different degrees rendered tractable. After the coming of the whites the methods of domesticating animals were perfected, and their uses multiplied. Moreover,

horses, sheep, cattle, donkeys, hogs, and poultry were added to the list, and these profoundly modified the manners and customs of many Indian tribes.

Domestication of animals increased the food supply, furnished pets for old and young, aided in raising the Indian above the plane of low savagery, helped him to go about, multiplied his wants, furnished a standard of property and a medium of exchange, took the load from the back of women, and provided more abundant material for economic, artistic, and ceremonial purposes.

Domestication had a different development in each culture area. In the Arctic region the dog was pre-eminent; it was reared with unremitting care, the women often suckling the puppies; all its life it was trained to the sled. As the dogs were never perfectly tamed, it was no easy task to drive a team of them; yet by the aid of dogs and sleds, in combination with umiaks, the whole polar area of America was exploited by the Eskimo, who found these an excellent means of rapid transit from Asia to the Atlantic. In recent years the successful introduction of the reindeer among the Alaskan tribes has proved a blessing.* The Mackenzie-Yukon district is a canoe country, and domestication of the dog was not vigorously prosecuted until the Hudson's Bay Company gave the stimulus. But southward, among the Algonquian and Siouan tribes of the Great lakes and the plains, this animal attained its best as a hunter and a beast of burden and traction. It was also reared for food and for ceremonial purposes. Not more than 50 pounds could be borne by one dog, but twice that amount could be moved on a travois. The coming of the horse (q. v.) to the Great plains was a boon to the Indian tribes, all of which at once adopted the new instrument of travel and transportation. The horse was apotheosized; it became a standard of value, and fostered a greater diversity of occupations. But the more primitive methods of domestication were still practised throughout the middle region. In the N. Pacific area dogs were trained to hunt; but here and elsewhere this use of the dog was doubtless learned from the whites. Morice writes of the Athapascan tribes of the interior of British Columbia: "Owing to the semi-sedentary state of those Indians and the character of their country, only the dog was ever domesticated among them in the common sense of the word. This had a sort of wolfish aspect, and was small, with pointed, erect ears, and uniformly gray, circumstances which would seem to imply that the domesticating process had remained incomplete. The flesh of these wolf dogs was relished by the employees of the North West and Hudson's Bay companies, who did not generally eat that of those of European descent. In a broader sense, those aborigines also occasionally domesticated and have continued to domesticate other animals, such as black bears, marmots, foxes, etc., which they took when young and kept as pets, tied up to the tent post or free. Such animals, as long as they remained in a state of subjection, were considered as members of the family and regarded as dogs, though often called by the endearing names of 'sons,' 'daughters,' 'grandsons,' etc. Birds were never caged, but might be seen at times hobbling about with the tips of their wings cut." * * * (O. T. M.)

Donnacona. A Huron chief found by Jacques Cartier, in 1535, residing with his people at the junction of St. Croix (present St. Charles r.) and St. Lawrence rs., Quebec. Although Cartier was well received and kindly treated by this chief, he managed, partly by stratagem and partly by force, to convey the latter aboard his vessel and carry him to France where he soon died.

(C. T.)

Doosedoowe ('plover.'—Hewitt). A clan of the Iroquois.

Asco.—French writer (1666) in N. Y. Doc. Col. Hist., IX, 47, 1855. Doo-ese-doo-wé.—Morgan, League Iroq., 46, 1851 (Seneca form). Nicohès.—French writer (1666), op. cit. Tă-wis-tă-wis.—Hewitt, inf'n, 1886 (Tuscarora name).

Dostlan-lnagai (*Dō-sL!an-lnagā'-i*, 'west-coast rear-town people'). A local subdivision of the Stlenga-lanas, one of the larger Haida divisions on the Raven side, who lived on the N. W. coast of Queen Charlotte ids., Brit. Col. A small section of them was called Kaiihll-anas.—Swanton, Cont. Haida, 271, 1905.

Dū Hāadē.—Harrison in Proc. and Trans. Roy. Soc. Can., 2d s., II, sec. 2, 124, 1895. Tōstlzngilnagai'.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898.

Dotuskustl (*Dō't!Ask!AsL*, 'those who left the west coast'). A subdivision of the Sagualanas, a division of the Eagle clan of the Haida. The name seems to imply that they formerly lived on the W. coast of Queen Charlotte ids., Brit. Col., but in historical times they were in

*Have also been introduced into N. W. Canada and Labrador.

the town of Kung, in Naden harbour, with the other Sagua-lanas.—Swanton, Cont. Haida, 275, 1905.

Douglas. The local name for a body of Lower Lillooet between Lillooet and Harrison lakes, Brit. Col.; pop. 67 in 1911.

Dramatic representation. Among many tribes ceremonies were dramatic in character. Every religious rite had its dramatic phases or episodes expressive of beliefs, emotions, or desires, but in certain instances the dramatic element dominated and became differentiated from the ceremony. In such cases there were masked and costumed actors with stage setting, effigies, and other properties, and events, historical or mythical, in the cultural history or life of the tribe were represented. The most elaborate of these exhibitions were those of the Pueblo peoples and the tribes of the N. W. coast.

* * * * * * * *

In the large wooden dwellings of the N. W. myths and legends were dramatized. The performance took place at one end of the house, where concealed openings in the painted wall admitted the actors who personated gods and heroes, and there were devices to give realistic effect to strange and magical scenes. Songs and dances accompanied the dramatic presentation.

Some of the great tribal ceremonies of the inland peoples, while religious in initiative, were social in general character. They portrayed episodes in the past history of the tribe for the instruction of the younger generation. There were societies a part of whose function was to preserve the history of its membership. This was done by means of song and the dramatic representation of the acts the song commemorated.

The Pawnee were remarkable for their skill in sleight-of-hand performances. Seeds were sown, plants grew, blossomed, and yielded fruit; spears were thrust through the body and many other surprising feats performed in the open lodge with no apparent means of concealment. During many dramatic representations, particularly those which took place in the open air, episodes were introduced in which a humorous turn was given to some current event in the tribe. Sometimes clowns appeared and by their antics relieved the tensity of the dramatic presentation. Among the Pueblo Indians these "delight-makers," as Bandelier translates the name of the *Koshare* of the Queres villagers, constitute a society which performs comedies in the intervals of the public dances.

Consult Bandelier, Delight Makers, 1900; Boas in Rep. Nat. Mus., 1895; Dorsey and Voth in Field Columb. Mus. Publ., Anthrop. ser.; Fewkes (1) in 15th and 19th Reps. B. A. E., 1897, 1900; (2) Proc. Wash. Acad. Sci., II, 1900; (3) various articles in Am. Anthrop. and Jour. Am. Folklore; Fletcher in Proc. A. A. A. S., XLV, 1896; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Powell in 19th Rep. B. A. E., 1900; Stevenson in 23d Rep. B. A. E., 1905. (A. C. F.)

Dreams and Visions. Most revelations of what was regarded by the Indians as coming from the supernatural powers were believed to be received in dreams or visions. Through them were bestowed on man magical abilities and the capacity to foresee future events, to control disease, and to become able to fill the office of priest or of leader. It was the common belief of the Indians that these dreams or visions must be sought through the observance of some rite involving more or less personal privation; an exception is found in the Mohave who believe that the dream seeks the individual, coming to him before birth, or during infancy, as well as in mature life. In general the initiation of a man's personal relations to the unseen through dreams and visions took place during the fast which occurred at puberty, and the thing seen at that time became the medium of supernatural help and knowledge, and in some tribes determined his affiliations. It was his sacred object. It had no reference to his kindred, but was strictly personal in its efficacy, and he painted it on his person or his belongings as a prayer for assistance—a call for help in directing his actions. Any dream of ordinary sleep in which this object appeared had meaning for him and its suggestions were heeded. Men with a natural turn of mind toward the mysterious frequently became shamans and leaders in rites which dealt with the occult. Such persons, from the time of their first fast, cultivated their ability to dream and to have visions; the dreams came during natural sleep, the visions during an ecstasy when the man was either wholly or partially unconscious of his surroundings. It was generally believed that such men had power to bring or to avert disaster through direct communication with the unseen.

Many of the elaborate ceremonies observed among the tribes were said to have been received through visions, the actual performance following faithfully in detail the prefiguration of the vision. So, too, many of the shrines and their contents were believed to have been supernaturally bestowed in a vision upon some one person whose descendants were to be the hereditary keepers of the sacred articles. The time for the performance of rites connected with a shrine, and also other ceremonies, frequently depended on an intimation received in a dream.

The dreams of a man filling an important position, as the leader of a war party, were often regarded as significant, especially if he had carried with him some one of the sacred tribal objects as a medium of supernatural communication. This object was supposed to speak to him in dreams and give him directions which would insure safety and success. Forecasting the future was deemed possible by means of artificially induced visions. The skin of a freshly killed animal, or one that had been well soaked for the purpose, was wound around the neck of a man until the gentle pressure on the veins caused insensibility, then in a vision he saw the place toward which his party was going and all that was to take place was prefigured. In some tribes a skin kept for this special purpose was held sacred and used for divining by means of an induced vision. Some Indians employed plants, as the peyote, or mescal button, for like purposes. That the spirit left the body and travelled independently, and was able to discern objects distant both in time and space, was believed by certain tribes; others thought that the vision came to the man as a picture or in the form of a complete dramatic ceremony.

The general belief concerning dreams and visions seems to have been that the mental images seen with closed eyes were not fancies but actual glimpses of the unseen world where dwelt the generic types of all things and where all events that were to take place in the visible world were determined and prefigured.

Consult Fletcher in 22d Rep. B. A. E., 1903; Kroeber in Am. Anthrop., IV, no. 2, 1902; Mooney in 14th Rep. B. A. E., 1896.

(A. C. F.)

Drills and Drilling. The first drill was a development of the primitive awl, a sharp-pointed instrument of bone, stone, or copper which was held in one hand, pressed against the object, and turned back and forth until a hole was bored. The point was set in a socket of bone or wood. By setting it in a transverse handle increased pressure and leverage were obtained, with increased penetrating power. Artificially perforated objects of bone, fish bones, ivory, pottery, stone, and wood, common to all periods of the world's history, are found in mounds, caves, shell-heaps, and burial places of the Indians. The holes vary from an eighth to a half inch in diameter, and from a fourth of an inch to 6 in. or more in depth. Shell, bone, and stone were drilled to make beads. Stone pipes with bowl and stem openings of different sizes were common, and whistles were made of stone and bone. Tubes in stone, several inches long, with walls scarcely an eighth of an inch thick, were accurately drilled. The columella of the Busycon shell was bored through for beads. The graceful butterfly-shaped objects found throughout E. United States were perforated with surprising accuracy. It has been said that in prehistoric times the natives bored holes through pearls by means of heated copper spindles. The points of drills were made of copper rolled into a hollow cylinder or of pieces of reed, or of solid metal,stone, shell, or wood. Boring by means of hollow drills was usual among all early races of Europe, Asia, and Africa; it was common also in Mexico, and instances are not rare in the mounds of Ohio and elsewhere in the United States, but in North America solid drill points were generally employed. Grass and bristles were also used as drills, being worked by twirling between the thumb and the index finger. Points of hard stone or metal usually cut by direct contact, but where the points were of wood, dry or wet sand proved more effectual. At times the points were separate from the shafts and were firmly attached to the latter by strings of hide or vegetal fibre. The rapidity with which a drill cuts depends on the velocity of the revolution, the weight and size of its different parts, the hardness of the abrading material and of the object drilled, the diameter of the hole, and its depth. The point used is indicated by the form of the perforation. The frequency with which objects are found bored from both sides is proof that the Indian appreciated the advantage of reducing friction. Progress in the elaboration of drills consisted mainly in heightening speed of revolution. If the drill-point be of wood, much depends on its hardness, for when too hard the wood grinds the sand to powder

while if it be too soft the grains catch at the base of the cavity and cut away the shaft. Only wood of proper texture holds the sand as in a matrix and enables it to cut to the best advantage. The insides of drill holes show by the character of their striæ whether the cutting was accomplished by direct pressure or with the aid of sand.

The simplest form of drill was a straight shaft, varying from a fourth to three-fourths of an inch in diameter and from 10 in. to 2 ft. in length. This shaft was revolved in alternating directions between the hands, or, when the shaft was held horizontally, it was rolled up and down the thigh with the right hand, the point of the drill being pressed against the object held in the left hand; or at times the object was held between the naked feet while the drill was revolved between the hands. This drill was in use at the time of Columbus and is the only one represented in the Mexican codices (Kingsborough, Antiq. of Mex., I, pl. 39). With the exception of the strap drill, which was apparently used only in the far N., this is the only form of drill referred to by early American writers.

The strap drill, used both as a fire drill and as a perforator, is an improvement on the shaft drill, both in the number of its revolutions and in the pressure which may be imparted to the shaft. The shaft is kept in position by means of the headpiece of wood, which is held in the teeth. A thong that is wound once round the shaft, one end being held in each hand, is pulled alternately to the right and to the left. The thong was sometimes furnished with hand pieces of bone or bear's teeth to give a firmer grip to the strap. This drill, apparently known to the cave people of France, as it certainly was to the early peoples of Greece, Egypt, and India, has been used by the Greenlanders from early times and is employed also by the Aleut. To a person using the strap drill the jar to the teeth and head is at first quite severe, but much of the disagreeable sensation disappears with use.

Closely related to the strap drill, but a great improvement over the latter, is the bow drill, which can be revolved with much greater speed. The head piece of the bow drill is held in position with the left hand, while the strap is attached to the two ends of a bow, and after wrapping around the shaft, as with the strap drill, is alternately revolved by a backward and forward motion of the bow

The pump drill, still employed in the arts, is said to have been known to the Iroquois and is used by the Pueblo Indians. This drill consists of a shaft which passes through a disc of stone, pottery, or wood, and a cross piece through which the shaft also runs; to each end of the cross-piece is attached a string or buckskin thong having sufficient play to allow it to cross the top of the shaft and to permit the cross-piece to reach close to the disc. This disc is turned to wind the string about the shaft; this raises the crosspiece. By pressing down the crosspiece after a few turns have been taken, the shaft is made to revolve and the disc receives sufficient impetus to rewind the string, which by successive pressure and release, continues the reciprocal movement necessary to cutting. The speed attained by the pump drill is much greater than with the bow drill or the strap drill, and the right hand is left free to hold the object that is being drilled. The pump drill, although long in common use among the Pueblo Indians, is probably of foreign origin. * * * * *

Consult Hough, Firemaking Apparatus, Rep. Nat. Mus. for 1888; McGuire, A Study of the Primitive Methods of Drilling, Rep. Nat. Mus. for 1894. (J. D. M.)

Duck Lake. A local name for a band of Okinagan in S. W. British Columbia; pop. 24 in 1901.—Can. Ind. Aff. for 1901, pt. II, 166.

Dyes and Pigments. Most of the Indian tribes of North America made permanent dyes from organic materials. The demand for these dyes arose when basketry, quillwork, and other textile industries had reached a considerable degree of advancement, and there was need of diversity of colour in ornamentation, as well as permanency of colour, which pigments alone could not supply.

Dyes. The California tribes and many others who made baskets were usually satisfied with natural colours. These are the red and black of bark, the white of grass stems, the pale yellow of peeled rods or rushes, and the brown of root bark. A few dyes were known, however, notably a black or dark grey on splints which had been buried in mud. The Hupa obtained bright yellow from lichens, another colour from the roots of the Oregon grape, and a brownish red from alder bark. Most of the tribes of the S. W. use only black for designs on baskets, and, rarely, red dyes. The Hopi, however, have a larger

number of native dyes for basketry splints than any other tribe, and the Apache, Walapai, and Havasupai have a number of vegetal dyes that are not used in basketry. The Abnaki and other tribes made fugitive stains from pokeberries and fruits of the blueberry and elder. Lichens, goldenseal, bloodroot, and the bark of the butternut and other trees were also used by the northern and eastern tribes, and in southern regions the prickly pear. The Virginia Indians, according to Hariot, used sumach, a kind of seed, a small root, and the bark of a tree to dye their hair, as well as to colour their faces red and to dye mantles of deerskin and the rushes for baskets and mats. The tribes of the N. W. coast employed a number of harmonious vegetal colours in their baskets. Most of the native dyes of the Indians were superseded by others introduced, especially, in late years, by aniline colours.

Quillwork, formerly widespread, was generally superseded by beadwork, and the native dyes employed in the art have fallen almost into disuse. Some of the N. W. Coast tribes, the Eskimo, and the northern Athapascans alone practise quillworking in its purity, but its former range was extensive.

Native vegetal blanket dyes are found in use only among the Chilkat of Alaska, who still retain them in weaving their ceremonial shawls. The Nez Percés and the Navaho formerly used permanent vegetal dyes of pleasing colours for wool. With the latter these dyes have given way so recently to aniline colours that the details of their manufacture have not become lost. The use of dyes required a knowledge of mordants; for this purpose urine was commonly employed by the Navaho, Hopi, and Zuñi, besides an impure native alum, and an iron salt mixed with organic acids to produce black. It has been assumed that, since the weaver's art seems to be accultural with the Navaho, the mordant dyes may have been derived from the Pueblos, who, in turn, may have received them from the Spaniards. Matthews, however, controverts the opinion that the Navaho learned the art of weaving from the Pueblos; and, indeed, there is no reason why the Indians should not have become acquainted with various mordants through the practice of the culinary art or other domestic arts in which fire is employed.

Pigments. The inorganic colours used by the Indians were mostly derived from iron-bearing minerals, such as ochres and other ores, and stained earths. These furnished various tints, as brown, red, green, blue, yellow, orange, and purple. The search for good colours was assiduously pursued; quarries were opened and a commerce in their products was carried on. White was derived from kaolin, limestone and gypsum; black from graphite, powdered coal, charcoal, or soot; green and blue from copper ores, phosphate of iron, etc. Pigments were used for facial decoration, red being most prized, for which reason the vermilion of the trader was eagerly adopted, but the intent of face painting was generally totemic or religious, and not merely ornamental. Pigments were rubbed into soft tanned skins, giving the effect of dye, and were mixed with various media for painting the wood and leather of boxes, arrows, spears, shields, tipis, robes, parfleche cases, etc. Among the Southwestern tribes, in particular, pigments were mixed with sand for dry paintings while pigments of iron earths or kaolin were employed for decorating pottery. In connection with the preparation and use of pigments are grinding slabs and mullers, mortars and pestles, brushes and paint sticks, and a great variety of pouches and pots for carrying or for preserving them. The media for applying the pigments varied with the objects to be decorated and with tribal or personal usage. In general, face paint was mixed with grease or saliva, while the medium for wood or skin was grease or glue. The N.W. Coast Indians put grease on their faces before applying the paint. Among some of the Pueblos, at least, an emulsion of fat seeds was made with the pigment, and this was applied by spurting from the mouth.

Consult Dorsey in Field Columb. Mus. Publ., Anthrop. ser.; Fewkes in 17th Rep. B. A. E., 1898; Goddard, Life and Culture of the Hupa, 1903; Holmes in Am. Anthrop., v, No. 3, 1903; Hough (1) in Am. Anthrop., xi, May, 1898; (2) in Rep. Nat. Mus., 1900 and 1901; Kroeber in Bull. Am. Mus. Nat. Hist., xviii, pt. 1, 1902; Mason, Aboriginal American Basketry, 1902; Matthews in 3d Rep. B. A. E., 1884; Pepper, Native Navajo Dyes, in Papoose, Feb., 1902; Stephen in Internat. Folk-lore Cong., i, 1898; Wissler, in Bull. Am. Mus. Nat. Hist., xviii, pt. 3, 1904.

(W. H.)

Eagle. Among the many birds held in superstitious and appreciative regard by the

aborigines of North America, the eagle, by reason of its majestic, solitary, and mysterious nature, became an especial object of worship. This is expressed in the employment of the eagle by the Indian for religious and æsthetic purposes only. The wing bones were fashioned into whistles to be carried by warriors or used in ceremonies, and the talons formed powerful amulets or fetishes, having secondary value as ornaments; the feathers were, however, of the greatest importance. The capture of eagles for their feathers was a hazardous branch of hunting, requiring great skill. Among some tribes eagle-killing was delegated to certain men. Owing to the difficulty of getting within bowshot of the bird, it was often trapped, or the eyrie was visited to secure the young. Eagles are still kept in captivity by the Pueblo Indians as in the time of Coronado (14th Rep. B. A. E., 516, 1896). The striking war bonnet of the Plains tribes was made of eagle feathers and was highly valued, for it is said that one pony was the price of a perfect tail of 12 feathers of the "war eagle," i. e., the white plumes with black tips. Other varieties, with bars across the feathers, are regarded as inferior (Mooney). Warriors of the Plains tribes usually wore the feathers of the golden eagle only, and it is probable that the customs of many tribes prescribed like discriminations as to feathers of different species. Many tribes wore one or more eagle feathers in the hair, and these feathers were often cut, coloured, or otherwise decorated with some cognizance of the wearer. It was the custom of the Pillager Chippewa to allow a warrior who scalped an enemy to wear on his head two eagle feathers, and the act of capturing a wounded prisoner on the battlefield earned the distinction of wearing five. Fans made of the primary feathers of the eagle formed an accessory to the costume of the Sioux and other tribes. Eagle feathers were also attached as ornaments to the buckskin shirts worn by men, and war costumes and paraphernalia, including shields, were ornamented with them. As one of the prominent totemic animals, the eagle gave its name to many clans and religious fraternities. It is probable that nearly every tribe in the United States recognizing clan or gentile organization had an eagle clan or gens at some period in its history.

The eagle held an important place in symbolic art. It was depicted by all the methods of art expression known to the Indian, appearing on pottery, basketry, textiles, beadwork, quillwork, shields, crests, totem poles, house and grave posts, pipes, rattles, and objects pertaining to cult and ceremony. It was also represented in the primitive drama connected with ceremonies. Many tribes possessed eagle deities, as the Kwahu, the eagle kachina of the Hopi of Arizona, and the Eagle god of the Miwok of California.

Among the Haida, passes made with eagle fans were thought to be effectual in conjuring, and this use reappears in many tribes. The wing-bones were often employed as sucking tubes, with which medicine-men pretended to remove disease. The Tlingit and other North Pacific tribes used eagle down for ceremonial sprinkling on the hair, masks, and dance costume; it was also scattered in the air, being blown through a tube or sprinkled by hand. The Pawnee and other Plains tribes as well as the Pueblos also used the down in ceremonies, and it was probably a general custom. Among the Hopi the eagle is generally associated with the Sky god, and its feathers are used with discs to represent the Sun god (Fewkes).

The use of eagle feathers in religion is nowhere better shown than among the Pueblos, when downy plumes are attached to masks, rattles, prayer-sticks, and other cult objects entering into ceremonies. For this purpose a great quantity of feathers is yearly required. The Hopi clans claimed the eagle nests in the localities where they formerly resided, and caught in traps or took from the nests eaglets, whose down was used in ceremonies. The eaglets, when required for feathers, have their heads washed; they are killed by pressure on the thorax, and buried with appropriate rites in special cemeteries, in which offerings of small wooden images and bows and arrows are yearly deposited. The interior Salish also are said by Teit to have property in eagles. Near the present Hopi villages there are shrines in which offerings of eagle eggs carved from wood are placed during the winter solstice for the increase of eagles. Among the Zuñi, feathers shed by their captive eagles have special significance, though the feathers are also regularly plucked and form a staple article of trade.

The mythology of almost every tribe is replete with eagle beings, and the wide-spread thunderbird myth relates in some cases to the eagle. In Hopi myth the Man-eagle is a sky

being who lays aside his plumage after flights in which he spreads devastation, and the hero who slays him is carried to the house in the sky by eagles of several species, each one in its turn bearing him higher. The Man-eagle myth is widely diffused, most tribes regarding this being as a manifestation of either helpful or maleficent power.

See Fewkes, Property Rights in Eagles among the Hopi, Am. Anthrop., II, 690–707, 1900; Hoffman in 14th Rep. B. A. E., 1896; Mooney (1) ibid., (2) in 19th Rep. B. A. E., 1900. (W. H.)

Eagle Hills Assiniboin. A band of Assiniboin of 35 lodges living in 1808 between Bear hills and South Saskatchewan r., Saskatchewan.—Henry-Thompson Jour., Coues ed., II, 523, 1897.

Ecorce. A band of Nipissing living at Oka, Quebec, in 1736. Their totem was the birch. Chauvignerie calls them L'Ecoree, evidently intended for L'Ecorce.

Bark tribe.—Chauvignerie (1736) transl. in N. Y. Doc. Col. Hist., IX, 1053, 1855. **L'Ecoree.**—Chauvignerie quoted by Schoolcraft, Ind. Tribes, III, 554, 1853.

Ecureuil (French: 'squirrel'). Spoken of as a tribe formerly living between Tadoussac and Hudson bay, Quebec; destroyed by the Iroquois in 1661. Probably a Montagnais band living about the headwaters of the St. Maurice r., possibly about the lake named Ouapichiouanon in the Jesuit Relations.*

Escurieux.—Jes. Rel., 20, 1661. **L'Ecureuil.**—McKenney and Hall, Ind. Tribes, III, 79, 1854.

Edenshaw (or Edensaw, from a Tlingit word referring to the glacier). The Haida chief best known to the whites. He succeeded early in the 19th century to the chieftainship of the strong Stustas kinship group which centered in the town of Kioosta on the coast of Graham id. opposite North id., Brit. Col. Shortly after 1860, his people having fallen off in numbers, he moved with them to Kung, at the mouth of Naden harbour, where he erected a large house, which is still standing. Through the exercise of his exceptional abilities in trade and in various other ways he became one of the wealthiest of the Haida chiefs. His relations with the whites were always cordial, and it was through his influence that a missionary was sent to Masset. Among other good offices to the whites, he protected the crew of an American vessel when threatened by other natives. He died about 1885. A monument mentioning his kind treatment of the whites stands in Masset. (J. R. S.)

Edjao (*ᵌI'djao*). A Haida town situated around a hill of the same name, at the E end. of Masset village, Queen Charlotte ids., Brit. Col. It was occupied by the Aoyaku-lnagai, a branch of the Yaku-lanas, and, according to the old men, consisted in later times of about 6 houses, which would have contained nearly a hundred persons. Later it came to be included within the limits of Masset.—Swanton, Cont. Haida, 99, 1905.

Hai'ts'au.—Boas, Twelfth Rep. N. W. Tribes Can., 23, 1898. **Hā-jū hādē.**—Krause, Tlinkit-Indianer, 304, 1885 ('people of Edjao'; probably the same).

Edjieretrukenade ('buffalo people'). An Athapascan tribe of the Chipewyan group living along the banks of Buffalo r., Alberta.

Edjiére-tρou-kkè-nadé.—Petitot, Autour du lac des Esclaves, 363, 1891 ('buffalo people').

Education. The aborigines of North America had their own systems of education, through which the young were instructed in their coming labours and obligations, embracing not only the whole round of economic pursuits—hunting, fishing, handicraft, agriculture, and household work—but speech, fine art, customs, etiquette, social obligations, and tribal lore. By unconscious absorption and by constant inculcation the boy and girl became the accomplished man and woman. Motives of pride or shame, the stimulus of flattery or disparagement, wrought constantly upon the child, male or female, who was the charge, not of the parents and grandparents alone but of the whole tribe (Heckewelder). Loskiel (p. 139) says the Iroquois are particularly attentive to the education of the young people for the future government of the state, and for this purpose admit a boy, generally the nephew of the principal chief, to the council and solemn feast following it.

The Eskimo were most careful in teaching their girls and boys, setting them difficult problems in canoeing, sledding, and hunting, showing them how to solve them, and asking boys how they would meet a given emergency (see *Child life*. Everywhere there was the closest association, for education, of parents

* "**Coucoucache**; river and lake, Champlain co.; about 1660 a party of Iroquois hid at the mouth of the Coucoucache river, and, to draw their enemies into an ambush, imitated the cry of the owl. The Attikamegs thinking there was a flock (*wache*) of owls (*cou-cou*) landed to hunt there, and were shot down by the Iroquois; later, "coucou-kwache" became 'coucoucache'." (White, *Place Names in Quebec.*)

with children, who learned the names and uses of things in nature. At a tender age they played at serious business, girls attending to household duties, boys following men's pursuits. Children were furnished with appropriate toys; they became little basket makers, weavers, potters, water carriers, cooks, archers, stone workers, watchers of crops and flocks, the range of instruction being limited only by tribal custom. Personal responsibilities were laid on them, and they were stimulated by the tribal law of personal property, which was inviolable. Among the Pueblos cult images and paraphernalia were their playthings, and they early joined the fraternities, looking forward to social duties and initiation. The Apache boy had for pedagogues his father and grandfather, who began early to teach him counting, to run on level ground, then up and down hill, to break branches from trees, to jump into cold water, and to race, the whole training tending to make him skilful, strong, and fearless. The girl was trained in part by her mother, but chiefly by the grandmother, the discipline beginning as soon as the child could control her movements, but never becoming regular or severe. It consisted in rising early, carrying water, helping about the home, cooking, and minding children. At 6 the little girl took her first lessons in basketry with yucca leaves. Later on decorated baskets, saddle-bags, beadwork, and dress were her care.

On the coming of the whites a new era of secular education, designed and undesigned, began. All the natives, young and old, were pupils, and all the whites who came in contact with them were instructors, whether purposely or through the influence of their example and patronage. The undesigned instruction can not be measured, but its effect was profound. The Indian passed at once into the iron age; the stone period, except in ceremony, was moribund. So radical was the change in the eastern tribes that it is difficult now to illustrate their true life in museum collections.

An account of the designed instruction would embrace all attempts to change manners, customs, and motives, to teach reading and writing in the foreign tongue, to acquaint the Indians with new arts and industries, and to impress or force upon them the social organization of their conquerors. The history of this systematic instruction divides itself into the period of (1) discovery and exploration, (2) colonization and settlement, (3) Colonial and Revolutionary times, (4) the growth of the national policy, and (5) the present system.

Portions of the area here considered were discovered and explored by several European nations at dates wide apart. All of them aroused the same wonder at first view, traded their manufactures for Indian products, smoked the pipe of peace, and opened friendly relations. The Norwegians began their acculturation of Greenland in the year 1000. The Spanish pioneers were Ponce de Léon, Narvaez, Cabeza de Vaca, Marcos de Niza, De Soto, Coronado, Cabrillo, and many others. The French appeared in Canada and in the Mississippi valley, and were followed by the English in Virginia and in New England, the Dutch in New York, the Swedes in New Jersey, the Quakers in Pennsylvania, and the Russians in Alaska. Instruction, designed and undesigned, immediately ensued, teaching the Indians many foreign industrial processes, the bettering of their own, and the adoption of firearms, and metal tools and utensils. Domestic animals (horses, donkeys, cattle, sheep, goats, poultry) and many vegetables found congenial environment. It was through these and other practical lessons that the missionaries and teachers of the early days, who came to Christianize young Indians and bestow on them an education, were more successful instructors than they knew. By the subtle process of suggestion, the inevitable action of mind upon mind, the Indians received incalculable training in all arts and the fashion of living. Failures to accomplish the most cherished object of the missionaries grew out of the great distance which separated the two races, and of the contrary influences of many of the whites who were first on the spot, not from lack of zeal or ability. The Roman Catholic clergy were at first the most efficient agents of direct instruction; besides carrying on their proper missionary work they exerted themselves to mitigate the harsh treatment visited on the Indian. In the 16th century the expedition of Narvaez to Florida was accompanied by Franciscans under Padre Juan Juarez, and the appearance of Cabeza de Vaca in Mexico prompted Fray Marcos de Niza's journey to the N. as far as Zuñi, and of the expedition of Coronado, who left Fray Juan de Padilla and a lay brother in Quivira, on the Kansas plains, as well as a friar and a lay brother at Tiguex and Pecos, respectively, all destined to be killed by the natives.

The subsequent history of the S. W. records a series of disasters to the immediate undertakings, but permanent success in practical education.

In 1567 the agricultural education of Indians was tried in Florida by the Jesuit Fray Rogel, who selected lands, procured agricultural implements, and built commodious houses (Shea).

Early in the 17th century Franciscan missions were established among the Apalachee and neighbouring tribes, afterward to be abandoned, but forming the first link in the chain of causes which has brought these Indians through their minority under guardianship to mature self-dependence. Concentration for practical instruction was established in California by the Franciscans. The results achieved by the missions inthe S. W. were chiefly practical and social. Domestic animals, with the art of domestication and industries depending on their products, were permanently acquired. Foreign plants, including wheat, peaches, and grapes, were introduced, gunpowder was adopted in place of the bow, and new practices and customs, good and bad, came into vogue. The early French missions in North America were among (1) the Abnaki in Maine, (2) the Huron in Ontario, Michigan and Ohio, (3) the Iroquois in New York, (4) the Ottawa in Wisconsin and Michigan, (5) the Illinois in the middle W., and (6) the tribes of Louisiana. Bishop Laval founded a school at Quebec for French and Indian youth, Father de Smet planted the first Catholic mission among the Salish tribes, and Canadian priests visited the natives on Puget sd. and along the coast of Washington.

One of the objects in colonizing Virginia, mentioned in the charter of 1606 and repeated in that of 1621, was to bring the infidels and savages to human civility and a settled and quiet government (Neill). Henrico College was founded in 1618. The council of Jamestown in 1619 voted to educate Indian children in religion, a civil course of life, and in some useful trade. George Thorpe, superintendent of education at Henrico, gave a cheering account of his labours in 1621. Many youths were taken to England to be educated. William and Mary College was founded in 1691, and special provisions were made in the charter of Virginia for the instruction of Indians (Hist. College of William and Mary, 1874). Brasserton manor was purchased through the charity of Robert Boyle, the yearly rents and profits being devoted to a boarding-school foundation in William and Mary College. In Maryland no schools were founded, but the settlers and Indians exchanged knowledge of a practical kind. The interesting chapter of Indian education in New England includes, during the 17th century, the offering of their children for instruction, the translation of the Bible (1646-90) into their language by Eliot, the founding of Natick, the appointment of a superintendent of Indians (Daniel Gookin, 1656-86), and the provision for Indian youth in Harvard. The spirit and methods of instruction in the 18th century are revealed in the adoption of Indian children by the colonists (Samson Occum, for example), the founding of Moor's charity school, Bishop Berkeley's gift to Yale, the labours of Eleazer Wheelock (1729), and the founding of Dartmouth College in 1754 (see Fletcher, Ind. Education and Civilization, 1888). In New York and other northern states large sums of money were appropriated for the instruction of Indians, and in Princeton College special provisions were made for their education.

The Moravians, models of thrift and good will, had in their hearts wherever they went the welfare of the aborigines as a private and public burden.

Between 1741 and 1761 began, under Vitus Bering and his successors, the series of lessons given for the acculturation of the Aleut, Eskimo, and Indians of Alaska. Schools were formally opened in Kodiak in 1794, and a little later in Sitka. This chapter in education includes the Russian Company's schools, as well as military, Government, and church schools. Pupils were taught the Russian and English languages, geography, history, arithmetic, geometry, trigonometry, and navigation. Industrial training was compulsory in many cases. Dall (Alaska, 1870) speaks of the great aptness of the Aleuts in receiving instruction. In all areas the voyageur, the trapper, the trader, the missionary, the settler, the school-teacher, and Government authorities were partners in education. The contact, whenever it took place, had its effect in a generation or two. The making of treaties with the Indians afforded an object lesson in practical affairs. Old things passed away whose nature and very existence and structure can be proved now only by impressions on ancient pottery or remains in caverns and graves. The twofold education embraced new dietaries, utensils, and modes of preparing and eating food; new materials and fashions in dress and implements for making

clothing; new or modified habitations and their appurtenances and furniture; new productive industries and new methods of quarrying, and mining, woodcraft, hunting, trapping, and fishing; the introduction of gunpowder, domestic animals, and foreign handicrafts; the adoption of calendars and clocks, and the habit of steady employment for wages; new social institutions, manners, customs, and fashions, not always for the better; foreign words and jargons for new ideas and activities; new æsthetic ideas; changes in the clan and tribal life, and accessions to native beliefs and forms of worship borrowed from the conquerors.

In the Canadian colonies little was done for secular and industrial education by the provincial governments prior to confederation. The Roman Catholic missions inherited from the French, Anglican missions sent from the mother country, the New England Company's missions among the Six Nations and Mohawk, and Methodist schools founded by Lord Elgin and others, as well as those managed by Presbyterians, Baptists, and Congregationalists, all combined common school instruction and training in the practical arts with their special work (see *Missions*). After the confederation (1867) the subject was taken up systematically and contract schools were established and put into the hands of the Christian denominations. In the older provinces agriculture and other industries had largely taken the place of primitive arts. After the admission of British Columbia, Manitoba, and the Northwest Territory into the Dominion, steps were taken to establish systematic training in those provinces. In 1911, there were 19 industrial, 54 boarding, and 251 day schools in operation throughout the Dominion. Day schools among the tribes aim to secure the co-operation of the parents; the boarding schools especially cultivate industrial training for various breadwinning trades; normal schools and girls' homes have been established to teach self-support under new conditions. Improvement in dwellings has developed a stronger attachment to home, as well as bettered health and raised the moral tone, for when houses are furnished with stoves, beds, tables, chairs, musical instruments, and sewing machines, the tastes of the occupants are elevated and other thoughts stimulated. Indians become individual owners of farms and of flocks and herds and sell the produce; they partake of the benefits of commerce and transportation and acquire thrift. Competition in fairs and exhibitions stimulates proficiency in both the old and the new activities. The purpose of the Canadian government has been to encourage the Indians to emerge from a condition of tutelage and continue voluntarily what they have learned under close supervision. The schools discourage premature marriages and educate the young prospective mothers. Education has made the aborigines law-respecting, prosperous, and contented. Far from being a menace to or a burden upon the commonwealth, they contribute in many ways to its welfare. The able-bodied in the mixed farming districts have become practically self-supporting (Pedley in Can. Ind. Aff. for 1904).

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In addition to the works cited, see Reps. Can. Ind. Aff., especially for 1898 and subsequent years; Bureau of Education Reports for 1870, 339–354; 1871, 402–411; 1872, 405–418; 1873, 469–480; 1874, 506–516; 1875, 519–528; 1878, 281–286; 1879, 278–280; 1880, 372–376; 1886, app. 8 and 657–660; 1888, 999–1004; 1897, 1520–1522; also circulars 3, 1883, 58–73; 4, 34–43; Bulletin 1 of the New Orleans Exposition, 541–544 and 746–754, 1889; Archæologia Americana, 1820–60; Bacon, Laws of Md., 1765; Camden Soc. Publications, I–CIX, 1838–72; Canadian Ind. Aff. Reps.; Catesby, Nat. Hist. Carolina, II, XII, 1743; Eastman, Indian Boyhood, 1902; Doc. Hist. N. Y., I–IV, 1849–51; Fletcher, Indian Education and Civilization, 1888; Hailmann, Education of the Indian, 1904; Hall, Adolescence, 1904; Heckewelder, Narr. of the Mission of the United Brethren, 1820; Jenks, Childhood of Ji-shib', 1900; Hist. College of William and Mary, 1660–1874; La Flesche, The Middle Five, 1900; Loskiel, Hist. of the Mission of the United Brethren, 1794; Mass. Hist. Soc. Coll., I–X, 1792–1809; Neill, Hist. Va. Co., 1869; Parkman, Old Régime in Canada; Pratt, Reps. on Carlisle School in An. Rep. Commr. Ind. Aff., especially 20th and 24th; Rawson et al., Rep. of Commissioners on Indian Education in 1844 (Jour. Leg. Assemb. Prov. of Can., VI, 1847); Shea, Catholic Missions, 1855; De Smet (1) Oregon Miss., 1845, (2) New Indian Sketches, 1865, (3) Western Missions and Missionaries, 1863; Spencer, Education of the Pueblo Child, 1899; Spotswood, Off. Letters (1710–22), Va. Hist. Soc., I–II, 1882–85; Stevenson, Religious Life of the Zuñi Child, 1887; Stith, Hist. Va., repr. 1865. (O. T. M.)

Eeksen (*E'exsen*). A Salish tribe about Oyster bay, E. coast of Vancouver id., speaking the Comox dialect.—Boas, MS., B. A. E., 1887.

Eesteytoch. Given as a tribe on the Cascade inlet, Brit, Col.; probably a village group of the Bellacoola.

Ees-tey-toch.—Kane, Wand. in N. Am., app., 1859.

Egan. An Algonquian settlement in Maniwaki township, Ottawa co., Quebec, containing 421 Indians in 1911.

Ehatisaht. A Nootka tribe on Esperanza inlet, W. coast of Vancouver id., Brit. Col.; pop. 101 in 1902, 93 in 1911. Their principal village is Oke. From their waters came the larger part of the supply of dentalium shells extensively used on the Pacific coast as media of exchange.

Al-tiz-zarts.—Jewitt, Nar., 36, 1849. **Aitzarts.**—Armstrong, Oregon, 136, 1857. **Ayhuttisaht.**—Sproat, Sav. Life, 308, 1868. **Eh-aht-tis-aht.**—Can. Ind. Aff., 52, 1875. **Ehateset.**—Mayne, Brit. Col., 251, 1862. **Ehatisaht.**—Can. Ind. Aff. 1901, pt. 2, 158. **E'hatisath.**—Boas, 6th Rep. N. W. Tribes, Can. 31, 1890. **Ehatt-is-aht.**—Can. Ind. Aff. 1897, 357.

Ehouae ('one battered it'.—Hewitt). A village of the Tionontati existing in 1640.

Ehšae.—Jes. Rel. 1641, 69, 1858. **Ehwae.**—Shea, note in Charlevoix, New France, II, 153, 1866. **Sainct Pierre et sainct Paul.**—Jes. Rel. 1640, 95, 1858.

Ehressaronon. The Huron name of a tribe mentioned by Ragueneau in 1640 as living S. of St. Lawrence r. (Jes. Rel. 1640, 35, 1858). It can not now be identified with any tribe S. of the St. Lawrence. Perhaps Iroquoian, as are some of the tribes mentioned in the same list.

Einake (*Ē-ĭn'-a-ke*, 'catchers,' or 'soldiers'). A society of the Ikunuhkatsi, or All Comrades, in the Piegan tribe; it has been obsolete since about 1860, and perhaps earlier.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Ekaentoton. The Huron name of Manitoulin id. and of the Indians (Amikwa) living on it in 1649. It was the ancient home of the Ottawa.

Ekaentoton.—Jes. Rel. 1649, II, 6, 1858. **l'Isle de Saincte Marie.**—Ibid.

Ekaloaping. A Padlimiut Eskimo settlement in Padli fiord, Baffin island.

Exaloaping.—Boas in 6th Rep. B. A. E., 441, 1888.

Ekaluakdjuin. A summer settlement of the Saumingmiut subtribe of the Okomiut Eskimo, N. of Cumberland sd., Baffin island.

Exaluaqdjuin.—Boas in 6th Rep. B. A. E., 439, 1888.

Ekalualuin. A summer settlement of the Akudnirmiut Eskimo on Home bay, Baffin island.

Exalualuin.—Boas in 6th Rep. B. A. E., 441, 1888.

Ekaluin. A summer settlement of the Nugumiut Eskimo of Baffin island at the head of Frobisher bay.

Exaluin.—Boas in 6th Rep. B. A. E., map, 1888.

Ekaluin. A summer settlement of Talirpingmiut Eskimo on the S. shore of Cumberland sd., Baffin island.

Exoluin.—Boas in 6th Rep. B. A. E., map, 1888.

Ekalukdjuak. A summer settlement of the Kingua Okomiut Eskimo at the head of Cumberland sd., Baffin island.

Exaluqdjuaq.—Boas in 6th Rep. B. A. E., map, 1888.

Ekatopistaks (half-dead 'meat'—Morgan'; 'the band that have finished packing'—Haydden). A division of the Piegan tribe of the Siksika (q. v.), probably extinct.

e-ka-to'-pi-staks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **E-ko'-to-pis-taxe.**—Morgan, Anc. Soc., 171, 1878.

Ekiondatsaan. A Huron village in Ontario about 1640.

Ekhiondaltsaan.—Jes. Rel. 1637, 162, 1858. **Ekiondatsaan.**—Jes. Rel., III, index, 1858. **Khiondaësahan.**—Jes. Rel. 1637, 70, 1858.

Ekoolthaht ('bushes–on–hill people'). A Nootka tribe formerly inhabiting the shores of Barkley sd., W. coast of Vancouver id.; pop. 48 in 1879. They have now joined the Seshart.

E-koolth-aht.—Can. Ind. Aff., 308, 1879. **Ekū'-lath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890. **Equalett.**—Kelley, Oregon, 68, 1830.

Ekuhkahshatin. A Shuswap village on a small branch of Deadman cr., a N. affluent of Thompson r., Brit. Col. Pop., with Skichistan (q. v.), 118 in 1904.

E-kuh-kah'-sha-tin.—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44.

Ekuks. A Squawmish village community on the right bank of Skwamish r., Howe sd., B.C.

Ē'kuiks.—Boas, MS., B. A. E., 1887. **Ēk'ūks.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Eleidlinottine ('people of the fork'). An Etchareottine tribe at the confluence of Liard and Mackenzie rs., whose territory extends to La Martre, Grandin, and Taché lakes, Mackenzie, N.W.T.

Él'é-idlin-Gottine.—Petitot, Autour du lac des Esclaves, 363, 1891. **Êlè-idlin-ottinè.**—Petitot in Bull. Soc. de Geog. Paris, chart, 1875. **Gens de la fourche du Mackenzie.**—Petitot, Dict. Dènè Dindjié, XX, 1876.

Elhlateese. The principal village of the Uchucklesit (q. v.) at the head of Uchucklesit harbour, Alberni canal, Vancouver id.; pop. 35 in 1911.—Can. Ind. Aff., 265, 1911.

Elothet. Given by Kelley (Oregon, 68, 1830) as a Nootka town on Vancouver id. under chief Wickaninish; possibly intended for Ucluelet.

Emitahpahksaiyiks ('dogs naked'). A division of the Siksika.

Dogs Naked.—Grinnell, Blackfoot Lodge Tales, 208, 1892. **E'-mi-tah-pahk-sai-yiks.**—Ibid.

Emitaks (*E'-mi-taks*, 'dogs'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it is composed of old men who dress like, and dance with and like, the Issui, though forming a different society.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

English influence. The first English visitors to the coast of Virginia-Carolina were well received by the Indians, whom the early chroniclers, as Hariot, for example, describe as peaceful and amiable people. So, too, were in the beginning the natives of the New England coast, but in 1605 Capt. Weymouth forcibly carried off five Indians, and he soon had many imitators. The good character ascribed by Pastor Cushman in 1620 to the Indians of Plymouth colony was forgotten when theological zeal saw in the aborigines of the New World "the accursed seed of Canaan," which it was the duty of good Christians to exterminate.

When the political ambitions of the English colonists were aroused conflicts with the Indians soon occurred, and the former came to regard the latter as the natural enemies of the whites in the onward march of civilization. Unlike the French, they paid little attention to the pride of the Indians, despising the heathen ways and institutions more and more as their power grew and their land hunger increased. With a few noble exceptions, like Roger Williams and John Eliot, the clergy of the English colonies were not nearly so sympathetic toward the natives as were the French missionaries in Acadia and New France. Scotchmen, however, in the S., in the W., in the old provinces of Canada, and in the Hudson's Bay Company's territories have played a conspicuous part as associates and leaders of the Indians. Even men like Canonicus were always suspicious of their English friends, and never really opened their hearts to them. The introduction of rum and brandy among the Indians worked infinite damage. Some of the New England tribes, such as the Pequot, for example, foreseeing, perhaps, the result of their advent, were inimical to the English from the first, and the extermination of these Indians ensued when the whites were strong enough to accomplish it. It appears, however, that the English colonists paid for most of the land that they took from the Indians (Thomas in 18th Rep. B. A. E., 549, 1899). English influence on tribal government and land tenure was perceptible as early as 1641. The success of deliberately planned educational institutions for the benefit of the Indian during the early periods of American history does not seem to have been proportionate to the hopes and ideals of their founders. Harvard, Dartmouth, and the College of William and Mary all began, in whole or in part, as colleges for Indian youth, but their graduates of aboriginal blood have been few indeed, while they are now all high-class institutions for white men (see *Education*). The royal charter of Dartmouth College (1769) specifically states that it is to be "for the education and instruction of youths of the Indian tribes in this land," and "for civilizing and Christianizing the children of pagans." That of Harvard looked to "the education of the English and Indian youth in knowledge and godliness." Harvard had during the colonial period one Indian graduate, Caleb Cheeshateaumuck, of whom hardly more than his name is known (see James, English Institutions and the American Indian, 1894). The aim of the English has ever been to transform the aborigines and lift them at once to their own plane. When commissioners visited the Cherokee they induced these to elect an "emperor," with whom treaties could be made. The Friends, from the time of William Penn (1682) down to the present (see Mooney in 17th Rep. B. A. E., 193, 1898), seem to have furnished many individuals capable, like the Baptist Roger Williams (1636), of exercising great personal influence over the Indians. The Quakers still continue their work, e. g., among the eastern Cherokee (Mooney in 19th Rep. B. A.E., 176, 1900) and the Tlingit of Alaska. The New England Company established for the propagation of the gospel in America (1649), whose operations were transferred to Canada in 1822, carries on at the present time work on the Brantford Iroquois reserve and in other parts of Ontario, at Kuper id., Brit. Col., and else-

where. Its Mohawk institute, near Brantford, has had a powerful influence among the Iroquois of Ontario. The pagan members of these Indians have recently been investigated by Boyle (Jour. Anthrop. Inst. G. B., n. s., III, 263-273, 1900), who tells us that "all for which Iroquois paganism is indebted to European culture" is the possession of some ideas about God or the Great Spirit and "a few suggestions respecting conduct, based on the Christian code of morals." The constant mingling of the young men with their white neighbours and the going of the young women out to service are nevertheless weakening more and more the old ideas which are doomed "to disappear as a system long before the people die out." That they have survived so long is remarkable.

English influence made itself felt in colonial days in the introduction of improved weapons, tools, etc., which facilitated hunting and fishing and made possible the manufacture with less labour and in greater abundance of ornaments, trinkets, and other articles of trade. The supplying of the Indians with domestic animals also took place at an early period. Spinning wheels and looms were introduced among the Cherokee shortly before the Revolution, and in 1801 the agent reported that at the Cherokee agency the wheel, the loom, and the plough were in pretty general use. The intermarriage of Englishmen and Indians has been greater all over the country than is commonly believed, and importance must consequently be attached to the effects of such intermingling in modifying Indian customs and institutions. Clothing and certain ornaments, and, after these, English beds and other furniture were adopted by many Indians in colonial days, as is now being done by the tribes of the N. Pacific coast.

English influence on the languages of some of the aborigines has been considerable. The word *Kinjames*, 'King James,' in use among the Canadian Abnaki, testifies to the power of English ideas in the 17th century. The vocabularies of the eastern Algonquian tribes who have come in contact with the English contain other loan-words. Rand's English-Micmac Dictionary (1888) contains, among others, the following: *Jak-ass*, *cheesawa*, 'cheese'; *koppee*, 'coffee'; *mulugech*, 'milk'; *gubulnol*, 'governor.' Brinton and Anthony's Lenape-English Dictionary (1889), representing the language of about 1825, has *amel*, 'hammer'; *apel*, 'apple'; *mbil*, 'beer'; *mellik*, 'milk'; *skulin*, 'to keep school,' which may be partly from English and partly from German. A Shawnee vocabulary of 1819 has for 'sugar' *melassa*, which seems to be English 'molasses'; and a Micmac vocabulary of 1800 has *blaakeet*, 'blanket.' The English 'cheese' has passed into the Nipissing dialect of Algonquian as *tchis*. The Chinook jargon (q. v.) contained 41 words of English origin in 1804, and 57 in 1863, while in 1894, out of 1,082 words (the total number is 1,402) whose origin is known, Eells cites 570 as English. Of recent years "many words of Indian origin have been dropped, English words having taken their places." In colonial days English doubtless had some influence on the grammatical form and sentence-contruction of Indian languages, and this influence still continues: the recent studies by Prince and Speck of the Pequot-Mohegan (Am. Anthrop., n. s., VI, 18-45, 469-476, 1904), contain evidence of this. English influence has made itself felt also in the languages of the N. W. Hill-Tout (Rep. Ethnol. Surv. Can., 18, 1902) observes, concerning certain Salishan tribes, that "the spread and use of English among the Indians is very seriously affecting the purity of the native speech." Even the Athapascan Nahane of N. British Columbia have, according to Morice (Trans. Canad. Inst., 529, 1903), added a few English words to their vocabulary. See also Friederici, Indianer und Anglo-Amerikaner 1900; MacMahon, The Anglo-Saxon and the North American Indian, 1876; Manypenny, Our Indian Wards, 1880. (A. F. C.)

Englishman. See *Sagaunash*.

Engraving. Although extensively employed in pictographic work and in decoration, the engraver's art did not rise to a high degree of artistic excellence among the tribes N. of Mexico. As no definite line can be drawn between the lower forms of relief sculpture and engraving, all ordinary petroglyphs may be classed as engravings, since the work is executed in shallow lines upon smooth rock surfaces. Point work is common on wood, bone, horn, shell, bark, metal, clay, and other surfaces. Each material has its own particular technique, and the designs run the entire gamut of style from graphic to purely conventional representations, and the full range of significance from purely symbolic through æsthetic to simply trivial motives.

Perhaps the most artistic and technically perfect examples of engraving are those of

the N. W. Coast tribes of the present day, executed on slate utensils and on ornaments of metal (Niblack), yet the graphic productions of the Eskimo on ivory, bone, and antler have sometimes a considerable degree of merit (Boas, Hoffman, Murdoch, Nelson, Turner). With both of these peoples the processes employed and the style of representation have probably undergone much change in recent times through contact with white people. The steel point is superior to the point of stone, and this alone would have a marked effect on the execution. The picture writings on bark of many of the northern tribes, executed with bone or other hard points, are good examples of the native engraver's art, although these are not designed either for simply pictorial or for decorative effect. The ancient mound builders were clever engravers, the technical excellence of their work being well illustrated by examples from the mounds and dwelling sites of Ross co., Ohio (Putnam and Willoughby), and by others from the Turner mounds in Hamilton co., Ohio. Shell also was a favorite material for the graver's point, as is illustrated by numerous ornaments recovered from mounds in the middle Mississippi valley.

In decorating their earthenware the native tribes often used the stylus with excellent effect. The yielding clay afforded a tempting surface, and in some cases considerable skill was shown, especially by the ancient potters of the lower Gulf states, who executed elaborate scroll designs with great precision (Moore, Holmes). The point was used for incising, trailing and indenting, and among ancient Pueblo potters was sometimes used upon dark-painted surfaces to develop delicate figures in the light colour of the underlying paste. Examples of engraving are given by Boas in 6th Rep. B. A. E., 1888; Fewkes in 17th Rep. B. A. E., 1898; Hoffman in Nat. Mus. Rep., 1895, 1897; Holmes (1) in 2d Rep. B. A. E., 1883, (2) in 20th Rep. B. A. E., 1903; Hough in Nat. Mus. Rep., 1901; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., x-xii, 1894–1903; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Putnam and Willoughby in Proc. A. A. A. S., xliv, 1896; Turner in 11th Rep. B. A. E., 1894. (W. H. H.)

Enias. A local name for a body of Upper Lillooet on Seton lake, in 1902 reduced to a single individual.—Can. Ind. Aff., pt. II, 72, 1902.

Environment. The natural phenomena that surrounded the aborigines of North America, stimulating and conditioning their life and activities, contrasted greatly with those of the European–Asiatic continent. The differences in the two environments do not lie alone in physical geography and in plant and animal life, but are largely meteorologic, the sun operating on air, land, and water, producing variations in temperature and water supply, and as a result entirely new vegetal and animal forms. The planets and stars also affected cultural development, since lore and mythology were based on them. Within the American continent N. of Mexico there were ethnic environments which set bounds for the tribes and modified their industrial, æsthetic, social, intellectual, and religious lives. Omitting the Eskimo, practically all the peoples dwelt in the temperate zone. Few impassable barriers separated the culture areas, as in Asia. In some respects, indeed, the entire region formed one environment, having easy communications N. and S. and few barriers E. and W. The climate zones which Merriam has worked out for the U. S. Department of Agriculture in regard to their animal and vegetal life correspond in a measure with the areas of linguistic families as delimited on Powell's map (see *Linguistic families*). The environmental factors that determine cultural development of various kinds and degrees are (1) physical geography; (2) climate, to which primitive peoples are especially amenable; (3) predominant plants, animals, and minerals that supply the materials of drink, food, medicines, clothing, ornaments, houses, fuel, furniture and utensils, and the objects of hunting, war, the industrial arts, and activities connected with travel, transportation, and commerce. Twelve ethnic environments may be distinguished. There are cosmopolitan characters common to several, but in each area there is an ensemble of qualities that impressed themselves on their inhabitants and differentiated them.

(1) *Arctic.*—The characteristics of this environment are an intensely cold climate; about six months day and six months night; predominance of ice and snow; immense archipelagos, and no accessible elevations: good stone for lamps and tools; driftwood, but no timber and little fruit; polar bear, blue fox,

aquatic mammals in profusion, migratory birds, and fish, supplying food, clothing, fire, light, and other wants in the exacting climate.

(2) *Yukon-Mackenzie.*—This is Merriam's transcontinental coniferous belt, separated from the arctic environment by the timber line, but draining into arctic seas. It has poor material resources, and barren grounds here and there. Its saving riches are an abundance of birch, yielding bark utensils, canoes, binding materials, and houses, and of spruce, furnishing textile roots and other necessaries; caribou, musk-ox, bear, red fox, wolf, white rabbit, and other fur-bearing mammals, and porcupines, migrating birds, and fish. Snow necessitates snowshoes of fine mesh, and immense inland waters make portages easy for bark canoes. Into this area came the Athapascan tribes who developed through its resources their special culture,

(3) *St. Lawrence and Lake region.*—This is a transition belt having no distinct lines of separation from the areas on the N. and S. It occupies the entire drainage of the great lakes and includes Manitoba, E. Canada and N. New England. It was the home of the Iroquois, Abnaki, Chippewa, and their nearest kindred. The climate is boreal. There are a vast expanse of lowlands and numerous extensive inland waters. The natural products are abundant—evergreens, birch, sugar maple, elm, berries, and wild rice in the W.; maize, squash and beans in the S.; moose, deer, bear, beaver, porcupines, land and water birds in immense flocks, whitefish, and, on the seacoast, marine products in greatest variety and abundance. Canoe travel; pottery scarce.

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(7) *Plains.*—This environment lies between the Rocky mts. and the fertile lands W. of the Mississippi. To the N. it stretches into N. Alta. and Sask., and it terminates at the S. about the Rio Grande. The tribes were Siouan, Algonquian, Kiowan, Caddoan, and Shoshonean. The Missouri and Arkansas and many tributaries drain the area. The plants were bois d'arc, and other hard woods for bows, cedar for lodge poles, willows for beds, the pomme blanche for roots, etc., but there were no fine textile fibres. Dependence on the buffalo and the herbivorous animals associated with it compelled a meat diet, skin clothing and dwellings, a roving life, and industrial arts depending on the flesh, bones, hair, sinew, hide and horns of those animals. Artistic and symbolic designs were painted on the rawhide, and the myths and tales related largely to the buffalo. Travel was on foot, with or without snowshoes, and transportation was effected by the aid of the dog and travois. The horse afterward wrought profound changes. The social order and habit of semi-nomadic wandering about fixed centres were the direct result of the surroundings and discouraged agriculture or much pottery. No canoes or other craft than the Mandan and Hidatsa skin boats.

(8) *North Pacific coast.* From mount St. Elias to the Columbia mouth, lying along the archipelago and cut off from the interior by mountains covered with snow, was the area inhabited by the Tlingit, Haida, Tsimshian, Nootka, and coast Salish. It has a moist, temperate climate, a mountainous coast, with extensive, island groups and landlocked waters favourable to canoe travel. The shores are bathed by the warm current of the N. Pacific. The days in different seasons vary greatly in length. The material resources are black slate for carving and good stone for pecking, grinding and sawing; immense forests of cedar, spruce and other evergreen trees for houses, canoes, totem-posts, and basketry; mountain goat and bighorn, bear, beaver, birds, and sea food in great variety and in quantities inexhaustible by savages. This environment induced a diet of fish, mixed with berries, clothing of bark and hair, large communal dwellings, exquisite twined and checkered basketry to the discouragement of pottery, carving in wood and stone, and unfettered travel in dugout canoes, which provided opportunity for the full development of the dispersive clan system.

(9) *Columbia-Fraser region.*—This includes the adjoining basins of these streams and contiguous patches, inhabited principally by Salishan, Shahaptian, and Chinookan tribes. In the S. is a coast destitute of islands. At the headwaters of its rivers it communicates with the areas lying to the E. across the mountains. Rich lands, a mild climate, good minerals for industries, textile plants, excellent forests, and an abundance of edible roots and fruits, fish, molluscs, and waterfowl ready at hand characterize this environment, with skin and wool for clothing. The manifold resources and varied physical features fostered a great variety of activities.

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Consult Morice (1) W. Dénés, 1894, (2) N. Inter. Brit. Col., 1904; Merriam (1) Life Zones, Bull. 20, Biol. Surv. Dept. Agr., (2)

N. A. Fauna, ibid., Bull. 3 and 16, (3) Bio.-Geo. maps, 1892 and 1893; Powell, Linguistic Families, 7th Rep. B. A. E., 1891; Sargent (1) Distrib. Forest Trees, 10th Census, (2) Trees of N. Am., 1905, (3) Silva, N. Am.; Chestnut (1) Poisonous Plants, Bull. 20, Div. Bot. Dept. Agr., (2) Plants used by Inds. Mendocino Co., Cal., Cont. U. S. Nat. Herb., VII, 3, 1902; Elliott, Mammals of N. Am., Fewkes in Internat. Geog. Cong., 1903; Field Columb. Mus. Publ., Zool., II, 1901; McGee, Beginning Agr., Am. Anthrop., VIII, no. 4, 1895; Mason, Influence of Environment, Smithson. Rep. 1895, 1896; Barrows, Ethno-botany of Coahuilla Inds., 1900; Miller, N. Am. Land Mammals, Boston Soc. Nat. Hist., XXX, no. 1, 1901; Farrand, Basis of Am. Hist., 1904; Dellenbaugh, North Americans of Yesterday, 1901.

(O. T. M.)

Epinette. A Chippewa band which formerly lived on the N. shore of lake Superior, E. of Michipicoten r., Ontario.—Dobbs, Hudson's Bay, 32, 1744.

Erie (Huron: *yĕñresh*, 'it is long-tailed,' referring to the eastern puma or panther; Tuscarora, *kĕⁿ'räks*, 'lion,' a modern use, Gallicised into *Eri* and *Ri*, whence the locatives *Eri'e*, *Riqué*, and *Riqué*, 'at the place of the panther,' are derived. Compare the forms Erieehronon, Eriechronon, and Riquéronon of the Jesuit Relations, signifying 'people of the panther.' It is probable that in Iroquois the puma and the lynx originally had generically the same name and that the defining term has remained as the name of the puma or panther). A populous sedentary Iroquoian tribe, inhabiting in the 17th century the territory extending S. from lake Erie probably to Ohio r., E, to the lands of the Conestoga along the E. watershed of Allegheny r. and to those of the Seneca along the line of the W. watershed of Genesee r., and N. to those of the Neutral Nation, probably on a line running eastward from the head of Niagara r. (for the Jesuit Relation for 1640–41 says that the territory of the Erie and their allies joined that of the Neutral Nation at the end of lake Erie), and W. to the W. watershed of lake Erie and Miami r. to Ohio r. Their lands probably adjoined those of the Neutral Nation W. of lake Erie. The Jesuit Relation for 1653, speaking of lake Erie, says that it "was at one time inhabited toward the S. by certain peoples whom we call the Cat Nation; but they were forced to proceed farther inland in order to escape their enemies whom they have toward the W." In this eastward movement of the Erie is probably found an explanation of the emigration of the Awenrehronon (Wenrohronon) to the Huron country in 1639 from the E. border of the lands of the Neutral Nation, although the reason there given is that they had for some unknown reason ruptured their relations with the Neutral Nation, with whom, it is stated, they had been allied, and that, consequently, losing the powerful support of the populous Neutral Nation, the Wenrohronon, were left a prey to their enemies, the Iroquois. But the earlier Jesuit Relation (for 1640-41), referring undoubtedly to this people, says that a certain strange nation, the Awenrehronon, dwelt beyond the Cat Nation, thus placing them at this time E. of the Erie and apparently separate from the Neutral Nation; so that at that time the Wenrohronon may have been either entirely independent or else confederated with the Erie.

Historically little is definitely known of the Erie and their political and social organization, but it may be inferred to have been similar to that of the Hurons. The Jesuit Relations give only a few glimpses of them while describing their last wars with the Iroquois confederation; tradition, however, records the probable fact that the Erie had had many previous wars with these hostile tribes. From the Relations mentioned it is learned that the Erie had many sedentary towns and villages, that they were constituted of several divisions, and that they cultivated the soil and spoke a language resembling that of the Hurons, although it is not stated which of the four or five Huron dialects, usually called "Wendat" (Wyandot) by themselves, was meant. From the same source it is possible to make a rough estimate of the population of the Erie at the period of this final war. At the taking of the Erie town of Riqué in 1654 it is claimed that the defenders numbered between 3,000 and 4,000 combatants, exclusive of women and children; but as it is not likely that all the warriors of the tribe were present, 14,500 would probably be a conservative estimate of the population of the Erie at this period.

The Jesuit Relation for 1655-56 (chap. XI) gives the occasion of the final struggle. Thirty ambassadors of the Cat Nation had been delegated, as was customary, to Sonontouan, the Seneca capital, to renew the existing peace.

But through the misfortune of an accident one of the men of the Cat Nation killed a Seneca. This act so incensed the Seneca that they massacred all except 5 of the ambassadors in their hands. These acts kindled the final war between the Erie and the confederated tribes of the Iroquois, especially the Seneca, Cayuga, Oneida, and Onondaga, called by the French the 'upper four tribes,' or 'les Iroquois supérieurs.' It is further learned from the Jesuit Relation for 1654 that on the political destruction of their country some Hurons sought asylum among the Erie, and that it was they who were actively fomenting the war that was then striking terror among the Iroquois tribes. The Erie were reputed brave and warlike, employing only bows and poisoned arrows, although the Jesuit Relation for 1656 declares that they were unable to defend one of their palisades against the Iroquois on account of the failure of their munitions, especially powder, which would indicate that they used firearms. It is also said that they "fight like Frenchmen, bravely sustaining the first charge of the Iroquois, who are armed with our muskets, and then falling upon them with a hailstorm of poisoned arrows," discharging 8 or 10 before a musket could be reloaded. Following the rupture of amicable relations between the Erie and the Iroquois tribes in 1653, the former assaulted and burned a Seneca town, pursued an Iroquois war party returning from the region of the Great lakes, and cut to pieces its rear guard of 80 picked men, while the Erie scouts had come to the very gates of one of the Iroquois palisaded towns and seized and carried into captivity Annenraes (Annencraos), "one of the greatest captains." All this roused the Iroquois tribes, which raised 1,800 men to chastise the Erie for these losses. A young chief, one of the two leaders of this levy, was converted by Father Simon Le Moine, who chanced to be in the country at the time, and was baptized. These two chiefs dressed as Frenchmen, in order to frighten the Erie by the novelty of their garments. When this army of invaders had surrounded one of the Erie strongholds, the converted chief gently asked the besieged to surrender, lest they be destroyed should they permit an assault, telling them: "The Master of Life fights for us; you will be ruined if you resist him." "Who is this Master of our lives?" the Erie defiantly replied. "We acknowledge none but our arms and hatchets." No quarter was asked or given on either side in this war. After a stubborn resistance the Erie palisade was carried, and the Onondaga "entered the fort and there wrought such carnage among the women and children that blood was knee-deep in certain places." This was at the town of Riqué, which was defended by between 3,000 and 4,000 combatants, exclusive of women and children, and was assailed by about 1,800 Iroquois. This devastating war lasted until about the close of 1656, when the Erie power was broken and the people were destroyed or dispersed or led into captivity. Six hundred surrendered at one time and were led to the Iroquois country to be adopted as one of the constituent people of the Iroquois tribes. The victory at Riqué was won at a great loss to the Iroquois; who were compelled to remain in the enemy's country two months to care for the wounded and to bury the dead.

Only two of the Erie villages are known by name—Riqué and Gentaienton. A portion of the so-called Seneca now living in Oklahoma are probably descendants of Erie refugees.

(J. N. B. H.)

Cat Indians.—Smith quoted by Proud, Penn., II, 300, 1798. **Cat Nation.**—Cusic (ca. 1824) quoted by Schoolcraft, Ind. Tribes, VI, 148, 1857. **Ehriehronnons.**—Jes. Rel. for 1654, 9, 1858. **Erians.**—Macauley, N. Y., II, 180, 1829. **Erieckronois.**—Hennepin, New Discov., map, 1698. **Eriechronons.**—Jes. Rel. for 1641, 71, 1858. **Eriehronon.**—Jes. Rel. for 1640, 35, 1858. **Erielhonons.**—Schoolcraft, Ind. Tribes, IV, 207, 1854. **Erieronons.**—Rafinesque, introd. Marshall, Ky., I, 36, 1824. **Eries.**—Jefferys, Fr. Doms., I, 103, 1760. **Eriez.**—Esnauts and Rapilly, map, 1777. **Erigas.**—Evans (1646?) quoted by Barton, New Views, lxv, 1798. **Errieronons.**—Lahontan, New Voy., I, 217, 1703. **Eves.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (misprint). **Gahkwas.**—Ruttenber, Tribes Hudson R., 52, 1872. **Gä-quä'-ga-o-no.**—Morgan, League Iroq., 41, 1851. **Heries.**—Browne in Beach, Ind. Misc., 110, 1877. **Irrironnons.**—Day, Penn., 309, 1843. **Irrironons.**—Harvey quoted by Day, ibid., 311. **Kah-Kwah.**—Gale, Upper Miss., 37, 1867. **Kahquas.**—Schoolcraft, Ind. Tribes, III, 290, 1853 (Seneca name). **Kakwas.**—Schoolcraft, Ind. Tribes, II, 344, 1852. **Nation des Chats.**—Jes. Rel. for 1660, 7, 1858. **Nation du Chat.**—Jes. Rel. for 1641, 71, 1858. **Pungelika.**—Rafinesque, Am. Nat., I, 138, 1836 ('lynx-like': Delaware name). **Rhierrhonons.**—Jes. Rel. for 1635, 33, 1858 (probably their Huron name). **Rigneronnons.**—Jes. Rel. for 1661, 29, 1858 (misprint). **Rigueronnons.**—Jes. Rel. for 1666, 3, 1858. **Riquehronnons.**—Jes. Rel. for 1660, 7, 1858.

Esbataottine (? 'bighorn people'). A Nahane tribe living in the mountains between Liard and Peace rs., Brit. Col. They are said to be of a very low grade of culture and to practise cannibalism, probably under stress of hunger.

Dounie'Espa-tǫa-Ottinè.—Petitot, Autour de grand lac des Esclaves, 301, 1891 (='goat people'). **Esba-t'a-ottinè.**—Petitot, Ethnog. chart in Bull. Soc. de Géogr. Paris, July, 1875 (='dwellers among the argali'). **Espā-to-ti-na.**—Dawson in Rep. Geol. Surv. Can. for 1887, 202B, 1889. **Espa-tǫa-Ottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891 (trans. 'bighorn people'). **Gens des Bois.**—Dall in Cont. N. A. Ethnol., I, 32, 1877 (so called by Hudson's Bay people). **Gens des chèvres.**—Petitot, Autour du lac des Esclaves, 301, 1891. **Knife Indians.**—Campbell, quoted by Dawson, op. cit.

Escoumains (probably from *ashkimin*, or *askimin*, 'early berry.'—W.J.). A Montagnais band living on a reserve of 97 acres on the S.W. side of Escoumains R., on the N. shore of the St. Lawrence, in Saguenay co., Quebec. They numbered 53 in 1884, 54 in 1911.

Escoumains.—Can. Ind. Aff. Rep. for 1884, pt. I, 185, 1885.

Eskegawaage. One of the 7 districts of the territory of the Micmac as recognized by themselves. It includes E. Nova Scotia from Canso to Halifax.—Rand, First Micmac Reading Book, 81, 1875.

Eskimauan Family. A linguistic stock of North American aborigines, comprising two well-marked divisions, the Eskimo and the Aleut. See Powell in 7th Rep. B. A. E., 71, 1891. (The following synonymy of the family is chronologic.)

>Eskimaux.—Gallatin in Trans. and Coll. Am. Antiq. Soc', II, 9, 305, 1836; Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, [illegible], 77, 1848; Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. **=Eskimo.**—Berghaus (1845) Physik. Atlas, map 17, 1848; ibid., 1852; Latham, Nat. Hist. Man. 288, 1850 (general remarks on origin and habitat); Buschmann, Spuren der aztek. Sprache, 689, 1859; Latham, Elem. Comp. Philol., 385, 1862; Bancroft, Nat. Races, III, 562, 574, 1882. **>Esquimaux.**—Prichard, Phys. Hist. Mankind, V, 367-371, 1847 (follows Gallatin); Latham in Jour. Ethnol. Soc. Lond., I, 182-191, 1848; Latham, Opuscula, 266-274, 1860. **>Eskimo.**—Dall in Proc. A.A.A.S., 266, 1869 (treats of Alaskan Eskimo and Tuski only); Berghaus, Physik. Atlas, map 72, 1887 (excludes the Aleutian). **>Eskimos.**—Keane, app. to Stanford's Compend., Cent. and So. Am., 460, 1878 (excludes Aleutian). **>Ounângan.**—Veniaminoff, Zapiski, II, 1, 1840 (Aleutians only). **>Unŭgŭn,**—Dall in Cont. N. A. Ethnol., I, 22, 1877 (Aleuts a division of his Orarian group). **>Unangan.**—Berghaus, Physik. Atlas, map 72, 1887. **×Northern.**—Scouler in Jour. Roy. Geog. Soc., XI, 218, 1841 (includes Ugalentzes of present family). **×Haldah.**—Scouler, ibid., 224, 1841 (same as his Northern family). **>Ugaljachmutzi.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (lat. 60°, between Prince William sd. and mount St. Elias, perhaps Athapascan). **>Aleuten.**—Holmberg, Ethnog. Skizzen, 1855. **>Aleutians.**—Dall in Proc. A.A.A.S., 266, 1869; Dall, Alaska, 374, 1870 (in both places a division of his Orarian family). **>Aleuts.**—Keane, app. to Stanford's Compend., Cent. and So, Am., 460, 1878 (consist of Unalaskans of mainland and of Fox and Shumagin ids., with Akkhas of res' of Aleutian arch.). **>Aleut.**—Bancroft, Nat. Races, III 562, 1882 (two dialects, Unalaska and Atkha). **>Konjagen.**—Holmberg, Ethnog. Skizzen, 1855 (island of Koniag or Kadaik). **=Orarians.**—Dall in Proc. A.A.A.S., 265, 1869 (group name; includes Innuit, Aleutians, Tuski); Dall, Alaska, 374, 1870; Dall in Cont. N. A. Ethnol., I, 8, 9, 1877. **×Tinneh.**—Dall in Proc. A.A.A.S., 269, 1869 (includes "Ugalensé"). **>Innūit.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 ("Major group") of Orarians: treats of Alaska Innuit only); Berghaus, Physik. Atlas, map 72, 1887 (excludes the Aleutians).

Eskimo. A group of American aborigines, forming part of the Eskimauan linguistic stock, which formerly occupied nearly all the coasts and islands of Arctic America from E. Greenland and the N. end of Newfoundland to the westernmost Aleutian ids., even extending to the E. coast of Siberia, a distance of more than 5,000 m. From remains found in Smith sd. it is evident that bands formerly wintered as far N. as lat. 79° and had summer camps up to 82°. At the present time they have receded from this extreme range and in the S. have abandoned the N. shore of the gulf of St. Lawrence, the N. end of Newfoundland, James bay, and the S. shores of Hudson bay, while in Alaska one Eskimo tribe, the Ugalakmiut, has practically become Tlingit through intermarriage. The name Eskimo (in the form Excomminquois) seems to have been first given by Biard in 1611. It is said to come from the Abnaki *Esquimantsic*, or from *Ashkimeq*, the Chippewa equivalent, signifying 'eaters of raw flesh.' They call themselves Innuit, meaning 'people.' The Eskimo constitute physically a distinct type. They are of medium stature, but possess uncommon strength and endurance; their skin is light brownish yellow with a ruddy tint on the exposed parts; their hands and feet are small and well formed; their eyes, like those of other American tribes, have a Mongoloid character, which circumstance has induced many ethnographers to class them with the Asiatic peoples. They are characterized by very broad faces and narrow, high noses; their heads are also exceptionally high. This type is most marked among the tribes E. of Mackenzie R. In disposition the Eskimo may be described as peaceable, cheerful, truthful and honest, but exceptionally loose in sexual morality.

The Eskimo have permanent settlements, conveniently situated for marking certain hunting and fishing grounds. In summer they hunt caribou, musk-oxen, and various birds; in winter they live principally on sea mammals, particularly the seal. Although

their houses differ with the region, they conform in the main to three types: In summer, when they travel, they occupy tents of deer or seal skins stretched on poles. Their winter dwellings are made either in shallow excavations covered with turf and earth laid upon a framework of wood or whale ribs, or they are built of snow. Their clothing is of skins, and their personal adornments are few. Among most tribes, however, the women tattoo their faces, and some Alaskan tribes wear studs in openings through their cheeks. Considering their degree of culture, the Eskimo are excellent draughtsmen and carvers, their designs usually consisting either of simple linear incisions or of animal forms executed with much life and freedom. The people about Bering strait make some use of paints.

There has always been extensive intertribal communication. The Eskimo have an exceptional knowledge of the geography of their country. Poetry and music play an important part in their life, especially in connection with their religious observances.

The Eskimauan social organization is exceedingly loose. In general the village is the largest unit, although persons inhabiting a certain geographical area have sometimes taken the name of that area as a more general designation, and it is often convenient for the ethnographer to make a more extended use of this native custom. In matters of government each settlement is entirely independent, and the same might almost be said for each family, although there are customs and precedents, especially with regard to hunting and fishing, which define the relations existing between them. Although hardly deserving the name of chief, there is usually some advisory head in each settlement whose dictum in certain matters, particularly as to the change of village sites, has much weight, but he has no power to enforce his opinions.

The men engage in hunting and fishing, while all the household duties fall to the lot of the women—they must cook, make and mend clothes, and repair the kaiaks and boat covers, pitch the tents, and dry the fish and meat and stow them away for the winter. In some tribes skin dressing is done by the men, in others by the women. Monogamy, polygamy and polyandry are all practised, their occurrence being governed somewhat by the relative proportion of the sexes; but a second marriage is unusual where a man's first wife has borne him children. The execution of law is largely left to the individual, and blood-revenge is universally exacted.

The Eskimo believe in spirits inhabiting animals and inanimate objects. Their chief deity, however, is an old woman who resides in the ocean and may cause storms or withhold seals and other marine animals if any of her tabus are infringed. Her power over these animals arises from the fact that they are sections of her fingers cut off by her father at the time when she first took up her abode in the sea. The chief duty of angakoks, or shamans, is to find who has infringed the tabus and thus brought down the wrath of the supernatural beings and to compel the offender to make atonement by public confession or confession to the angakok. The central Eskimo suppose two spirits to reside in a man's body, one of which stays with it when it dies and may temporarily enter the body of some child, who is then named after the departed, while the other goes to one of several lands of the souls. Some of the lands of the souls lie above the earth's surface, some beneath, and the latter are generally more desirable.

Although the theory of Asiatic origin of the Eskimo was long popular, many of their ethnic peculiarities are opposed to such a notion, and recent researches seem to indicate that their movements have rather been from E. to W. They are peculiar as being the only race of American aborigines who certainly had contact with white people before the days of Columbus, for Greenland was occupied during the 10th and 11th centuries by Norwegians, whose expeditions did not extend as far as the American mainland. Later Frobisher and other European navigators encountered the Eskimo along the E. coasts, while the Russians discovered and annexed the W. portion of their domain. This occupancy in its earlier period proved disastrous to the Aleut in particular, who were harshly dealt with and whose number was greatly reduced during the Russian domination. The larger portion of the Greenland and Labrador Eskimo have been Christianized by Moravian and Danish missionaries, while the Alaskan representatives of the family have had Russian missionaries among them for more than a century. Those of the central groups, however, owing to the remoteness of their situation have always been much less affected by outside influences. The Eskimo have proved almost indispensable assistants to Arctic explorers.

The Eskimauan stock embraces two well-marked divisions, the Eskimo proper and the

inhabitants of the Aleutian ids., the Aleut. Other divisions are rather geographical than political or dialectic, there being great similarity in language and customs from one end of the Eskimo domain to the other. They can be separated, however, into the following fairly well marked ethnological groups (based on information furnished by Dr. Franz Boas):

I. The Greenland Eskimo, subdivided into the East Greenlanders, West Greenlanders, and Ita Eskimo, the last transitional between the Greenland Eskimo proper and the next group.

II. The Eskimo, of s. Baffin island, Ungava, and Labrador, embracing the following divisions: Akudnirmiut, Akuliarmiut, Itivimiut, Kaumauangmiut, Kigiktagmiut, Nugumiut, Okomiut, Padlimiut, Sikosuilarmiut, Suhinimiut, Tahagmiut.

III. The Eskimo of Melville penin., Devon island, N. Baffin island, and the N. W. shore of Hudson bay, embracing the Agomiut, Aivilirmiut, Amitormiut, Iglulirmiut, Inuissuitmiut, Kinipetu, Koungmiut, Pilingmiut, Sauniktumiut.

IV. The Sagdlirmiut of Southampton id., now extinct.

V. The Eskimo of Boothia penin, King William island, and the neighbouring mainland. These include the Netchilirmiut, Sinimiut, Ugjulirmiut, Ukusiksalirmiut.

VI. The Eskimo of Victoria island and Coronation gulf, including the Kangormiut and Kidnelik, which may, perhaps, be one tribe.

VII. The Eskimo between cape Bathurst and Herschel id., including the mouth of Mackenzie r. Provisionally they may be divided into the Kitegareut at cape Bathurst and on Anderson r., the Nageuktormiut at the mouth of Coppermine r., and the Kopagmiut of Mackenzie r. This group approximates the next very closely.

VIII. The Alaskan Eskimo, embracing all those within the American territory. This group includes the Aglemiut, Chingigmiut, Chnagmiut, Chugachigmiut, Ikogmiut, Imaklimiut, Inguklimiut, Kaialigmiut, Kangmaligmiut, Kaniagmiut, Kaviagmiut, Kevalingamiut, Kiatagmiut, Kinugumiut, Kowagmiut, Kukpaurungmiut, Kunmiut, Kuskwogmiut, Magemiut, Malemiut, Nunatogmiut, Nunivagmiut, Nuwukmiut, Nushagagmiut, Selawigmiut, Sidarumiut, Tikeramiut, Togiagmiut, Ugalakmiut, Unaligmiut, Utukamiut, and Utkiavimiut.

IX. The Yuit of Siberia.

Holm (1884-85) placed the number of East Greenland Eskimo at 550. The W. coast Greenlanders were given as 10,122 by the Royal Greenland Co. in 1888, and the Ita Eskimo numbered 234 in 1897, giving a total for this group of 10,906. The Eskimo of Labrador were estimated at 1,300 in a recent report by the Government of Newfoundland, and the Dominion Government, in 1912, estimated the Canadian Eskimo at 4,600. According to the census of 1890, there were on the Arctic coast of Alaska from the British border to Norton sd., 2,729 Eskimo; on the S. shore of Norton sd. and in the Yukon valley, 1,439; in Kuskokwim valley, 5,254; in the valley of Nushagak r., 1,952; on the S. coast, 1,670. The Ugalakmiut of Prince William sd., numbering 154, are reckoned with the Tlingit, but they were originally Eskimo, and for our present purposes are best placed in that category. Adding these, therefore, the total for this group, exclusive of the 968 Aleut, is 13,298. The Yuit of Siberia are estimated by Bogoras at 1,200. The Eskimo proper, therefore, number about 31,200, and the stock about 32,170. (H. W. H. J. R. S.)

Aguakemaig.—Tanner, Narr., 316, 1830. **A'Iva-yê'lilit.**—Bogoras, Chuckchee, 11, 1904 (Chukchi: 'those of alien language'). **Anda-kpœn.**—Petitot, Dict. Dènè Dindjié, 169, 1876 (Loucheux name: trans. 'ennemis-pieds'). **Ara-k'è.**—Ibid. (Bastard Loucheux name, same meaning). **Enna-k'è.**—Ibid., (Peaux de Lièvre name, same meaning). **En-na-k'lé.**—Ibid. (Slave name: trans. 'steppes-ennemis'). **Escoumins.**—Jes. Rel., III, index, 1858. **Eshkibod.**—Baraga, Otchipwe-Eng. Dict., 114, 1880 (Ojibwa: 'those who eat their food raw'). **Eskeemoes.**—Gordon, Hist. Mem. of N. Am., 117, 1820. **Eskima.**—Dobbs, Hudson Bay, 203, 1744. **Eskimantsik.**—Hervas, Idea dell' Universo, XVII, 87, 1784. **Eskima'ntzik.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (Abnaki name). **Eskimauk.**—Morse, N. Am., map, 1776. **Eskimaux.**—Lahontan, New Voy., I, 208, 1703. **Eskimeaux.**—Jefferys, French Dom. Am., pt. 1, map, 1760. **Eskimesi.**—Hervas, Idea dell' Universo, XVII, 86, 1784. **Eskimo.**—Buschmann, Spuren d. Astek. Spr., 669, 1859. **Eskimos.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 38, 1851. **Esquimantsic.**—Prichard, Phys. Hist., V, 367, 1847. **Esquimau.**—Petitot, Dict. Dènè Dindjié, 169, 1876. **Esquimaux.**—Morse, Hist. Am., 126, 1798. **Esquimeaux Indians.**—McKeevor, Voy. Hudson's Bay, 27, 1819. **Esquimones.**—Hennepin, Cont. of New Discov., 95, 1698. **Eusquemays.**—Potts (1754) quoted by Boyle, Archæol. Rep. Ont., 1905. **Excomminqui.**—Jes. Rel. 1612-14, Thwaites ed., II, 67, 1896 (='excommunicated'). **Excomminquois.**—Biard in Jes. Rel. 1611, 7, 1858. **Huskemaw.**—Packard in Am. Natural., XIX, 555, 1885 (name given by a missionary in Labrador). **Hûs'ky.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (Hudson Bay jargon). **Innoît.**—Petitot in Bib. Ling. et Ethnol. Am. III, pt. 2, 29, 1876 (sing. Innok). **In-nu.**—Lyon, Repulse Bay, 40, 1825. **Innuees.**—Parry, Sec. Voy., 414, 1824. **In'nûit.**—Dall in Cont. N. A. Ethnol., I, 9,

1877 (own name). **Inuin.**—Murdoch in 9th Rep. B.A. E., 42, 1892. **Inuit.**—Bessels in Archiv f. Anthrop., VIII, 107, 1875. **Kaladlit.**—Nansen, Eskimo Life, 13, 1893 (name which the Greenland Eskimo give themselves, said to be a corruption of Danish Skraeling). **Kālālik.**—Richardson, Polar Regions, 300, 1861. **Kalalit.**—Keane in Stanford's Compend., 517, 1878. **Karaler.**—Crantz, Greenland, II, 291, 1820. **Karalit.**—Mass. Hist. Soc. Coll., 2d s., IX, 233, 1822. **Keralite.**—Heriot, Travels, 34, 1813. **Kɪ'ɪmilɪt.**—Bogoras, Chukchee, 21, 1904 (from *kɪ'ɣmi*, an inhabitant of C. Prince of Wales: Yuit name). **Nochways.**—Dobbs, Hudson Bay, 12, 1744 (Algonkin: 'snakes,' 'enemies,' applied to people of alien race regarded as natural enemies). **Nodways.**—Dobbs, Hudson Bay, 12, 1744 ('snakes': Siksika name). **Œnné.**—Petitot, Dict. Dènè Dindjié, 169, 1876 (Loucheux name: 'enemies'). **Orarians.**—Dall in Proc. A.A.A.S., XVIII, 265, 1870. **Ot'el'nna.**—Petitot, Dict. Dènè Dindjié, 169, 1876 (Montagnais name: trans. 'steppes-ennemis'). **Pa-erka.**—Hooper, Tents of Tuski, 137, 1853 (Chukchi name for Eskimo of American coast). **Paya-irkets.**—Ibid., 103. **Ro'č'hilɪt.**—Bogoras, Chukchee, 21, 1904 ('opposite shore people': Yuit name). **Seymòs.**—Richardson, Arct. Exped., I, 340. 1851 (used by sailors of Hudson's Bay Co.'s ships: derived from the *Eskimo* cry of greeting *Seymo* or *Teymo*). **Skraelings.**—Schultz in Trans. Roy. Soc. Can., XIII, pt. 2, 114, 1895. **Skrællingar.**—Richardson, Polar Regions, 298, 1861 (Scandinavian name: 'small people'). **S Krællings.**—Crantz, Greenland, I, 123, 1820 (applied by the Norwegians). **Skrellings.**—Amer. Hist. Soc., 2d ser., I, Portland, 1869. **Skroelingues.**—Morse, Hist. Am., 126, 1778. **Sŭckĕmòs.**—Richardson, Arct. Exped., I, 340, 1851 (same derivation as Seymòs). **Ta-xutchi.**—Ibid. (Kutchin name: 'ocean people'). **Tchiechrone.**—Pyrlæus (*ca.* 1748) quoted in Am. Antiq., IV, 75, 1881 (German form of Seneca name: 'seal people'). **Tcič'k-rúnē^{n}.**—Hewitt, inf'n (Seneca name). **Ultsehaga.**—Richardson, Arct. Exped., I, 408, 1851 (Kenai name: 'slaves'). **Ultsehna.**—Ibid. **Uskee-mès.**—Ibid., 55. **Uskee'mi.**—Dall in Cont. N. A. Ethnol., I, 9, 1877 (Athapascan name). **Uskees.**—O'Reilly, Greenland, 59, 1818. **Uskimay.**—Middleton in Dobbs, Hudson Bay, 189, 1744. **Usquemows.**—Coats, Geog. of Hudson Bay, 15, 1852. **Weashkimek.**—Belcourt (before 1853) in Minn. Hist. Coll., I, 226, 1872 (Saulteur name: 'eaters of raw flesh'). **Yɪkɪrga'ulɪt.**—Bogoras, Chukchee, 21, 1904 (Yuit name).

Eksinaitupiks ('worm people'). A division of the Piegan.

Esk'-sin-ai-tŭp-ĭks.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **is-ksi'-na-tup-i.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **Worm People.**—Grinnell, Blackfoot Lodge Tales, 225, 1892.

Eskusone (now **Eskasoni**) A Micmac village formerly in Cape Breton.—Rand, First Micmac Reading Book, 87, 1875.

Espamichkon. A small Montagnais tribe N. of the St. Lawrence in 1643 (Jes. Rel. 1643, 38, 1858), probably about the headwaters of Saguenay or St. Maurice r.

Esquimalt. The local name for a body of Songish at the S. E. end of Vancouver id., under the Cowichan agency; pop. 15 in 1901, 16 in 1911.—Can. Ind. Aff., pt. II, 66, 1902; pt. II, 8, 1911.

Esquimaux Point. A Montagnais mission settlement on the N. bank of the St. Lawrence, about 20 m. E. of Mingan, Quebec.

Esquimaux Point.—Stearns, Labrador, 271, 1884. **Pointe des Esquimaux.**—Hind, Lab. Penin., II, 180, 1863.

Etagottine ('people in the air'). A Nahane band or division in the valleys of the Rocky mts. between the Esbataottine and the Tukkuthkutchin, lat. 66°, British America. Their totem is the lynx.

Dăho'-tenā—Ross quoted by Dawson in Rep. Geol. Surv. Can. 1887–88, 200B, 1889. **Daha-dinneh.**—Dunn, Hist. Oregon, 79, 1844. **Dahadinnès.**—Richardson, Arct. Exped., I, 180, 1851. **Dahâ-dtinné.**—Richardson quoted by Petitot, Dict. Dènè-Dindjié, XX, 1876. **Da-ha-dumies**—Hind, Expl. Exped., II, 159, 1860. **Dahodinni.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Daho-tena.**—Bancroft, Native Races, I, 149, 1882. **Dăho'-tenā'**—Dall in Cont. N. A. Ethnol., I, 33, 1877. **Dawhoot-dinneh.**—Franklin, Narr., II, 84, 1824. **Ehta-Gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Eta-gottiné.**—Petitot, Dict. Dènè-Dindjié, XX, 1867 (trans. 'mountain people'). **Éta-Gottinè**—Petitot, Autour du Grand lac des Esclaves, 301, 1891. **Éta-Ottinè.**—Petitot, Grand lac des Ours, 66, 1893 (trans. 'Rocky mountain people'). **Gens de la montagne**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Gens d' En-haut.**—Petitot, Autour du Grand lac des Esclaves, 363, 1891. **Gens des Montagnes-Rocheuses**—Petitot, Grand lac des Ours, 66, 1893. **Gens en l'air.**—Petitot, Autour, op. cit., 262. **Hunters.**—Prichard, Phys, Hist., V, 377, 1847. **Mountain Indian.**—Richardson, Arct. Exped., I, 400, 1851 **Naha-'tdinné.**—Ibid. **Noh'ha-i-è.**—Ibid., II, 7, 1851 (so called by Kutchin). **Sicanees.**—Dall in Cont. N. A. Ethnol., I, 33, 1877 (sometimes so called by traders). **Yéta-ottiné.**—Petitot, Autour du Grand lac des Esclaves, 363. 1891 (trans. 'dwellers in the air').

Etatchogottine ('hair people'). A division of the Kawchodinneh dwelling N. and E. of Great Bear lake and on Great cape, Mackenzie, N. W. T. Their totem is a white wolf.

Ehta-tchô-Gottinè.—Petitot, Grand lac des Ours, 66, 1893.

Etchaottine. An Etchareottine division living W. and N. W. of Great Slave lake between Liard r. and the divide, along Black, Beaver, and Willow rs., Brit. Col. and Mackenzie. The Bistchonigottine and Krayiragottine are two of the divisions.

Dènè Êtcha-Ottinè.—Petitot, Autour du lac des Esclaves, 301, 1891. **Esclaves.**—Ibid. **Etcha-Ottinè.**—Ibid. **Gens du lac la Truite.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Slaves proper.**—Kennicott, MS. vocab., B. A. E.

Etchareottine ('people dwelling in the shelter'). An Athapascan tribe occupying the country W. of Great Slave lake and upper

Mackenzie r. to the Rocky mts., including the lower Liard valley, Mackenzie, N.W.T. Their range extends from Hay r. to Ft. Good Hope, and they once lived on the shores of lake Athabaska and in the forests stretching northward to Great Slave lake. They were a timid, pacific people, called 'the people sheltered by willows' by the Chipewyan, indicating a riparian fisher folk. Their Cree neighbours, who harried and plundered them and carried them off into bondage, called them Awokanak, 'slaves,' an epithet which in its French and English forms came to be the name under which they are best known. Early in the 18th century they were dispossessed of their home, rich in fish and game, and driven northward to Great Slave lake, whither they were still followed by the Cree, known only as Enna, 'the enemy,' a name still mentioned with horror as far as Great Bear lake. On the islands where they took refuge a fresh carnage took place. The Thlingchadinneh and Kawchodinneh, who speak the same dialect with them and bear a like reputation for timidity, probably comprehended under the name Awokanak, by the Cree, began their northerly migration at the same time, probably under the same impulsion (Petitot, La Mer Glaciale, 292, 1887). Petitot found among them a variety of physiognomy that he ascribed to a mixture of races. Many of the males are circumcised in infancy; those who are not are called dogs, not opprobriously, but rather affectionately. The bands or divisions are Eleidlinottine, Etchaottine, Etcheridiegottine, Etchesottine, Klodesseottine, and Desnedeyarelottine (Petitot, Autour du lac des Esclaves, 363, 1891). In his monograph on the Dènè-Dindjié, Petitot restricted the term to the Etcheridiegottine, whom he distinguished from the Slaves proper, making the latter a separate tribe with divisions at Hay r., Great Slave lake, Horn mts., the fork of the Mackenzie, and Ft. Norman.

A-cha'-o-tin-ne.—Morgan, Consang. and Affin., 289, 1871 (trans. 'people of the lowlands'). **Acheo-tenne.**—Morgan in N. Am. Rev., 58, 1870. **A-che-to-e-ten-ni.**—Ross, MS. notes on Tinne, B. A. E. **Acheto-e-Tinne.**—Kennicott, MS. vocab., B. A. E. **Acheto-tenà.**—Dall, Alaska, 429, 1870. **Achoto-e-tenni.**—Pope, MS. Sicanny vocab., B. A. E., 1865. **A-tsho-to-ti-na.**—Dawson in Rep. Geol. Surv. Can., 1887–88, 200B, 1889. **Awokànak.**—Petitot, La Mer Glaciale, 293, 1887 ('slaves': Cree name). **Brushwood Indians.**—Franklin, Journ. to Polar Sea, II, 87, 1824. **Cheta-ut-tdinnè.**—Richardson, Arct. Exped., II, 7, 1851. **Danè Esclaves**—Petitot, Autour du lac des Esclaves, 289, 1891. **Danites Esclaves.**—Ibid., 305. **Edchautawoot.**—Schoolcraft, Ind. Tribes, II, 27, 1852. **Edchawtawhoot. dinneh.**—Franklin, Journ. to Polar Sea, 262, 1824. **Edchawtawhoot tinneh.**—Tanner, Narr., 293, 1830. **Edchawtawoot.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Edshawtawoots.**—Schoolcraft, Ind. Tribes, III, 542, 1853. **Esclaves.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Etchaρè-ottiné.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Etsh-tawût-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans. 'thickwood-men'). **Slave Indians.**—Hooper, Tents of Tuski, 303, 1853. **Slaves.**—Petitot, Autour du lac des Esclaves, 363, 1891 (English form). **Slavey.**—Ross, MS. notes on Tinne, B. A. E. (so called by fur-traders).

Etcheridiegottine ('people of the rapids'). An Etchareottine division which hunt along Liard r. and neighbouring regions to the border of the Etchaottine country near old Ft. Halkett, N. British Columbia. They have intermarried with the Etchaottine and with the Tsattine in the s., and have absorbed their manners and customs and adopted their dialectal forms to such a degree that they have been frequently confounded with the one tribe or the other.

Bastard Beaver Indians.—Ross in Smithson. Rep. 1866, 308, 1872. **Beaver.**—Franklin, Journ. to Polar Sea, 262, 1824. **Erètchi-ottinè.**—Dawson in Rep. Geol. Surv. Can., 1887–88, 200B, 1889 ('people of the rapids': Kawchodinneh name). **Ettchéri-dié-Gottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Liards Indians.**—Ross quoted by Gibbs, MS., B. A. E. **Liard Slaves.**—Pope. MS. Sicanny vocab., B. A. E., 1865. **Ndu-tchô-ottinnè.**—Dawson, op. cit. **Scethtessesay-tinneh.**—Ross quoted by Gibbs, MS., B. A. E. ('people of the mountain river'). **Slave Indians of Ft. Liard.**—Ross, MS. notes on Tinne, B. A. E. **Strong bow.**—Mackenzie in Mass. Hist. Coll., 2d s., II, 43, 1814. **Tsilla-ta-ut' tiné.**—Richardson quoted by Petitot, Dict. Dènè-Dindjié, XX, 1876. **Tsilla-ta-ut'-tinné.**—Richardson, Arct. Exped., II, 6, 1851. **Tsillawadoot.**—Schoolcraft, Ind. Tribes, II, 28, 1852. **Tsillawawdoot.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Tsillaw-awdût-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans.: 'bush-woodmen'). **Tsillawdawhoot-dinneh.**—Franklin, Journ. to Polar Sea, II, 87, 1824. **Tsillawdawhoot Tinneh.**—Bancroft, Nat. Races, I, 145, 1882.

Etechesottine ('horn mountain people'). A division of the Etchareottine occupying the country between Great Slave and La Martre lakes, Mackenzie dist., N.W.T. Franklin erroenously considered them Thlingchadinneh.

Deerhorn mountaineers.—Franklin, Narr., II, 181, 1824. **Êtè-ches-ottinè.**—Petitot in Bull. Soc. de Geog. Paris, chart, 1875. **Gens de la montagne la Corne.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Horn Mountain Indians.**—Franklin, Narr., 260, 1824.

Etheneldeli ('caribou-eaters'). An Athapascan tribe living E. of lake Caribou and lake Athabaska, in the barren grounds which extend to Hudson bay (Petitot, Dict. Dènè-Dindjié, XX, 1876). Franklin (Journ. Polar Sea

II, 241, 1824) placed them between Athabaska and Great Slave lakes and Churchill r., whence they resorted to Ft. Chipewyan. Ross (MS,. B. A. E.) makes them a part of the eastern Tinne, their habitat being to the N. and E. of the head of lake Athabaska, extending to the end of Great Slave lake. Rocky r. separates them from the Tatsanottine. In the E. are the barren grounds to which they resort every year to hunt the caribou, which supplies practically all their needs. They were a part of the migrating Chipewyan who descended from the Rocky mts. and advanced eastward from Peace r. to dispute the Hudson Bay region with the Maskegon and Cree. One of their women who was held in captivity by the Maskegon was astonished at the weapons, utensils, and clothing of European manufacture that she saw among her captors, who told her that they made these articles themselves. Finding at last that they got them in barter for furs at Ft. Prince of Wales, she made her escape to the English and told them of her own people on Peace r. who held the choicest furs cheap. The British traders, eager to extend their trade, sent her with a safe conduct to her people, whom she persuaded to migrate to the barren grounds near Hudson bay, where caribou were abundant. They settled around Reindeer, Big, and North Indian lakes, and were called the Northern Indians by the English and the Mangeurs des Cariboux by the Canadian French, while the neighbouring tribes called them by the same name that they had given to the English, Men of the Stone House. Hearne saw them in 1769, and Petitot found them there still a century later, numbering 900. About 300 traded at Ft. Fond du Lac at the head of lake Athabaska. There were 445 enumerated at Fond du Lac in 1911.

Cariboo eaters.—Ross in Smithson. Rep. 1866. 306, 1872. **Eastern Folks.**—Richardson, Arct. Exped., II, 5, 1851. **Ethen-eldèli.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Éthen-eltèli.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Ettine-tinney.**—Ross quoted by Gibbs, MS. notes, B. A. E. ('caribou people'). **Gens du Fort-de-pierre.**—Petitot, Autour du Grand lac des Esclaves, 363, 1891. **Mangeurs de caribou.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Michinipicpoets.**—Dobbs, Hudson Bay, 25, 1744 ('people of stone of the great lake': Cree name). **Northern Indians.**—Ibid., 17. **Rising Sun Folks.**—Richardson, Arct. Exped., II, 5, 1851. **Rising Sun men.**—Prichard, Phys. Hist., V, 376, 1847. **Sa-cessau-dinneh.**—Schoolcraft, Ind. Tribes, II, 27, 1852 (trans. 'eastmen'). **Sah-se-sah tinney.**—Ross quoted by Gibbs, MS. notes, B. A. E. (trans. 'eastern people'). **Sa-i-sa-'dtinnè.**—Richardson, Arct. Exped., II, 5, 1851 ('people of the rising sun'). **Sawassaw-tinney**—Keane in Stanford, Compend., 534, 1878. **Saw-cesaw-dinneh.**—Franklin quoted by Schoolcraft, Ind. Tribes, III, 542, 1853. **Saw-cessaw-dinnah.**—Schoolcraft, ibid., V, 172, 1855. **Saw-eessaw-dinneh.**—Franklin, Journ. Polar Sea, II, 241, 1824 (trans. 'Indians from the rising sun,' or 'eastern Indians).' **Sawessaw tinney.**—Keane in Stanford, Compend., 464, 1878. **See-issaw-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856 (trans. 'rising-sun-men'). **Thé-Ottiné.**—Petitot, MS. vocab., B. A. E., 1865 ('stone people'). **Thé-yé Ottiné.**—Petitot in Jour. Roy. Geog. Soc., 651, 1883. **Thè-yé-Ottiné.**—Petitot, Autour du lac des Esclaves, 363, 1891 ('people of the stone fort').

Ethics and Morals. It is difficult for a person knowing only one code of morals or manners to appreciate the customs of another who has been reared in the knowledge of a different code; hence it has been common for such a one to conclude that the other has no manners or no morals. Every community has rules adapted to its mode of life and surroundings, and such rules may be found more rigorously observed and demanding greater self-denial among savages than among civilized men. Notwithstanding the differences which necessarily exist between savage and civilized ethics, the two systems must evidently have much in common, for from the days of Columbus to the present, travellers have given testimony of customs and manners of Indians, who were still in the barbarous or the savage stage, which displayed a regard for the happiness and well-being of others.

It is often difficult to tell how much of Indian manners and morals may have been derived from white people; but there are still some tribes which have held aloof from the intrusive race and have been little contaminated by it, and we have the testimony of early writers to guide us. The latter may be narrow in their judgment of Indian conduct while they are accurate in describing it.

To discuss the rise of ethics among primitive peoples would lead too far afield; but it is clear from all that is known of the natives of this continent that there existed among them standards of right conduct and character. Both from folk-lore and other sources we learn of conscience among the Indians and of their dread of its pangs. The Navaho designate conscience by a term which signifies "that standing within me which speaks to me." Abundant evidence might be adduced to show that Indians are often actuated by motives of pure benevolence and do good merely from a generous delight in the act.

Social ethics obtained among all the tribes, and public opinion was the power that com-

pelled the most refractory to obedience. A system of ethics having once taken shape, the desire for the approval of one's associates and the wish to live at peace furnished sufficient incentive for compliance with the less onerous rules. But these motives were not sufficient in matters of graver import. Some tribes had executive bands, which had limited power to punish offenders in certain cases, such as violation of the orders of the tribal council; but among other tribes there was no established power to punish, nor were there even the rudiments of a court of justice. The pagan Indian is destitute of the faith in heaven and hell, which affords a strong incentive to moral life among many of our own people; but he has faith in good and bad luck, and frequently attaches different imaginary punishments to different offences. Some regard various inanimate objects as the agents of these punishments. "May the cold freeze you!" "May the fire burn you!" "May the waters drown you!" are their imprecations.

When during the tribal hunt runners were sent out to seek a herd of buffalo, they had to give, on their return to camp, their report in the presence of sacred emblems in attestation of the truth of their statement. Scouts must report accurately or meet disgrace. The successful warrior must not claim more than his due; otherwise he would not be permitted to receive the badge of honours rightfully won. The common punishment for lying in many of the tribes was the burning of the liar's tent and property by tribal sanction. Not to keep a promise deliberately given was equivalent to lying. There are many instances of Indians keeping their word even at the risk of death.

Honesty was inculcated in the young and exacted in the tribe. In some communities the rule was limited in its operation to those within the tribe itself, but it was not uncommon to find its obligations extended to allies and to all friendly tribes. As war removed all ethical barriers, pillage was legitimate. The stealing of horses was a common object of war parties, but only from a hostile tribe. When a theft was committed the tribal authorities demanded restitution; the loss of the property taken, flogging, and a degree of social ostracism constituted the punishment of the thief. Instances could be multiplied to show the security of personal effects in a tribe. The Zuñi, for example, on leaving home, close and seal the door with clay, and it remains inviolate. The Nez Percés and many other tribes lean a pole across the door to indicate the absence of the family, and no one molests the dwelling.

Murder within the tribe was always punished, either by exile, by inexorable ostracism and the making of gifts to the kindred of the slain, or by suffering the murderer to become the lawful victim of their vengeance.

Truth, honesty and the safeguarding of human life were everywhere recognized as essential to the peace and prosperity of a tribe, and social customs enforced their observance; the community could not otherwise keep together, much less hold its own against enemies, for except where tribes were allies, or bound by some friendly tie, they were mutual enemies. An unaccredited stranger was always presumably an enemy.

Adultery was punished. The manner of punishment varied among the tribes, the choice being frequently left to the aggrieved party. Among the Apache it was the common custom to disfigure an erring woman by cutting off her nose.

The care of one's family was regarded as a social duty and was generally observed. This duty sometimes extended to one's relations.

While the young were everywhere taught to show respect to their elders, and while years and experience were supposed to bring wisdom, yet there were tribes among which it was the custom to abandon or to put to death the very old. Where this custom prevailed the conditions of life were generally hard, and the young and active found it difficult to secure food for themselves and their children. As the aged could not take care of themselves, and they were an encumbrance to travel, they acquiesced in their fate as a measure of prudence and economy, dying in order that the young might live and the tribe maintain its existence.

The cruel punishment of witchcraft everywhere among the tribes had its ethical side. The witch or wizard was believed to bring sickness or death to members of the community; hence for their security the sorcerer must be put to death. The custom was due to a lack of knowledge of the causes of disease and to mistaken ethics.

(A. C. F. W. M.)

Etiquette. The interior of most native dwellings was without complete partitions, yet each member of the family had a distinct space, which was as inviolable as a separate

apartment enclosed by walls. In this space the personal articles of the occupant were stored in packs and baskets, and here his bed was spread at night. Children played together in their own spaces and ran in and out of that belonging to the mother, but they were forbidden to intrude elsewhere and were never allowed to meddle with anyone's possessions. When more than one family occupied a dwelling, as the earth lodge, the long bark house, or the large wooden structure of the N. W., every family had its well-known limits, within which each member had a place. A space was generally set apart for guests, to which, on entering, a visitor made his way. Among the Plains tribes this place was at the back part of the dwelling, facing the entrance, and the visitor when entering a lodge and going to this place must not pass between his host and the fire. Among many tribes the place of honour was at the w., facing the entrance. If he was a familiar friend, greetings were at once exchanged, but if he had come on a formal mission, he entered in silence, which was unbroken for some little time after he was seated. On such occasions conversation was opened by reference to trivial matters, the serious purpose of the visit not being mentioned until considerable time had elapsed. When a delegation was received, only the older men of the party or of the tribe spoke; the younger members kept silent unless called on to say something. Among all the tribes haste was a mark of ill breeding, particularly during official or ceremonial proceedings. No visitor could leave the dwelling of his host without some parting words to show that his visit was at an end.

Among many tribes etiquette required that when speaking to a person a term of relationship rather than the personal name should be used. An elderly man or woman was usually addressed as grandfather or grandmother, and a similar title was also applied to a man of distinction. Uncle or aunt might be used for persons of about the same age as the speaker, but to a younger man or woman the term of address would signify younger brother or sister. A friendly visitor from outside the tribe was addressed by a term meaning "friend," A member of the tribe, although of a different clan or gens, was spoken to by a term of relationship; among the Iroquois, for example, one of the opposite phratry was greeted as "my father's clansman," or "my cousin."

When the bearer of an invitation entered a lodge, the person invited did not respond if a relative or friend was present, who would accept for him, saying "Your uncle (or aunt) has heard." * * * * *

Among a number of tribes etiquette required that there should be no direct speech between a woman and her son-in-law, and in some instances a similar restriction was placed on a woman addressing her father-in-law. In many tribes also the names of the dead were not likely to be mentioned, and with some Indians, for a space of time, a word was substituted for the name of a deceased person, especially if the latter were prominent. In some tribes men and women used different forms of speech, and the distinction was carefully observed. A conventional tone was observed by men and women on formal occasions which differed from that employed in everyday life.

Etiquette between the sexes demanded that the man should precede the woman while walking or in entering a lodge "to make the way safe for her." Familiar conversation could take place only between relatives; reserve characterized the general behaviour of men and women toward each other.

Respect must be shown to elders in both speech and behaviour. No one could be interrupted when speaking or forced to speak when inclined to be silent, nor could personal questions be asked or private matters mentioned. During certain ceremonies no one may speak above a whisper. If it was necessary to pass between a person and the fire permission must be asked, and if one brushed against another, or trod upon his foot, an apology must be made. At meal time, if one could not eat all that had been put upon his dish, he must excuse himself to show that it was through no dislike of the food. and when he had finished he must not push away his dish but return it to the woman, speaking a term of relationship, as mother, aunt, wife, which was equivalent to thanks. Among some tribes, if a cooking vessel had been borrowed, it must be returned with a portion of what had been cooked in it to show the owner the use that had been made of the utensil, and also, in courtesy, to share the food.

There was an etiquette in standing and sitting that was carefully observed by the women. They stood with the feet straight and close together, and if the hands were free, the arms hung down, a little toward the front,

the fingers extended and the palms lightly pressed against the dress. Women sat with both feet under them, turned to one side. Men usually sat cross-legged.

The training of children in tribal etiquette and grammatical speech began at an early age, and the strict observance of etiquette and the correct use of language indicated the rank and standing of a man's family. Class distinctions were everywhere more or less observed. On the N. Pacific coast the difference between high caste and low caste was strongly marked. Certain lines of conduct such as being a too frequent guest, were denounced as of low caste. So, too, among the Haida, it was of low caste to lean backward; one must sit on the forward part of the seat in an alert attitude to observe good form. Lolling in company was considered a mark of bad manners among the tribes; and among the Hopi one would not sit with legs extended during a ceremony. Smoking, whether social or ceremonial, had its etiquette; much form was used in exchanging smoking materials and in passing the pipe in smoking and in returning it. In certain societies, when a feast was served, particular parts of the animal belonged by etiquette to the noted warriors present, and these were presented by the server with ceremonial speech and movements. Among some tribes when a feast was given a pinch of each kind of food was sacrificed in the fire before eating. Ceremonial visitors usually made their approach known according to the local custom. Among some of the Plains tribes the visitors dispatched a runner bearing a little bunch of tobacco to apprise their host of their intended visit; should their coming prove to be ill-timed, the tobacco could be returned with an accompanying gift, and the visit would be postponed without any hard feeling. There was much and varied detail in the etiquette of family life, social gatherings, and the ceremonies of the various tribes living N. of Mexico.

(A. C. F.)

Etleuk. A Squawmish village community on the right bank of Skwamish r., Howe sd., B. C.

Ela-a-who.—Brit. Adm. Chart., No. 1917 **Ētlē'uq.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Etsekin. A winter village of the Kwakiutl proper on Havannah channel, W. coast of British Columbia.

Et-se-kin.—Boas in Bull. Am. Geog. Soc., 229, 1887 **Ētsī-kin.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Etskainah (*Ĕts-kai'nah*, 'horns'). A society of the Ikunuhkahtsi, or All Comrades, among the Siksika; it is obsolete among the southern Piegan, but still exists with the northern Piegan and the Kainah. It is regarded as having originated with the latter and extended to the other divisions. The Sinopah (Kit-fox) society among the Southern Piegan is practically identical with it. The present Etskainah society is said to have taken on some of the functions of the Stumiks (Bulls), now extinct. The members carry a crooked staff and are supposed to have magical powers (Wissler, inf'n, 1906). See Grinnell, Blackfoot Lodge Tales, 221, 1892.

Ettchaottine ('people who act contrarily'). A Nahane tribe of which one division lives on Français lake, British Columbia, another in the neighbourhood of old Ft. Halkett, Liard r., B.C. (Hardisty in Smithson. Rep. 1866, 311, 1872). Their name came from their warlike habits. Ross (MS., B.A.E.) gave their pop. in 1858 as 435.

Bad-people.—Morice, Notes on W. Dénés, 16, 1893. **'Dtcha-ta-'uttinnnè.**—Richardson, Arct. Exped., II, 6, 1851. **Ettcha-ottiné.**—Petitot, Dict. Dènè-Dindjié, XX, 1876 ('people who act contrarily'). **Mauvais Monde.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Netailley.**—Richardson, Arct. Exped., I, 401, 1851. **Slâvè Indians.**—Dall, Alaska, 429, 1870. **Wild Nation.**—Richardson, op. cit.

Eulachon. One of the names of the candlefish (*Thaleichthys pacificus*), of the family *Salmonidæ*, closely related to the smelt: from the name of this fish in one of the Chinookan dialects. It is found in the waters of the N. Pacific coast of America and is much used by the Indians of that region for food and the production of grease and oil. Other forms (Christian Union, Mar. 22, 1871) are *hoolikan* and *oolichan*, and Irving (Astoria, II) cites the form *uthlecan*.

(A. F. C.)

Ewawoos. A Cowichan tribe whose town was Skeltem, 2 m. above Hope, Fraser r., Brit. Col.; pop. 15 in 1911.

Ewahoos.—Can. Ind. Aff., 309, 1879. **Ewa-woos.**—Ibid., 1901, pt. 2, 158. **Ewā'wus.**—Boas, MS., B. A. E. 1891.

Exchange, media of. Before the arrival of Europeans intertribal trade had resulted almost everywhere in America in the adoption of certain standards of value of which the most

important were shell beads and skins. The shell currency of the Atlantic coast consisted of small white and black or purplish beads cut from the valves of quahaug and other shells and familiarly known as wampum, (q.v.) These were very convenient, as they could be strung together in quantities and carried any distance for purposes of trade, in this respect having a decided advantage over skins. In exchange two white beads were equivalent to one black one. During the early colonial period wampum was almost the only currency among white people as well; but inferior, poorly finished kinds, made not only out of shell, but of stone, bone, glass, horn, and even wood, were soon introduced, and in spite of all attempted regulation the value of wampum dropped continually until in 1661 it was declared to be legal tender no longer in Massachusetts, and a year or two later the same fate overtook it in the other New England colonies. In New York it appears to have held on longer, its latest recorded use as currency being in 1693. Holm says, speaking of the Delawares of New Jersey: "In trade they measure those strings [of wampum] by their length," each fathom of them being worth 5 Dutch guilders, reckoning 4 beads for every stiver. "The brown beads are more valued than the others and fetch a higher price; a white bead is of the value of a piece of copper money, but a brown one is worth a piece of silver." Holm quotes another authority, however, to the effect that a white bead was worth one stiver and a black bead two. The latter says also that "their manner of measuring the strings is by the length of their thumbs; from the end of the nail to the first joint makes 6 beads."

On the Pacific coast between S. E. Alaska and N. California shell currency of another kind was employed. This was made from the *Dentalium pretiosum* (money tooth-shell), a slender univalve found on the W. coasts of Vancouver and Queen Charlotte ids. In the Chinook jargon it was called *hiaqua*. The principal place where it was obtained is said to have been the territory of a Nootka tribe, the Ehatisaht, in Esperanza inlet, W. coast of Vancouver id., but it was collected as far N. as Quatsino inlet. The method of procuring it is described in one of the earliest accounts of this region, the Narrative of John Jewitt. According to Boas, a block of cedar was split up at one end so that it formed a kind of brush which opened when pushed down into the water and closed when pulled up, thus entangling the shells. These shells were valued in proportion to their individual lengths. In W. Washington the standard of value was 40 to the fathom, and the value fell off rapidly above that number, while very long single shells were worth more than a dollar. A fathom of 40 was formerly equivalent to a slave, according to Gibbs, and in his time would bring $5. In California and on the plateaus farther N. the shells had incised designs. Among the Hupa of California they are decorated by being wrapped spirally with fish skin or snake skin, and in addition usually bear a tuft of red feathers, probably from the woodpecker's crest. The following further description of these is given by Goddard:

"The individual shells are measured and their value determined by the creases on the left hand. The longest known shells were about 2½ in. long. One of them would reach from the crease of the last joint of the little finger to the crease on the palm opposite the knuckle joint of the same finger. The value of such a piece in early days was about $5. Shells of this length were called *diñket*. The next smaller shells were called *kiketûkûtzoi*, and measured about 2¾ in. They were worth about $1.50 each. A shell about 1¾ in. long was called *tcwōlahit*. Their value was from 25 to 50 cents. Shells smaller than these were not rated as money and had no denomination. The length of the shells smaller than the first mentioned was determined by applying them to the creases of the middle and other fingers of the left hand.

"This money was strung on strings which reached from the thumb nail to the point of the shoulder. Eleven of the largest size filled such a string and was therefore called *mōanala*. Twelve shells of the next smaller size composed a string and were called *mōananax*. Thirteen shells are called *mōanatak*, and 14 of the smallest shells, called *mōanadiñk*, was the largest number placed on a string. These strings are approximately 25 in. long. This, as it appears, was the least common multiple of the individual standard lengths.

"Since all hands and arms are not of the same length, it was necessary for the man, when he reached his maturity, to establish the values of the creases on his hand by comparison with money of known length as measured by someone else. He also had a set of lines tattooed on the inside of the left forearm. These lines indicated the length of 5 shells of the several standards. The measures were sub-

divided, there being lines of *mōanala* long and *mōanala* short, and so on. This was the principal method of estimating the money. The first 5 on the string were measured by holding the tip of the first shell at the thumb nail and drawing the string along the arm and noting the tattooed mark reached by the butt of the fifth shell. In like manner the last and intermediate sets of 5 were measured." This shell money was carried in special elk-horn boxes.

Among the coast tribes N. of Vancouver id., dentalia were not so much in vogue, but were used for ornamental purposes and in trade with the interior Indians. The standard of value among the Kutchakutchin and neighbouring tribes consisted of lines of beads 7 ft. long joined together at the distance of a foot, and called *naki eik* ('bead clothing'). The whole *naki eik*, according to Jones, "is equal to 24 made beaver, and one of the lines is one or more beaver skins, according to the value of the beads." * * * * * *

A more usual standard of value among interior people, however, was the pelt, especially the skin of the beaver. Even on the Atlantic coast it was used from the very earliest times side by side with wampum, and in 1613 the statement is made that it was the basis of all trade between the French of Canada and the Indians. In 1670 (Margry, Déc., I, 164, 1878) it is learned that a beaver skin was worth a fathom of tobacco, a fourth of a pound of powder, 6 knives, or a portion of little blue beads. According to Hunter it was also the standard of value among the Osage, Kansa, Oto, Omaha, and their neighbours. He adds that 2 good otter skins, from 10 to 12 raccoon, or 4 or 5 wildcat (lynx?) skins were valued at one beaver skin. Here this standard passed out very rapidly with the coming of white men; but in the great fur regions of Canada it remained the basis of value first between French and Indians, and afterward between English and Indians. Up to the present time everything is valued in "skins," meaning beaver skins, but the term has come to have a fixed value of 50 cents in Canadian money.

In former days, before the arrival of the Russians, the unit of value among the Eskimo of the lower Yukon was a full grown land-otter skin, to which was equivalent the skin of the large hair seal. This has now given place to the beaver; and all other skins, furs, and articles of trade are sold as "a skin" and multiples and fractions of a "skin." "In addition to this," says Nelson, "certain small, untanned skins, used for making fur coats or blouses, are tied in lots sufficient to make a coat, and are sold in this way. It requires 4 skins of reindeer fawns, or 40 skins of Parry's marmot or of the muskrat for a coat, and these sets are known by terms designating these bunches." The pelt of a wolf or wolverene is worth several "skins" in trade, while a number of pelts of muskrats or Parry's marmot are required to make the value of "a skin."

Among the northern tribes in the N. Pacific coast area, where dentalia were not so much valued, elk and moose skins seem formerly to have constituted one of the standards of value, although the skins of other animals were no doubt used to some extent as well. In later times all these were replaced by blankets introduced by the Hudson's Bay Company, which were distinguished by points or marks on the edge, woven into their texture, the best being 4-point, the smallest and poorest 1-point. The acknowledged unit of value, at least among the Haida, was a single 2½-point blanket, worth in 1880 a little more than $1.50, but on the coast farther S. it is now rated at about 50 cents. Everything was referred to this unit, according to Dawson, even a large 4-point blanket being said to be worth so many "blankets."

Another standard universal in this region was slaves, and perhaps the remarkable copper plates should also be mentioned, though strictly speaking they were legal tender of varying value which had to be fixed by means of some other standard, such as blankets or slaves. Pieces of cedar bark prepared for roofing sometimes appear as units of value also.

By the interior Salish of British Columbia Indian hemp bark was put up in bundles about 2 ft. long and 2 in. in diameter, and tied at both ends, and 6 of these bundles constituted a "package," while dried salmon was generally sold by the "stick," each stick numbering 100 fish (Teit). * * * * * *

Although including the more prominent standards, the foregoing list by no means exhausts their number, for where articles of various kinds were continually bartered, numerous standards of a more or less evanescent nature arose. For a list of comparative valuations in one tribe see Teit, cited below, p. 260.

Consult Bourke, Snake Dance of the Moquis, 1885; Chittenden, Am. Fur Trade, 1902; Dawson, Report on Queen Charlotte Ids.,

Geol. Surv. of Can., 1880; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Gibbs in Cont. N. A. Ethnol., I, 1877; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., 1903; Hardisty in Smithson. Rep. 1866, 1872; Holm, Descr. New Sweden, 1834; Holmes in 2d Rep. B. A. E., 1883; Hunter, Captivity, 1823; Jewitt, Narrative, 1815; Jones in Smithson. Rep. 1866, 1872; Loskiel, Missions, 1794; Nelson in 18th Rep. B. A. E., 1899; Powers in Cont. N. A. Ethnol., III, 1877; Teit, Thompson Indians, Mem. Am. Mus. Nat. Hist., II, 1900.

(J. R. S.)

Family. There are important material differences in the organization and in the functions of the family as found respectively in savagery, barbarism, and civilization, and even within each of these planes of culture several marked types of the family, differing radically one from another in many characteristic features, exist.

To determine definitely even the main organic features of the family systems in a majority, not to say all, of the Indian tribes N. of Mexico, is not yet possible, owing to lack of material. In communities like those of the Muskhogean and the Iroquoian tribes, in which the clan system has been so highly developed, two radically different organic groups of persons exist to which the term family may properly be applied; and within each of these groups a more or less complex system of relationships definitely fixes the status of every person, a status, that, acquired by birth or adoption, determines the civil or other rights, immunities, and obligations of the person. Among the Iroquois the *ohwachira* (the common Iroquoian name for the maternal blood family) was becoming merged into the clan, so that in specific cases the two are virtually identical, although in other cases several ohwachira are comprised under one clan. The term ohwachira is common to all the known dialects of the Iroquoian stock. On the other hand there are found in these dialects several different names designating the group called a clan, seemingly indicating the probability that the family as an institution existed long before the development of the clan organization, when the several tribes still had a common history and tradition. But it is not strictly accurate to call an ohwachira a family, or a clan a family. The first and larger group includes the entire body of kindred of some one person, who is usually denominated the *propositus*.

In view of the rights and obligations of the father's clan to a person, in addition to those inherited from the clan of the mother, it appears that the family group among the Iroquois and Muskhogean tribes is composed of the maternal and paternal clans. The clan owes the child of its son certain civil and religious rights, and is bound to the child by obligations which vitally concern the latter's life and welfare, present and future. The youth's equipment for life would not be regarded as complete were the performance of these clan duties neglected. The tutelar of every person is named and made by the members of the paternal clan. The duties just mentioned do not end with the death of the person; if occasioned by war or by murder the loss must be made good by the paternal clan supplying a prisoner or the scalp of an enemy.

Some of the duties and obligations of the clan or clans whose sons have taken wives from a clan stricken by death are to condole with it, prepare the death feasts, provide suitable singers to chant the dirges at the wake lasting one or more nights, guard and care for the body lying in state and prepare it for burial, make the bark burial case or wooden coffin, construct the scaffold or dig the grave, and to perform all the other needful duties due from clans bound together by marriage. It was regarded as unseemly for the stricken clan to do anything but mourn until the body of the dead had been placed in its final resting place and until after the feast of "re-associating with the public," held ten days subsequent to the death of the deceased, at which his property was divided among his heirs and friends. In case of the death of a chief or other noted person the clan mourned for an entire year, scrupulously refraining from taking part in public affairs until the expiration of this period and until after the installation of a successor to the dead officer. During the interim the bereaved clan was represented by the clan or clans bound to it by the ties of marriage and offspring.

These two clans are exogamic groups, entirely distinct before the child's birth, and form two subdivisions of a larger group of kindred—the family—of which any given person, the propositus, is the local point or point of juncture. Strictly speaking, both clans form incest groups in relation to him. Every member of the community is therefore the

point of contact and convergence of two exogamic groups of persons, for in these communities the clan is exogamic; that is to say, each is an incest group in so far as its own members are concerned. Within these clans or exogamic groups the members are governed by rules of a more or less complex system of relationships, which fix absolutely the position and status of everyone in the group, and the clan is thus organized and limited. Those, then, who have common blood with one another, or with a third person, belong to the same family and are kindred. Both of these clans owe the offspring the rights and obligations of kindred, but in differing degrees. Thus a person may be said to have two clans, in some measure—that of his mother and that of his father. Both clans exercise rights and are bound by obligations to the household of which he is a member; both have, moreover, in different measure, the rights and obligations of kinship to him.

The second and smaller group, the fireside or household, includes only the husband, his wife or wives, and their children. Where there are several wives from several different families, this group in its family relations becomes very intricate, but is nevertheless under the rigid control of family law and usage.

It is thus apparent that these two groups of persons are in fact radically distinct, for the lesser group is not merely a portion of the larger. The relative status of the husband and his wife, or wives, and their children makes this evident.

Custom, tradition, and the common law do not regard the wife, or wives, of the household as belonging to the clan of the husband. By marriage the wife acquires no right of membership in her husband's clan, but remains a member of her own clan, and, equally important, she transmits to her children the right of membership in her clan; and she acquires no rights of inheritance of property either from her husband or from his clan. On the other hand, the husband acquires no rights from his wife or from her clan, and he, likewise, does not become a member of his wife's clan.

But the fireside, or household, is the product of the union by marriage of two persons of different clans, which does not establish between the husband and wife the mutual rights and obligations arising from blood feud and from inheritance. It is precisely these mutual rights and obligations that are peculiarly characteristic of the relations between clansmen, for they subsist only between persons of common blood, whether acquired by birth or by adoption. Therefore, husband and wife do not belong to the same clan or family.

As there is a law of the clan or exogamic kinship group governing acts and relations as between members of the same clan group, so there are rules and usages governing the household or fireside and defining the rights and obligations belonging to its jurisdiction. The relations of the various members of the fireside are affected by the fact that every member of it is directly subject to the general rule of the clan or higher kinship group—the husband to that of his clan, the wife or wives to those of their respective clans, and the children to those of both parents, but in different kind and degree.

The dominating importance of the family in the social organization of a primitive people is apparent; it is one of the most vital institutions founded by private law and usage. In such a community every member is directly obligated to the family, first of all, for the protection that safeguards his welfare. The members of the family to which he belongs are his advocates and his sureties. In the grim blood feud the family defends him and his cause, even with their lives, if need be, and this care ends not with his death, for if he be murdered the family avenges his murder or exacts payment therefor. In the savage and barbaric ages, even to the beginning of civilization, the community placed reliance largely on the family for the maintenance of order, the redress of wrongs, and the punishment of crime.

Concerned wholly with the intimate relations of private life, family custom and law are administered within the family and by its organs; such customs and laws constitute daily rules of action, which, with their underlying motives, embody the common sense of the community. In a measure they are not within the jurisdiction of public enactment, although in specific cases the violation of family rights and obligations incurs the legal penalties of tribal or public law, and so sometimes family government comes into conflict with public law and welfare. But by the increasing power of tribal or public law through centralization of power and political organization the independence of the family in private feuds, regarded as dangerous to the good order of the community, is gradually limited. And when the family becomes a unit or is absorbed in a higher organization the individual acquires

certain rights at the expense of the family—the right of appeal to the higher tribunal is one of these.

The wealth and power of a clan or family depend primarily on the dearth or abundance of its numbers. Hence the loss of a single person is a great loss, and there is need that it be made good by replacing the departed with another or by many others, according to the relative standing and importance of the person to be restored. For example, Aharihon, an Onondaga chieftain of the 17th century, sacrificed 40 men to the shade of his brother to show the great esteem in which he held him. But among the Iroquois the duty of restoring the loss does not devolve directly on the stricken clan or exogamic kinship group, but upon all allied to it by the ties of what is termed *hontoñnishoñ'*—i. e., upon those whose fathers are clansmen of the person to be replaced. So the birth or the adoption of many men in a clan or exogamic kinship group is a great advantage to it; for although these men become separated through the obligation of marrying into clans or such groups other than their own, the children of such unions are bound in a measure to the clan or exogamic kinship group of their fathers. This is a principle so well established that the chief matron of the paternal clan or exogamic kinship might oblige these offspring of diverse households (as many as might suffice) to go to war in fulfilment of their obligation, as seemed good to her; or she might stop them if they wished to undertake a war which was not, from its expediency, pleasing to her and her advisers. Therefore this chief matron, having decided that the time was at hand "to raise again the fallen tree" or "to put back on the vacant mat" one of the clan whom death removed, would inform one of the children whose fathers were her clansmen, their *hoñthoñni'*, that it was her desire that he form and lead a war party against their enemies for the purpose of securing a prisoner or a scalp for the purpose named. The person whom she selected was one judged most capable of executing her commission. This was soon accomplished. She enforced and confirmed this commission with a belt of wampum. So powerful was this chief matron of a clan that when the council chiefs did not favour the designs of certain ambitious war chiefs in raising levies for military purposes, fearing that they might injure the best interests of the tribe, one of the surest methods they might employ to frustrate these enterprises was to win the chief matrons of the clans whose clansmen were the fathers of the recruits from the other clans, for these chief matrons had only to interpose their influence and authority to bring to naught the best concerted designs and enterprises of these ambitious war chiefs. This is ample evidence that these women had an influence in some degree exceeding that of the council of the ancients and tribal chiefs.

In the blood feud the paternal kin did not not interfere except by counsel; but to avenge the death of a clansman of their father was an obligation. Outlaws were denied family and tribal rights. The renunciation of clan kinship entailed the loss of every right and immunity inhering in kinship. The fundamental concept in the organic structure of the family with its rights, immunities, and obligations is that of protection. To exercise the right of feud was lawful only to avenge the guilty murder of a clansman.

The clan or family was made useful by the tribe as a police organization, through which control was exercised over lawless men who otherwise were beyond restraint. Every clan had jurisdiction over the lives and property of its members, even to the taking of life for cause.

The mutual obligations of kindred subsist between persons who can act for themselves; but there are duties of protection by these toward those who cannot act for themselves for any reason whatever, for it is a principle of humanity that they who are legally independent should protect those who are legally dependent. The modern law of guardianship of minors and imbeciles is evidently but a survival and extension of this obligation of protection in the primitive family and clan.

Speaking generally of the tribes of the N.W. coast, Swanton (Am. Anthrop., n.s., VII, no. 4, 1905) says that in addition to the "husband, wife, and children, a household was often increased by a number of relations who lived with the house owner on almost equal terms, several poor relations or protégés who acted as servants, and on the N. Pacific coast as many slaves as the house owner could afford or was able to capture."

In tribes where a clan or gentile organization similar to that of the Iroquoian and the Muskhogean tribes does not exist, it is known that the incest groups on the maternal and the paternal sides are largely determined by the system of relationships, which fixes the position and status of every person within an indefinite

group, and the incest group is reckoned from each propositus. That is to say, marriage and cohabitation may not subsist between persons related to each other within prescribed limits on both the maternal and paternal sides, although kinship may be recognized as extending beyond the prescribed limit. Among the Klamath these relationships are defined by reciprocal terms defining the relation rather than the persons, just as the term "cousin" is employed between cousins.

In speaking of the fierce, turbulent, and cruel Athapascan tribes of the valley of the Yukon, Kirkby (Smithson. Rep. 1864, 1865), says: "There is, however, another division among them, of a more interesting and important character than that of the tribes just mentioned. Irrespective of tribe they are divided into three classes, termed, respectively, Chit-sa, Nate-sa, and Tanges-at-sa, faintly representing the aristocracy, the middle classes, and the poorer orders of civilized nations, the former being the most wealthy and the latter the poorest. In one respect, however, they greatly differ, it being the *rule* for a man *not* to marry in his own, but to take a wife from either of the other classes. A Chit-sa gentleman will marry a Tanges-at-sa peasant without the least feeling *infra dig*. The offspring in every case belong to the class of the mother. This arrangement has had a most beneficial effect in allaying the deadly feuds formerly so frequent among them." As no further data are given, it is impossible to say what, if any ,was the internal structure and organization of these three exogamic classes, with female descent, mentioned above. Apparently a similar social organization existed among the Natchez, but no detailed information on the subject is available.

(J. N. B. H.)

Fasting. A rite widely observed among the Indians and practised both in private and in connection with public ceremonies. The first fast took place at puberty, when the youth was sometimes sent to a sequestered place and remained alone, fasting and praying from 1 to 4 days, or even longer. At this time or during similar fasts which followed, he was supposed to see in a dream the object which was to be his special medium of communication with the supernatural. Simple garments or none were worn when fasting. Among some tribes clay was put upon the head, and tears were shed as the appeals were made to the unseen powers. At the conclusion of a long fast the quantity of food taken was regulated for several days. It was not uncommon for an adult to fast, as a prayer for success, when about to enter upon an important enterprise, as war or hunting. Fasting was also a means by which occult power was believed to be acquired; a shaman had to fast frequently in order to be able to fulfill the duties of his office.

Initiation into religious societies was accompanied by fasting, and in some of the great ceremonies all the principal actors were obliged to fast prior to taking part. The length of these fasts varied with the ceremony and the tribe, and ranged from midnight to sunset, or continued 4 days and nights. Fasting generally included abstinence from water as well as food. The reason for fasting has been explained by a Cherokee priest as "a means to spiritualize the human nature and quicken the spiritual vision by abstinence from earthly food." Other tribes have regarded it as a method by which to remove "the smell" of the common world. Occasionally chiefs or leaders have appointed a tribal fast in order to avert threatening disaster.

Consult Dorsey and Voth in Field Columbian Mus. Publ., Anthrop. ser., III, 1900–03; Fewkes (1) in Jour. Am. Ethnol. and Archæol., IV, 1894, (2) in 19th Rep. B. A. E., 1900; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Mooney in 19th Rep. B. A. E., 1900.

(A. C. F.)

Feasts. Among all tribes there were feasts, ranging in importance from that of the little child to its playmate up to those which were a part of the great sacred ceremonies. These so-called feasts were never elaborate and were simply served, each portion being ladled from the kettle by the hostess, or by one appointed for the task.

Feasts were held at stated times. On the N. Pacific coast the coming of the salmon was celebrated in a feast of thanksgiving by all the tribes able to secure the fish from inlets or rivers. Farther S. the ripening of acorns and other fruits was similarly observed. The maturing of the maize was the occasion for tribal festivities; at that time the Creeks held their 8-days' ceremony known as the *Busk* when the new corn was eaten, the new fire kindled, new garments worn, and all past enmities forgiven. In November, when the Eskimo had gathered their winter store, thye held a feast, at which time gifts were exchanged;

by this a temporary relationship was formed between the giver and taker, which tended to good feeling and fellowship. During the full moon of December the Eskimo held a feast to which the bladders of animals killed during the year were brought. These were "supposed to contain the *inuas*, or shades of the animals." On the sixth and last day the bladders were taken out to a hole made in the ice, and thrust into the water under the ice. They "were supposed to swim far out to sea and then enter the bodies of unborn animals of their kind, thus becoming reincarnated and rendering game more plentiful" (Nelson). Among the Iroquois a feast was held to keep the medicine alive. Religious ceremonies to insure fruitfulness took place at the planting of the maize, at which time a feast was held.

Feasts were given on the completion of a house, at a marriage, and when a child was named. Feasts in honor of the dead were widely observed. The time which must elapse after a death before the feast could be given varied among the tribes. Among some of the Plains Indians it occurred after 4 days, with the Iroquois after 10 days, and with other tribes after nearly a year. The Eskimo held their memorial feast late in November. The near relatives were the hosts, and the dead were supposed to be present beneath the floor of the dwelling where they enjoyed the festivities in their honour, partaking of the food and water cast there for them, and receiving the clothing put as a gift upon their namesakes. At the feast for the dead held by the tribes on the N. Pacific coast, the spirits of the departed were also supposed to be present, but the portions of food intended for them were passed through the fire and reached them in this manner. The Huron held their ceremonial feast in the fall, when all who had died during the year were disinterred by their kindred, the flesh stripped from the bones, and these wrapped in new robes and laid in the clan burial pit. The feast was one of tribal importance and was accompanied with religious rites.

It was incumbent on an aspirant to tribal honour to give feasts to the chiefs, and one who desired initiation into a society must provide feasts for the society. Respect to chiefs and leading men was expressed by a feast. On such an occasion the host and his family did not eat with their guests; they provided the food and the dishes, but the head chief appointed one of the guests to act as server. At all feasts the host was careful not to include in the food or the dishes used anything that would be tabu to any of his guests; a failure to observe this important point would be considered an insult.

The meetings of secular societies among the Plains tribes, whether the membership was of one or both sexes, were always accompanied with a feast. There was no public invitation, but the herald of the society went to each lodge and gave notice of the meeting. The food was provided by the family at whose lodge the society met, or by certain other duly appointed persons. The preparation for the feast varied in different societies within the same tribe. In some instances the food was brought ready cooked to the lodge, in others it was prepared in the presence of the assembly. The people brought their own eating vessels, for at these feasts one had to eat all that was served to him or take what was left to his home.

In most tribal ceremonies sacred feasts occurred, for which certain prescribed food was prepared and partaken of with special ceremony. Feasts of this kind often took place at the close of a ceremony, rarely at the beginning, although sometimes they marked a particular stage in the proceedings. Among the Iroquois, and perhaps other tribes, the owner feasted his fetish, and the ceremony of the calumet, according to early writers, was always concluded with a feast, and was usually accompanied by an exchange of presents.

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At every feast of any kind, on any occasion, where food was to be eaten, a bit or small portion was first lifted to the zenith, sometimes presented to the four cardinal points, and then dropped upon the earth at the edge of the fire or into the fire. During this act, which was an offering of thanks for the gift of food, every one present remained silent and motionless.

Consult Dorsey and Voth in Field Columbian Mus. Publ., Anthrop. ser., III, 1900–03; Fewkes in 15th, 16th, and 19th Rep. B.A.E., 1897–1900; Fletcher in Publ. Peabody Museum; Gatschet, Creek Migr. Leg., I, 177, 1884; Hoffman in 7th and 14th Reps. B.A.E., 1891, 1896; Jenks in 19th Rep. B. A. E., 1900; Jesuit Relations, Thwaites ed., I-LXXIII, 1896-1901; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Mindeleff in 17th Rep. B. A. E., 1898; Nelson in 18th Rep. B. A. E., 357, 1899.

(A. C. F.)

Featherwork. The feathers of birds entered largely into the industries, decorations

war and worship of the Indians. All common species lent their plumage on occasion, but there were some that were especially sought in the Arctic regions, water birds during their annual migrations; the eagle everywhere; wild turkeys in their habitat; ravens and flickers on the N. Pacific coast; woodpeckers, meadow larks, crested quail, mallard ducks, jays, blackbirds, and orioles in California; and in the Pueblo region, eagles, hawks, turkeys, and parrots especially. The prominent species in every area were used. * * * *

Fans and other accessories of dress were made of wings or feathers by the Iroquois and other tribes. The uses of feathers in decoration were numberless. The Western Eskimo sewed little sprays of down into the seams of garments and bags made of intestinal membranes, and the California Indians decorated their exquisite basketry in the same manner. The quills of small birds, split and dyed, were used for beautiful embroidery and basketry in the same way as porcupine quills, For giving directness to the flight of arrows feathers were usually split so that the halves could be tied or glued to the shaftment in twos or threes. Among the Eskimo and some of the southwestern Indians the feathers were laid on flat. Among California tribes bird scalps were used as money, being both a standard of value and a medium of exchange. The most striking uses of feathers were in connection with social customs and symbolism. The masks and the bodies of performers in ceremonies of the N. Pacific coast were copiously adorned with down. Feathers worn by the Plains tribes in the hair indicated rank by their kind and number, or by the manner of mounting or notching. The decoration of the stem of the calumet (q. v.) was of feathers, the colours of which depended on the purpose for which the calumet was offered. Whole feathers of eagles were made into war-bonnets, plumes and long trails for dances and solemnities. In the Pueblo region feathers played an important rôle in symbolism and worship —prayer-sticks, wands, altar decorations, and aspergills were made of them. The downy feather was to the mind of the Indian a kind of bridge between the spirit world and ours. Creation and other myths spring out of feathers.

Feather technic in its highest development belongs to South America, Central America, and Polynesia, but there is continuity in the processes from the N. part of America southward.

Consult Bancroft, Native Races, I-V, 1874-75; Boas in 6th Rep. B. A. E., 1888; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Goddard in Publ. Univ. Cal., Am. Archæol. and Ethnol., I, 1903; Holmes (1) in 6th Rep. B. A. E., 1888; (2) in 13th Rep. B. A. E., 1896; Mallery in 10th Rep. B. A. E., 1893; Mason (1) in Rep. Nat. Mus. 1902, 1904, (2) in Smithson. Rep. 1886, 1889; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B.A.E., 1899; Turner in 11th Rep. B. A. E., 1894; Winship in 14th Rep. B. A. E., 1896.

(O. T. M.)

Fetish (Portuguese: *feitiço*, 'a charm,' 'sorcery', 'enchantment'—whence the English *fetish*—; adjective, 'made by art', 'artificial', 'skilfully contrived'; Latin *factitious*, 'made by art', 'artful by magic'). Among the American Indians an object, large or small, natural or artificial, regarded as possessing consciousness, volition and immortal life, and especially *orenda* or magic power, the essential characteristic, which enables the object to accomplish, in addition to those that are usual, abnormal results in a mysterious manner. Apparently in any specific case the distinctive function and sphere of action of the fetish depends largely on the nature of the object which is supposed to contain it. It is the imagined possession of this potent mysterious power that causes an object to be regarded as indispensable to the welfare of its possessor.

In the belief of the Indians, all things are animate and incarnate—men, beasts, lands, waters, rocks, plants, trees, stars, winds, clouds, and night—and all possess volition and immortal life; yet many of these are held in perpetual bondage by weird spells of some mighty enchantment. So, although lakes and seas may writhe in billows, they cannot traverse the earth, while brooks and rivers may run and bound over the land, yet even they may be held by the potent magic power of the god of winter. Mountains and hills may throb and quake with pain and grief, but they cannot travel over the earth because they are held in thraldom by the powerful spell of some potent enchanter. Thus it is that rocks, trees, roots, 'stocks and stones', bones, the limbs and parts of the body, and the various bodies of nature are verily the living tombs of diverse beings and spirits.

Of such is the kingdom of the fetish, for even the least of these may be chosen. Moreover, a fetish is an object which may also represent a vision, a dream, a thought, or an action.

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A fetish is acquired by a person, a family, or a people for the purpose of promoting welfare. In return, the fetish requires from its owner worship in the form of prayer, sacrifice, feasts, and protection, and from its votaries it receives ill or good treatment in accordance with the character of its behaviour toward them. Some fetishes are regarded as more efficacious than others. The fetish which loses its repute as a promoter of welfare gradually becomes useless and may degenerate into a sacred object—a charm, an amulet, or a talisman—and finally into a mere ornament. Then other fetishes are acquired, to be subjected to the same severe test of efficiency in promoting the well-being of their possessors.

The fetish is clearly segregated from the group of beings called tutelars, or guardian spirits, since it may be bought or sold, loaned or inherited, while, so far as known, the tutelar is never sold, loaned, or, with the Iroquois, inherited. Among the Santee and the Muskhogean and Iroquoian tribes the personal tutelar, having a different origin, is scrupulously discriminated from all those objects and beings which may be called fetishes. The tutelar has a particular name as a class of beings. Rev. John Eastman says that this is true of the Santee, and it is probably true of many other tribes. Some fetishes are inherited fron kindred, while others are bought from neighbouring tribes at a great price, thus constituting a valuable article of intertribal commerce. It is also acquired by choice for multifarious reasons.

A person may have one or many fetishes. The name fetish is also applied to most of the articles found in the medicine sack of the shaman, the *pindikosan* of the Chippewa. These are commonly otter, snake, owl, bird, and other skins; roots, bark, and berries of many kinds; potent powders, and a heterogeneous collection of other things employed by the shaman.

A fetish is not a product of a definite phase of religious activity, much less is it the particular prerogative of any plane of human culture; for along with the adoration of the fetish goes the worship of the sun, moon, earth, life, trees, rivers, water, mountains, and storms as the embodiment of as many personalities. It is therefore erroneous to assign the fetish to the artificial stage of religion, sometimes called hecastotheism. The fetish must be carefully distinguished from the tutelar of every person. Among the Iroquois these are known by distinct names, indicative of their functions: *ochina'kĕⁿ'da'* for fetish, and *oiărоⁿ'* for the tutelar.

Mooney says, in describing the fetish, that it may be "a bone, a feather, a carved or painted stick, a stone arrowhead, a curious fossil or concretion, a tuft of hair, a necklace of red berries, the stuffed skin of a lizard, the dried hand of an enemy, a small bag of pounded charcoal mixed with human blood—anything, in fact, which the owner's medicine dream or imagination might suggest, no matter how uncouth or unaccountable, provided it be easily portable and attachable. The fetish might be the inspiration of a dream or the gift of a medicine-man, or even a trophy taken from a slain enemy, or a bird, animal, or reptile; but, however insignificant in itself, it had always, in the owner's mind at least, some symbolic connection with occult power. It might be fastened to the scalp-lock as a pendant, attached to some part of the dress, hung from the bridle bit, concealed between the covers of a shield, or guarded in a special repository in the dwelling. Mothers sometimes tied the fetish to the child's cradle."

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Consult Bourke in 9th Rep. B. A. E., 1892; Clark, Indian Sign Language, 1885; Cushing, Zuñi Fetishes, 2d Rep. B.A.E., 1883; Jesuit Relations, Thwaites ed., 1896-1901; Lafitau, Mœurs des Sauvages Ameriquains, 1724; Maximilian, Travels, 1843; Müller, Orig. and Growth of Religion, 1879; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Riggs, Gospel among the Dakotas, 1869.

(J. N. B. H.)

Fire-making. Two methods of making fire were in use among the American aborigines at the time of the discovery. The first method, by flint-and-pyrites (the progenitor of flint-and-steel), was practised by the Eskimo and by the Athapascan and Algonquian tribes ranging across the continent from Stikine r. in British Columbia to Newfoundland and around the entire Arctic coast, and also throughout New England; as well as by the tribes of the N. Pacific coast. The inference is that this method of fire-making at

one time was general in this area, but the observations on which its distribution is based are from widely separated localities in which it is invariably used in connection with fire-making by wood friction. It appears probable that flint-and-pyrites, in view of its distribution in northen Europe, was introduced into America through Scandinavian contact, or is accultural either from Europe or Asia. The flint-and-steel is clearly an introduction of recent times.

The second method, by reciprocating motion of wood on wood and igniting the ground-off particles through heat generated by friction, was widespread in America, where it was the most valued as well as the most effectual process known to the aborigines. The apparatus, in its simplest form, consists of a slender rod or drill and a lower piece or hearth, near the border of which the drill is worked by twisting between the palms, cutting a socket. From the socket a narrow canal is cut in the edge of the hearth, the function of which is to collect the powdered wood ground off by the friction of the drill, as within this wood meal the heat rises to the ignition point. This is the simplest and most widely diffused type of fire-generating apparatus known to uncivilized man. Among the Eskimo and some other tribes the simple two-piece fire drill became a machine by the use of a hand or mouth rest containing a stone, bone, or wood socket for the upper end of the drill, and a cord with two handles or string on a bow for revolving the drill. By these inventions uniform and rapid motions and great pressure were effected, rendering it possible to make fire with inferior wood. The four-part drill consisted of two kinds: (*a*) The cord drill, which requires the co-operation of two persons in its working, and (*b*) the bow drill, which enables one person to make fire or to drill bone and ivory. The distribution of these varieties, which are confined to the Eskimo and their neighbours, follows no regular order; they may be used together in the same tribe, or one or other may be used alone, although the presumption is that the cord drill is the older. The hearth alone embodies two interesting modifications which reflect the environment. In one the canal leads down to a step or projection from the side of the hearth, and in the other the drilling is done on a longitudinal slot in the middle of the hearth, the object in both cases being to prevent the fire from falling into the snow. These features also seem to have an indiscriminate distribution in the area mentioned.

The pump drill has been employed for fire-making only among the Onondaga of Canada, who used it in making sacred fire for the White-dog feast; but the pump drill is of little practical use in fire-making. From the Onondaga also there is an example of the fire plough like that of the Polynesians, in which a stick is held at an angle between the hands and rubbed back and forth along a plane surface, cutting a groove in which the wood meal produced by friction ignites. The appearance of these diverse methods in one tribe, in an area where the simple drill was common, leads to the assumption that they are of recent introduction. There is no other evidence that the fire plough ever existed in the western hemisphere.

The wood selected for the fire drill varied in different localities, the proper kinds and qualities being a matter of acquired acknowledge. Thus the weathered roots of the cottonwood were used by the Pueblos; the stems of the yucca by the Apache; the root of the willow by the Hupa and Klamath; cedar by the N. W. Coast tribes; elm, maple, and buttonwood by the eastern Indians. In some instances sand was placed in the fire cavity to increase friction; often two men twirled the drill alternately for the purpose of saving labour or when the wood was intractable.

A similar discrimination is observed in the selection of tinder. The Eskimo prized willow catkins; the Indians of the N. W. coast used frayed cedar bark; other tribes used fungi, softened bark, grass, or other ignitible material. Touchwood or punk for preserving fire was obtained from decayed trees, or some form of slow match was prepared from bark. From the striking of a spark to the well-started camp-fire considerable skill and forethought were required. The glowing coal from the fire drill was usually made to fall into a small heap of easily ignitible material, where it was encouraged by fanning or blowing until actual flame was produced; or the spark with the small kindling was gathered in a bunch of grass or a strip of bark and swung in the air.

Fire-making formed an important feature of a number of ceremonies. New fire was made in the Green-corn ceremony of the Creeks, the White-dog feast of the Iroquois, the New-fire and Yaya ceremonies of the Hopi,

and among many other tribes in widely separated localities. There are also many legends and myths grouped about the primitive method of obtaining fire at will. The Cherokee and other southern tribes believed that a perpetual fire burned beneath some of the mounds in their country, and the Natchez built their mounds with a view, it is said, of maintaining a perpetual fire. On the introduction of flint-and-steel and matches the art of fire-making by the old methods speedily fell into disuse among most tribes and was perpetuated only for procuring the new fire demanded by religious rites.

Consult Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Hough in Rep. Nat. Mus., 1888 and 1890. (W. H.)

Fishhooks. Starting from the simple device of attatching the bait to the end of a line, the progressive order of fishhooks used by the Indians seems to be as follows: (*a*) The gorge hook, a spike of bone or wood, sharpened at both ends and fastened at its middle to a line, a device used also for catching birds; (*b*) a spike set obliquely in the end of a pliant shaft; (*c*) the plain hook; (*d*) the barbed hook; (*e*)the barbed hook combined with sinker and lure. This series does not exactly represent stages in invention; the evolution may have been effected by the habits of the different species of fish and their increasing wariness. The material used for hooks by the Indians was wood, bone, shell, stone, and copper. The Mohave employed the recurved spines of certain species of cactus, which are natural hooks.

Data on the archæology of the fishhook have been gathered from the Ohio mounds and the shell-heaps of Santa Barbara, Cal., unbarbed hooks of bone having been found on a number of Ohio sites and gorge hooks at Santa Barbara. The fishhook of recent times may be best studied among the N. Pacific tribes and the Eskimo of Alaska. The Makah of Washington have a modified form of the gorge hook, consisting of a sharpened spine of bone attached with a pine-root lash to a whalebone. British Columbian and S. Alaskan tribes used either a simple hook of bent wood having a barb lashed to a point, or a compound hook consisting of a shank of wood, a splint of pine-root lashed at an angle of 45° to its lower end, and a simple or barbed spike of bone, wood, iron, or copper lashed or set on the outer end of the splint. Eskimo hooks consisted frequently of a shank of bone with a curved, sharpened spike of metal set in the lower end, or several spikes were set in, forming a gig. Usually, however, the Eskimo hook had the upper half of its shank made of stone and the lower half of ivory, in which the unbarbed curved spike of metal was set, the parts being fastened together by lashings of split quill. A leader of quill was attached to the hook and a bait of crab carapace was hung above the spike. This is the most complete hook known in aboriginal America.

Lines and poles varied like the hook with the customs of the fisherman, the habits of the fish, and the environment. The Eskimo used lines of knotted lengths of whalebone, quill, hair, or sinew; the N. Pacific tribes, lines of twisted bark, pine root, and kelp; and other tribes lines of twisted fibre. Short poles or none were used by the Eskimo and N. Pacific tribes. In other regions it is probable that long poles of cane or saplings were used. In some regions, as on the N. W. coast, a trawl, consisting of a series of hooks attached by leaders to a line, was used for taking certain species of fish. The Haida, according to Swanton, made a snap hook, consisting of a hoop of wood, the ends of which were held apart by a wooden peg. This peg was displaced by the fish on taking the bait, and the ends of the hoop snapped together, holding the fish by the jaw.

Consult Boas in 6th Rep. B. A. E., 1888; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., 1, 1903; Hoffman in 14th Rep. B. A. E., pt. 2, 1896; Holmes in 2d Rep. B. A. E., 1883; Mills (1) in Ohio Archæol. and Hist. Quar., IX, No. 4, 1901, (2) ibid., XV, No. 1, 1906; Moore (1) in Jour. Acad. Nat. Sci. Phila., XI. 1899; (2) ibid., XII, 1903; (3) ibid,. XIII, 1905; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., pt. 1, 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Palmer in Am. Nat., XII, No. 6, 1878; Putnam in Wheeler Surv. Rep., VII, 1879; Rau in Smithson. Cont., XXV, 1884; Teit in Mem. Am. Mus. Nat. Hist., II, Anthrop. I, 1900; Turner in 11th Rep. B. A. E., 1894.

(W. H.)

Fishing. At the first coming of the Europeans the waters of this continent were found teeming with food fish, the great abundance of which quickly attracted fleets of fishermen from all civilized parts of the Old World. The list of species living in American waters

utilized by the Indians would fill a volume. The abundance or scarcity of this food on the Atlantic coast varied with the season. In spring the fish made their appearance in vast shoals in the spawning beds of the coast and in the bays and rivers. Capt. John Smith relates, in his history of Vi gin a, early in the 17th century, that on one occasion fish were encountered in such numbers in the Potomac as to impede landing from his boat. The annual spring run of herring above Washington is still almost great enough to warrant the assertion. Fish life varied with locality and season. On the northern and eastern coasts the fish disappeared to a great extent when the waters became cold at the approach of winter, and many northern fishes went to more southerly waters. Among the better known food products furnished by the waters of the country may be mentioned the whale, sea lion, seal, otter, swordfish, sturgeon, porpoise, cod, haddock, halibut, pollock, salmon, trout, herring, shad, perch, bass, mackerel, flounder, eel, plaice, turbot, whitefish, catfish, smelt, pike, dogfish, and all varieties of shellfish. By some tribes, as the Apache, Navaho, and Zuñi, fish were tabu as food; but where fish was used at all by the Indians, practically everything edible that came from the water was consumed. The salmon of the Pacific coast are still found in enormous schools, and in the canning industry hundreds of persons are employed. Lobsters and crabs furnished no inconsiderable food supply, while the vast deposits of shells along all tidewater regions, as well as many of the interior rivers, testify to the use made of shellfish by the aborigines; they not only supplied a large part of the daily food of the people, but were dried for time of need. Shellfish were dug or taken by hand in wading and by diving. Salmon and herring eggs formed one of the staple articles of diet of the tribes of the N. Pacific coast. To collect herring eggs these tribes laid down under water at low tide a row of hemlock branches, which were held in position with weights; then branches were fastened together and a float was fixed at one end, bearing the owner's mark. When these boughs were found to be covered with eggs they were taken into a canoe, carried ashore, and elevated on branches of a tree stripped of its smaller limbs, where they were left to dry. When first placed in position the eggs adhered firmly to the boughs, but on taking them down great care had to be exercised, because they were very brittle and were easily knocked off. Those not immediately consumed were put up in the intestines of animals and laid aside for winter use. It is recorded in the Jesuit Relations that many eels came to the mouth of the St. Lawrence r. and were trapped by the Indians, who made long journeys to get the season's supply.

On the middle and s. Atlantic coast, fish are found during the greater portion of, if not throughout, the year, while farther N. fishing is confined more to the spawning seasons and to the months when the waters are free of ice. Experience taught the natives when to expect the coming of the fish and the time when they would depart. In methods of capturing sea food the native had little to learn from the white man, even in killing the whale (which was treated as royal game on the coast of Vancouver id.), the sea lion, or the seal, or in taking shellfish in the waters of the ocean and in the smallest streams.

Large fish and marine mammals were captured by means of the harpoon, while the smaller ones were taken by the aid of bow and arrow, gigs, net, dull, trap, or weir. Fires or torches were used along the shore or on boats, the gleam of which attracted the game or fish to the surface, when they were easily taken by hand or with a net. Among the Cherokee, Iroquois, and other tribes, fish were drugged with poisonous bark or other parts of plants; in parts of California extensive use was made of soap root and other plants for this purpose. Carved fishhooks (q.v.) of shell and bone have been found in shell-heaps and graves in the interior. In shape these resemble the hooks of metal from Europe, though the natives of the Pacific coast used fishhooks of wood and bone combined, made in so primitive a manner as to indicate aboriginal origin. Another ingenious device employed along the N. Pacific coast for catching fish consisted of a straight pin, sharp at both ends and fastened to a line by the middle; this pin was run through a dead minnow, and, being gorged by another fish, a jerk of the string caused the points to pierce the mouth of the fish, which was then easily taken from the water. Artificial bait, made of stone and bone combined, was used as a lure, and was quite as attractive to fish as is the artificial bait of the civilized fisherman.

Still another ingenious way of catching fish was by "pinching," by means of a split stick, which, like the gig, held the fish fast.

In shallow rivers low walls were built from one side of the stream to the other, having a central opening through which fish were forced into a trap. Brushwood mats were also made, which were moved along like seines, so as to drive the fish into shallow or narrow places, where they were readily taken by the hand or with dipnets. Along the shores of rapid streams men stationed themselves on rocks or staging and speared fish as they passed up or down stream. During winter, when the northern waters were frozen, holes were cut in the ice, and through these, fish were shot, speared or netted. Probably the most primitive of all methods of fishing, however, by which many salmon were and, doubtless are still, captured, was that of knocking them on the head with a club. After a great run of fish had subsided, single ones were caught n shallow water by any of the above methods. There are still indications that from an early period a trade existed between the fishing Indians and those of the interior who gained their livelihood by other means. Great supplies of fish were cured by drying in the sun or over fires, and sometimes the product was finely ground and packed in skins or baskets for future use.

Consult Adair, Hist. Am. Inds., 1775; Boas (1) in 6th Rep. B. A. E., 1888, (2) in Bull. Am. Mus. Nat. Hist., xv, pt. 1, 1901; Dawson, Queen Charlotte Ids., 1880; Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt. 3, 1905; Gatschet in Am. Anthrop., v, 361, 1892; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., i, 1903; Jesuit Relations, Thwaites ed., i–lxxiii, 1896-1901; Lawson, Hist. Carolina, 340, 1714, repr. 1860; Lewis and Clark, Orig. Jour., i-viii, 1904–05; Margry, Découvertes, v, 81, 1883; Morice in Trans. Can. Inst., 1893; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., pt. 1, 1889; Rau, Prehistoric Fishing, 1884; Smith, Hist. Va., repr. 1819; Turner in 11th Rep. B. A. E., 1894.

(J. D. M.)

Flathead. A name applied to several different tribes usually owing to the fact that they were accustomed to flatten the heads of their children artificially. In s. e. United States the Catawba and Choctaw were sometimes designated by the term Flatheads and the custom extended to nearly all Muskhogean tribes as well as to the Natchez and the Tonika. In the N. W. the Chinook of Columbia r., many of the Vancouver Id. Indians, and most of the Salish of Puget sd. and British Columbia were addicted to the practice, and the term has been applied to all as a body and to some of the separate divisions. Curiously enough, the people now known in official reports as Flatheads—the Salish proper (q.v.)—never flattened the head. Dawson implies (Trans. Roy. Soc. Can. for 1891, sec. ii, 6) that they were so named (Têtes Plates) by the first Canadian voyageurs because slaves from the coast with deformed heads were among them. For the names of the tribes to which the term has been applied, see *Flatheads* in the index. (J. R. S.)

Flowpahhoultin. A small body of Salish of Fraser superintendency, Brit. Col., in 1878. —Can. Ind. Aff., 79, 1878.

Food. The areas occupied by the Indians may be classed as supplying, predominantly, animal food, vegetal food, and mixed diet. No strict lines separate these classes, so that in regions where it is commonly said that the tribes are meat eaters exclusively, vegetal food is also of importance, and vice versa. Vegetal food stuffs are (1) pre-agricultural, or the gathering of self-sown fruits, nuts, seeds, and roots; and (2) agricultural, or (*a*) the raising of root crops, originating in the harvesting of roots of wild plants, and (*b*) of cereal products, consisting chiefly of maize, grown by the majority of the tribes, and wild rice in the area of the upper lakes, where a sort of semi-agriculture was practised to some extent. See *Agriculture*.

Animal food was obtained from the game of the environment, and the settlement and movements of some tribes depended largely on the location or range of animals, such as the buffalo, capable of furnishing an adequate food supply; while on the other hand, the limit of habitat of water animals, as the salmon, tended to restrict the range of other tribes to the places where the supply could be gathered. No pure hunter stage can be found, if it ever existed, for while the capture of animals devolved on the man and the preparation of food on the woman, the latter added to the diet substances derived from the vegetal kingdom. Similarly no purely agricultural stage with exclusively vegetal diet existed, and no aboriginal domestication (q. v.) of animals n. of Mexico is found except in the case of the turkey and the dog.

In general, in the n. portion of the continent the diet was three-fourths animal food; in the s. part it was three-fourths vegetal; while

with the tribes of the coast, mountains, lakes, and plains, it varied according to the food supply. The absence of milk food, other than the maternal lactation, to a considerable extent limited the natural increase of the population. The food supply also changed with the seasons, causing the diet at different periods of the year to vary in its ratio of animal to vegetal constituents, and another feature depended on religious customs and habits which modified or regulated the food used.

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Vegetal food comprised a vast array of the products of plant life, of which roots and seeds were the most valuable. The most important food plant possessed by the Indians was maize which formed and still forms their principal subsistence. Following maize in order of importance came beans, peas, potatoes, squashes, pumpkins, melons and chile, which were grown in variety. Uncultivated plants also entered into the dietary, as seeds, roots, and flowers of grasses and other plants, or parts of plants used as greens, for flavouring, etc. In numberless cases wild plants have preserved tribes from starvation when cultivated crops failed. In the S. W., cactus and yucca fruits, mesquite beans, and the agave were most important elements of the food supply. As in Mexico, the roasted fleshy leaves and leaf matrix of the agave were prized as sweet, nourishing food. Tuckaho and other fungi were used for food by the eastern Indians; "tuckaho bread" was well known in the S. The N. Pacific tribes made much use of the sweet inner bark of the hemlock and spruce. Savours, flavours, and condiments, as well as sweets, were valued by the Indian, who was also fond of chewing gum. While salt was tabued by the Onondaga and lye substituted by some of the southern Indians, the former was in general use. In some cases salt was made by the evaporation of the water of salt springs; in other localities it was obtained in crystal form from salt lakes and springs, and commerce in this product was widespread. Chile, which is of Mexican origin, became known throughout the S. W, and saffron, an introduced plant, is still in use there to flavour and colour food, as are also the yellow flowers of the squash vine. Throughout New England and S. E. Canada sugar was produced by the evaporation of maple sap (see *Maple sugar*); in the S. W. it was derived from the willow and the agave. In some localities clay was eaten, either alone or mixed with food or taken in connection with wild potatoes to mitigate the griping effect of this acrid tuber. In general, buffalo, the deer family, and fish were the animals most useful for food. Some woodland tribes depended on deer, while the coast and river tribes usually made special use of fish and other products of the waters. Amphibious mammals sustained the Eskimo, while the porcupine is said to have been the chief food animal of the Montagnais. The range of game animals influenced the range of man in America quite as much as the distribution of food plants predetermined his natural diffusion.

Contrary to popular belief, the Indians, as a rule, preferred cooked food. The Eskimo, whose name signifies 'eaters of raw flesh', ate uncooked meat only when absence of fuel prohibited cooking, or as a side dish. Vegetal food especially requires the agency of fire to render it fit for human digestion, whereas animal food may be consumed in a raw state, certain parts, as the liver, often being eaten in this way. All the edible portions of the animal were put to use, and in many cases both animal and vegetal substances advanced toward putrefaction were preferred, as salmon eggs which were stored in sand, by the Alaskans, and immature corn in the ear, which the Hurons are said to have soaked in water until it became putrid, when soup was made of it.

Among the Pueblo Indians cooking is carried to a remarkable degree of proficiency, approaching in variety and methods the art among civilized peoples. Most tribes knew how to prepare savoury and nourishing dishes, some of which have been adopted by civilized peoples. The methods of cooking among the meat-eating tribes were, in order of importance, broiling, roasting, and boiling, the last-named process often being that known as "stone boiling." The tribes whose diet was approximately vegetarian practised all the methods.

The preparation of maize as food involved almost numberless processes, varying with the tribes. In general, when maize reached the edible stage the ears were roasted in pit ovens, and after the feasting the surplus of roasted ears was dried for future use. The mature grain was milled raw or parched, the meal entering into various mushes, cakes, pones, wafers and other bread. The grain was soaked in lye obtained from wood ashes to

remove the horny envelope and was then boiled, forming hominy; this in turn was often dried, parched and ground, reparched and reground, making a concentrated food of great nourishing power in small bulk, which was consumed dry or in water as gruel. Pinole, consisting of ground parched corn, forms the favorite food of S. W. desert tribes. The fermentation of corn to make beer was not generally practised, and it is doubtful if the process was known in America before the discovery. A yeast formed by chewing corn has long been known to the Zuñi and Hopi, at least, and the former know how to preserve it through the agency of salt.

The Iroquois and other eastern tribes cooked maize with beans, meat, or vegetables. The Pueblos add wood-ash lye to their "paper bread," and prepare their bread and mushes with meat, greens, or oily seeds and nuts, besides using condiments, especially chile.

Vegetal food stuffs were preserved by drying, and among the less sedentary tribes were strung or tied in bundles for facility of transportation or storage. The preservation of maize, mesquite beans, acorns, etc., gave rise to granaries and other storage devices. Animal food, from its perishable character, was often dried or frozen, but at times was preserved by smoking. Dried meat was sometimes pulverized and mixed with berries, grease, etc., forming pemmican (q. v.), valued for use on journeys on account of its keeping properties. Fruits were pulped and dried or preservation. Nuts were often ground before being stored, as were also maize, grass seeds, and the legumes. Tubers were frequently stored in the ground or near the fireplace; the Virginian tribes preserved tubers for winter use in this way.

Infusions of leaves, roots, etc., of various herbs were drunk by the Indians as medicine, but no stimulating beverage of the character of tea or coffee has been observed. Drinks made from fruit, as cider from manzanita berries, used by the tribes of California, and a beverage made from cactus fruit by the Pima and neighbouring tribes of Arizona, are the fermented beverages best known.

In addition to the reports of the Bureau of American Ethnology, consult Barber, Moqui Food preparation, Am. Nat., XII, 456, 1878; Barrows, Ethnobotany of Coahuilla Inds., 1900; Carr, Food of Certain American Indians and their Method of Preparing It, Proc. Am. Antiq. Soc., X, 155-190, 1895; Cabeza de Vaca, Narr., Smith trans., 1871; Coville, Wokas, A Primitive Food of the Klamath Inds., 1902; Cushing, Zuñi Breadstuffs, The Millstone, IX and X, Indianapolis, 1884-85; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Fewkes in Am. Anthrop., IX, 1896; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., I, 1903; Holm, descr. New Sweden, 1834; Hough (1) in Am. Anthrop. X, 1897, (2) ibid., XI, 1898; Jenkins, The Moki Bread, Pop. Sci. Month., Jan., 1900; Jenks in 19th Rep. B. A. E., 1900, Mason (1) Migration and the Food Quest, Smithsonian Rep., 1894, (2) Aboriginal American Zootechny Am. Anthrop., I, Jan., 1899; Palmer (1) in Am. Nat., XII, 402, 1878, (2) in Rep. Com'r of Agr. 1870, 1871; Payne, Hist. America, I, 376-400, 1892; Powers in Cont. N. A. Ethnol., III, 1877; Sagard-Theodat, Grand Voy., 1632, repr. 1865; Schoolcraft, Ind. Tribes, I-VI, 1851-57; Sturtevant, Indian Corn and the Indian, Am. Nat., XIX, 225, 1885. See also bibliographies under the articles above cited.

(W. H.)

Fortification and Defence. The simplest defences were furnished to the Indians by nature. In the forest regions battles were fought in the shelter of trees, and in stony sections from sheltering rocks. That war was waged and defensive measures were necessary in prehistoric times is shown by the remains of fortifications in the mound area of the United States. These are of different types, the most common being the so-called hill forts, where defensive walls of earth or stone surround a peak or hilltop or skirt a bluff headland, as at Fort Ancient, Ohio. There are also circular, square, octagonal, and other inclosures on the lowlands which are generally supposed to have been built for defensive purposes, but they could hardly have been effectual unless stockaded. There are, or were until recently, earthen embankments and inclosures in New York which, as Squier has shown, mark the sites of palisaded forts similar to those of the Iroquois observed by Champlain and Cartier. These were often polygonal, of double or triple stockades, as that at Hochelaga which Cartier says was of "three courses of rampires, one within another." Some were strengthened by braces and had beams running round them near the top, where stones and other missiles were placed ready to be hurled upon besiegers

The walls of some of these fortifications were 20 ft. high. One of the polygonal forts in w. New York, however, was overlooked by a hill from which arrows could easily be shot into the inclosure. Most of the early figures of these forts represent them as having a single entrance between overlapping ends of the stockade; there is one, however (Underhill, News from America, 1638), which shows two overlappings. When first seen by the whites most of the villages from Florida to the Potomac were protected with surrounding stockades, which are represented in De Bry as single with one opening where the ends overlap. The construction of these surrounding palisades was practically the same, whether they inclosed a single house or 50 houses. In some sections a ditch was usually dug, both within and outside of the palisade. A few of the forts in s. New England were square, but the circular form generally prevailed (Willoughby in Am. Anthrop., VIII, No. 1, 1906). The fortress built by King Philip in the swamp at South Kensington, R.I., consisted of a double row of palisades, flanked by a great abatis, outside of which was a deep ditch. At one corner a gap of the length of one log was left as an entrance, the breastwork here being only 4 or 5 ft. high; and this passage was defended by a well-constructed blockhouse, whilst the ditch was crossed by a single log which served as a bridge. Stockaded villages were also common as far w. as Wisconsin. Stone walls which C. C. Jones considered defensive, have been observed on Stone mt., mt. Yona, and other peaks of N. Georgia. De Soto found strongly fortified villages in his passage through the Gulf states and Arkansas.

Vancouver (Voy., III, 289, 1798) mentions villages on Kupreanof id., situated on the summits of steep, almost inaccessible rocks and fortified with strong platforms of wood laid upon the most elevated part of the rock, which projected at the sides so as to overhang the declivity. At the edge of the platform there was usually a sort of parapet of logs placed one upon another. This type, according to Swanton, was quite common on the N. W. coast. The Skagit tribe, according to Wilkes, combined dwellings and forts, and a similar custom was followed by some of the Haida clans. Wilkes mentions also inclosures 400 ft. long, which were constructed of pickets about 30 ft. long thrust deep into the ground, the interior being divided into roofed lodges. The Clallam also had a fort of pickets, 150 ft. square, roofed over, and divided into compartments for families. No stockades seem to have been used by the Ntlakyapamuk, but fortresses or fortified houses were at one time in use in a few places. These defences, according to Boas, consisted of logs placed lengthwise on the ground one above another and covered with brush and earth, loopholes being left at places between the logs. According to the same authority, some of the stockades of British Columbia were provided with underground passages as a means of escape. It has been a general custom of the Indians of the Plains, when in danger of being attacked by a superior force, to dig a pit or pits in the loose, generally sandy soil, throwing the earth around the margin to increase the height of the defence, the bank of a creek or a gully being selected when within reach, as defense of one side only was necessary. Native drawings of some of these defences are given by Mooney (17th Rep. B.A.E., 271-274, 1898.) * * * * * *

In addition to the authorities cited, consult Bancroft, Native Races, I, 1886; Bry, Collectiones Peregrinationem, 1590-1634; Jesuit Relations, Thwaites ed., I-LXXIII, 1896-1901; V. Mindeleff in 8th Rep. B.A.E., 1891; C. Mindeleff in 13th and 16th Reps. B. A. E., 1896, 1897; Squier, Antiq. of N. Y., 1851; Squier and Davis, Ancient Monuments, 1848; Thomas in 12th Rep. B. A. E., 1894.

(C. T.)

Fountain. A band of Upper Lillooet, inhabiting, with the Shuswap, the village of Huhilp, on the E. bank of Fraser r., above Lillooet, Brit. Col.; pop. 244 in 1911.—Can. Ind. Aff. 1910, pt. II, 18, 1911.

French Indians. A term used by early English writers to designate the tribes in the French interest, especially the Abnaki and their congeners on the New England frontier.

French influence. The influence of the French colonists on the Indians began very early. The use of glass beads in barter gave an impetus to the fur trade, and the speedy introduction of other commodities of trade led to long-continued associations with the Iroquoian tribes in particular. The influence of the French missionaries on many of the Indian tribes was marked; for example, the Montagnais and the Huron in the early days. The supply of peltries was increased by furnishing the Indians with firearms, which en-

abled them to travel with impunity and gave them a superiority over the neighbouring tribes which they were not slow to take advantage of; hence almost from the beginning the French settlers and the government of New France came into more or less sympathetic contact with several tribes of the country. This state of affairs arose both from the peaceful efforts of the missionaries and from the desire of the authorities to use the aborigines as a bulwark against the power of the English in North America. To her alliances with the Algonquian tribes of the Great lakes and the region S. and E. of them, including New France and Acadia, France owed in great part her strength on this continent, while on the other hand the confederacy of the Iroquois, the natural enemies of the Algonquian peoples contributed largely to her overthrow. The French character impelled the colonists to see in the Indian a fellow human being, and it is no wonder that the greatest intermixture between the Indian and the European N. of the Mexican boundary, is represented by the mixed-bloods of Canada and the N. W. and their descendants, who form no small element in the population of these regions of civilized America. The French recognized the Indian's pride and prejudices, and won his confidence by respecting his institutions and often sharing in his ceremonies. They ruled while seeming to yield. Least of all did they despise the languages of the aborigines, as the rich records of the missionaries abundantly prove. The existence of a large number of mixed-bloods able to speak both their own tongue and French was a distinct advantage to the colonists. The relations between the French and the Acadian Indians, as pictured by Lescarbot, were, to use the word of Friederici, "idyllic," though there is doubtless some exaggeration in these old accounts.

Several words of French origin crept very early into the Eastern Algonquian tongues, such as Montagnais, Naskapi, and Micmac, and later a corresponding French element is to be found in the Algonquian languages of the region beyond Montreal (Chamberl in in Canad. Indian, Feb., 1891). The Chippewa vocabulary (Carver, Trav., 421, 1778) contains the word *kapotewian*, 'coat,' which is the French *capote*, with the Chippewa radical suffix *-waian*, 'skin.' In a Missisauga vocabulary of 1801 appears *napané*, 'flour.' The French *bon jour!* in the form *boju!* is now the salutation in several Algonquian dialects. From (*les*) *anglais* is supposed to be derived the word for 'English' in a number of these languages: Micmac *aglaseõoo*, Montagnais *agaleshu*, Nipissing *aganesha*, formerly *angalesha*, Chippewa *shaganash*, Cree *akayâsiw*, etc. Another example of French influence is the contribution of Canadian French to the Chinook jargon (q. v.). There is also a French element in the modern tales and legends of the Indians of the Canadian Northwest and British Columbia, partly due to missionary teaching, partly to the campfires of the trappers, voyageurs, coureurs de bois, etc. In tales of the N. Pacific coast appears 'Shishé Tlé (i. e., Jésus Christ), and in some of those of Indians on the E. side of the Rocky mts., 'Mani' (i. e., the Virgin Mary). The French are also the subject of many Indian stories from the Atlantic to the Pacific. Among the Abnaki intermixture began very early. With them the term for mixed-blood is *malouidit*, 'of (St.) Malo,' indicative of the source of the fathers in most of these marriages. The wheat introduced from France was termed *maloumenal*, 'grains of (St.) Malo.' In the 17th century the Abnaki called peas *wenutsiminar*, 'French seeds.' The Micmac term for apple is *wenjoosoon*, 'French cranberry' In the Iroquoian languages an example of French influence is seen in *Onontio* ('Big Mountain'), the term applied by the Mohawk to the kings of France, which seems to translate Montmagny, the name of Champlain's successor as governor of Canada. Another example, noted by Hewitt, is that the Mohawk of Caughnawaga and other settlements on St. Lawrence r. speak far more rapidly than do their brethren on Six Nation res., Ontario, and they also have a more copious lexicon of modern terms.

Under the leadership of Mgr. de Laval the clergy of New France made strenuous opposition to the sale of liquor to the Indians, and succeeded in getting Colbert to prohibit the traffic; but the necessities of the political schemes of Frontenac and the fact that the Indians turned to the English and Dutch, from whom they could easily procure rum and brandy, caused the reversal of this policy, against the protests of missionaries and the church. To salve their feelings the matter was referred to the Sorbonne and the University of Toulouse, the former pronouncing against the sale of liquor to the Indians, the latter declaring it permissible. Finally a sort of theoretical prohibition but actual toleration of liquor selling resulted.

Consult Parkman (1) Jesuits in North America, (2) Conspiracy of Pontiac, (3) Pioneers of France in the New World, and other works; Jesuit Relations, Thwaites ed., I-LXXIII, 1896–1901. (A. F. C.)

Friendly Village. The name given by Mackenzie (Voy., 351, 1802) to an Athapascan village, probably of the Takulli, on upper Salmon r., Brit. Col., on account of his kind treatment there.

Furniture. There was little regular furniture among the Indians, as home life was simple and wants were few. The furniture of the tipi differed from that used in the communal dwelling, for the character of the habitation controlled its furnishing. In all classes of habitations seats were generally arranged along the walls. Mats of plaited bark or of woven rushes and skins dressed only on one side were spread as seats, and pillows, formerly having skin cases, were stuffed with feathers, the hair of the deer or elk, in some cases scrapings from the hide, or, as in the S., the long, gray Spanish moss, and used as cushions to sit on. Among some tribes a bearskin was the seat of honour. In the pueblos seats were of stone, or were rectangular stools made from a single block of wood, in addition to a masonry bench extending round or partly round the room. In N. California stools were circular in form. In the houses of the N. W. coast long settees were placed facing the fire, against the partitions that marked a family's space in the communal dwelling.

In the earth lodge and similar habitations stationary couches, which served as seats by day and as beds by night, were arranged against the walls. These were made by planting in the floor four tall posts on which were supported two shelves, or bunks, of wattled twigs, on which the bedding was placed. Sometimes both shelves were used as beds, but generally the upper one was used for storing the property of the person to whom the compartment belonged. In the lodges of some tribes, hung on a rod fastened across the two front poles, was a reed curtain, which could be rolled up or dropped to give seclusion to the occupant of the berth. Another form of bed consisted of a mat of willows stretched upon a low platform its tapering ends raised and fastened to tripods which formed head and foot boards. The skin of an animal, as the buffalo bull, killed in winter, was trimmed to fit the bed and served as the mattress, on which robes or blankets were spread as bedding. Pillows such as are described above were used, but in N. California were of wood and were used only in the men's sleeping lodge. Little children occupied cradles which varied in form and ornamentation, but were all constructed on the general plan of a portable box and adapted to the age of the child. Among some tribes a hammock, made by folding a skin about two ropes, was hung between posts and used to swing children to sleep. A crotched stick was thrust slanting into the edge of the fireplace, and from the crotch hung one or more smaller crotched sticks directly over the fire, serving as hooks for kettles in cooking. The household meal was often served on a mat. In the dwellings of the corn-growing Plains Indians the wooden mortar used for pounding maize was set at the right of the entrance and held firmly in place by sinking its pointed base well into the earthen floor. In every habitation a suspended pole or rack was placed near the fire for the drying of moccasins or other clothing. In the Pueblo house the mealing trough occupied a corner of the room, and was set at a sufficient distance from the wall to permit the women to kneel comfortably at their work and face the apartment. The trough was of stone and generally contained three metates, varying in coarseness, for hulling, cracking, and mealing the grain. Niches in the walls served as shelves or closets. Utensils varied with the methods of cooking in the different parts of the country; they were baskets, wooden and pottery vessels, and later, metal kettles. Household utensils, for cooking, eating, and drinking, were usually kept in or near the space belonging to the housewife, and consisted of baskets, boxes, platters, and bowls of wood or pottery, spoons of horn, wood, gourd, or pottery, and ladles. Some of the household utensils were ornamented with carving or painting, and not infrequently were treasured as heirlooms. Brooms of coarse grass or twigs were used to sweep the floor, and the wing of a bird served as a brush to keep the central fireplace tidy. The Pueblos tied a bunch of coarse grass near the middle, using the butt end for brushing the hair and the other for sweeping the floor. Some of the Plains and Rocky Mt. tribes used a wooden spade-like implement to remove the snow from the ground about the entrance of the lodge, and the Pueblos employed a similar implement for passing bread in and out of the ovens. The Plains tribes stored their food and other articles in packs made of parfleche and ornamented

with painted designs; for preserving feathers until needed, the Pueblos used wooden receptacles cut from a single stick, usually of cottonwood, and provided with a countersunk lid; on the N. W. coast elaborately carved boxes and trays were made for this purpose.

In the lodges of the Plains tribes the ornamented shields, weapons, saddles, bridles, and various accoutrements were always hung on the posts within the lodge, and gave colour and decorative effect to the otherwise plain interior of the native dwelling. In winter painted or embroidered skins were suspended between the inner circle of posts of the earth lodge and, like an arras, inclosed the space about the fire, adding much to the attractiveness of this picturesque habitation. Among the Eskimo the stone lamp was the essential article of the household. It furnished light and heat and served as a stove for cooking. Such lamps, cut from steatite or basalt, cost much labour, and were handed down from one generation to another.

Consult Boas (1) in Rep. Nat. Mus., 1895, (2) in 6th Rep. B. A. E., 1888; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt 3, 1905; Dorsey and Voth in Field Columb. Mus. Publ., Anthrop. ser.; J. O. Dorsey in 13th Rep. B. A. E., 1896; Goddard in Univ. Cal. Publ., Am. Archæol. and Ethnol., I, 1903; Hoffman in 14th Rep. B. A. E., 1896; Holm, Descr. New Sweden, 1834; Hough in Rep. Nat. Mus., 1896; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt 1, 1902; Mindeleff in 8th Rep. B. A. E., 1891; Nelson in 18th Rep. B. A. E., 1899.

(A. C. F.)

Fur trade. The fur trade was an important factor in the conquest and settlement of North America by the French and the English. Canada and the great W. and N. W. were long little more to the world than the "Fur Country." Lahontan (New Voy., I, 53, 1703) said: "Canada subsists only upon the trade of skins or furs, three-fourths of which come from the people that live around the great lakes." Long before his time the profit to be gained in the fur traffic with distant tribes encouraged adventurers to make their way to the Mississippi and beyond, while the expenses of not a few ambitious attempts to reach Cathay or Cipangu through a N. W. passage to the South sea were met, not out of royal treasuries, but from presents and articles of barter received from the Indians. The various fur and trading companies established for traffic in the regions w. of the Great lakes and in the Hudson Bay country exercised a great influence upon the aborigines by bringing into their habitat a class of men, French, English, and Scotch, who would intermarry with them, thus introducing a mixed-blood element into the population. Manitoba, Minnesota, and Wisconsin in particular owe much of their early development to the trader and the mixed-blood. The proximity of hunting grounds to the settlements beyond the Alleghanies favoured the free hunter and the single trapper, while the remote regions of the N. W. could best be exploited by the fur companies. The activity of the free trapper and solitary hunter meant the extermination of the Indian where possible. The method of the great fur companies, which had no dreams of empire over a solid white population, rather favoured amalgamation with the Indians as the best means of exploiting the country in a material way. The French fur companies of early days, the Hudson's Bay Company (for two centuries ruler of the major portion of what is now Canada), the Northwest Company, the American Fur Company, the Missouri Fur Company, the Russian-American Company, the Alaska Commercial Company, and others have influenced the development of civilization in North America. The forts and fur-trading stations of these companies long represented to the Indian tribes the white man and his civilization. That the Hudson's Bay Company abandoned its line of forts on the seacoast and went to he Indian hunting grounds, ultimately taking possession of the vast interior of Canada, was due largely to the competition of rival fur traders, such as the Northwest Company. Intimate contact with Indian tribes was thus forced on, rather than initiated by, the Hudson's Bay Company. The pioneers of the fur trade were the solitary trappers and buyers, whose successors are the free traders on the upper Mackenzie today. They blazed the way for canoe trips, fur brigades, trading posts, and, finally, se tlements. It was often at a portage, where there were falls or rapids in a river, that the early white trader established himself. At such places afterward sprang up towns whose m nufactures were developed by means of the water power. The Indian village also often became a trading post and is now transformed into a modern city. Portages and paths that were first used by the Indian and afterward by the fur trader are now changed to canals and highways, but other routes used by fur traders are still, in regions

of the far N., only primitive paths. Some, like the *grande route* from Montreal to the country w. of lake Superior, are followed by white men for summer travel and pleasure. In the N. W. the fur trade followed the course of all large streams, and in some parts the leading clans derived much of their power from the control of the waterways

The appearance and disappearance of fur-bearing animals, their retreat from one part of the country to another, influenced the movements of Indian tribes. This is particularly true of the movements of the buffalo (q. v.), though the decrease of other large game was often the compelling motive of tribal migration. The hunt of the buffalo led to certain alliances and unions for the season of the chase among tribes of different stocks, a few of which may have become permanent. Thus the Kutenai, Sarsi, Siksika, and Atsina have all hunted together on the plains of the Saskatchewan and the upper Missouri. The occasional and finally complete disappearance of the buffalo from these regions has weighed heavily upon the Indian tribes, the buffalo having been to some of them what the bamboo is to the Malay and the palm to the West African, their chief source of food, fuel, clothing, and shelter. The extermination of the wild buffalo caused the discontinuance of the Kiowa sun dance (Mooney in 17th Rep. B. A. E., 346, 349, 1898) and affected likewise the ceremonies of other tribes. In several tribes the buffalo dance was an important ceremony and buffalo chiefs seem to have been elected for duty during the hunting season. The importance of the northern hare, whose skin was used to make coats and tipis by certain Indians of the Canadian Northwest, is shown in the designation "Hareskins" for one of the Athapascan tribes (Kawchogottine). The Tsattine, another Athapascan tribe, received their name for a like reason. The Iroquois war against the Neutral Nation was partly due to the growing scarcity of beavers in the Iroquois country. The recent inroads of the whites upon the musk-ox of arctic Canada are having their effect upon the Indian tribes of that region. Bell (Jour. Am. Folk-lore, XVI, 74, 1903) has noted the advance of the free trader on Athabaska r. and ake, giving rise to a barbarous border civilization, like that of the whaler on the shores of Hudson bay and the rancher and miner on the Peace and other mountain streams, which is having its due effect on the natives: "The influx of fur traders into the Mackenzie River region, and even to Great Bear lake, within the last two years, has, I believe, very much altered the character of the northern Indians." The effect upon the Indians of the s. Atlantic region of the coming of the white trader was early noted by Adair and others. Here, too, the trader not infrequently married into the tribe and became an agent in modifying aboriginal culture by the introduction of European ideas and institutions.

Before the advent of the Europeans the fur trade had assumed considerable proportions in various parts of the continent (Mason, Rep. Nat. Mus., 586–589, 1894). In the 16th century the Pecos obtained buffalo skins from the Apache and bartered them again with the Zuñi. The people of Acoma obtained deerskins from the Navaho. The trade between Ottawa r. and Hudson bay was well known to the Jesuit missionaries in the beginning of the 17th century. In the time of Lewis and Clark the Arikara obtained furs from other tribes and bartered them with the whites for various articles, and the Skilloot used to get buffalo skins from tribes on the upper Missouri to barter off with other Indian tribes. The Chilkat proper and the Chilkoot even now act as middlemen in the fur trade between the whites and other Indian tribes. The tribes about the mouth of the Columbia were also middlemen, and their commerce influenced the conditions of their social institutions, making possible, perhaps, slavery, the existence of a class of nobles, certain changes in the status of women, etc. The trade in furs between the Eskimo of Alaska and the peoples of extreme N. E. Asia existed long before the advent of Europeans. At Kotzebue sd. there is still held a summer fair (Nelson in 18th Rep. B. A. E., 229, 1899). Fur-trading voyages are common in this region.

The development of intertribal commerce among the Plains Indians was much stimulated by the hunt of the buffalo and its material rewards. By inducing the natives to trap and hunt the wild animals of the northern portion of the continent on a large scale for the sake of their valuable skins the fur companies stimulated the aboriginal talent in the production and use of snares and other devices, even if they did not improve the morals of the Indians. The introduction of the horse (q. v.) and the gun led to the extermination of the buffalo by Plains Indians and whites. In certain parts of the continent skins were a basis of value—primitive money. A Kutenai, when he draws a beaver, produces a picture, not of the animal,

but of its cured skin. With the Eskimo of the Yukon, even before the advent of the Russians, the unit of value was "one skin"; that is, the skin of the full-grown land otter, and of late years this has been replaced by the skin of the beaver (Nelson, op. cit., 232). Skins of sea otters, beavers, and other animals were the basis of the wealth, also, of many tribes of the N. Pacific coast, until the practical extermination of some of these species made necessary a new currency, provided in the blankets of the Hudson's Bay Company, which were preferred to most other substitutes that were offered by white men. Toward the interior the beaver skin was the ruling unit, and to-day in some parts such unit is the skin of the muskrat. Among the Kutenai of S E. British Columbia the word for a quarter of a dollar s *khanko* ('muskrat'). English traders reckoned prices in skins and French traders in "plus" (*pelus, peaux*). Indians counted their wealth in skins, and in the potlatch of some tribes the skin preceded the blanket as a unit of value in the distribution. During the colonial period furs were legal tender in some parts of the country; also at variou times and places during the pioneer occupancy of the W. and N. Altoge her the fur trade may be co sid red one of he most impo tant and interesting phases of the intercourse between the Europeans and the North Ameri an Indians.

Consult Bryc , Remarkable History of the Hudson's Bay Company, 1900; Chittenden, American Fu Trade o the Fa West, 1902; Lau , Story of the Trapper, 1902; Morice, History of Northern British Co umbia, 1904; Wi son, The Great Company, 1900.

(A. F. C.)

Gachigundae (*Gatchigu'nda-i* 'village always moving to and fro') A Haida town on the N. E. shore o Alliford bay, Moresby id., Queen Charlotte ids., Brit. Col., occupied by a socially low branch of the Djahui-skwahladagai.—Swanton, Cont. Haida, 279, 1905.

Gado (*Ga̱dō'*). A Haida town said to have stood on the S. side of De la Beche inlet, Moresby id., Queen Charlotte ids., Brit. Col. Another town of the same name is said to have stood on the E. side of Lyell id., near the town of Hlkia. —Swanton Cont. Haida, 278, 1905.

Gaedi (*Gā-idi*, the name of a fish). A Haida town on the N. E. shore of a small inlet just N. E. of Houston inlet, Queen Charlotte ids., Brit. Col. It belonged to the Tadji-lanas, a band of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Gaesigusket (*Ga-isiga's-g!eil*, 'strait town where no waves come ashore'). A Haida town on Murchison id., at a point opposite Hot Springs id., Queen Charlotte ids., Brit. Col. So named because it fronted on smooth water. It belonged to the Hagilanas of the Ninstints. —Swanton, Cont. Haida, 277, 1905.

Gagihetnas-hadai (*G'Egihē'i-nas:had'ā'i*, 'land-otter house people'). Given by Boas (5th Rep. N. W. Tribes Can., 27, 1889) as the name of a subdivision of the Yaku-lanas, a division of the Raven clan of the Haida in Alaska. It is in reality only a house name belonging to that band. The Gagihet (Gagixī't) is a human being who, in native mythology, has been made insane by land otters.

(J. R. S.)

Gahlinskun (*Gāli'nskun*, 'high up on a point'). A Haida town N. of cape Ball, on the E. coast of Graham id., Brit. Col., occupied by the Naikun-kegawai. Wark assigned to it 120 people in 9 houses in 1836–41. A se-guang, the name given by him, is said to have been applied to some high land back of the town.—Swanton, Cont. Haida, 280, 1905.

A se guang.—Schoolcraft, Ind. Tribes, v, 489, 1855 (after Wark, 1836–41). **A-se-quang.**—Kane, Wand. in N. A., app., 1859 (misprint from Wark). **Gāli'n-skun.**—Swanton, Cont. Haida, 280, 1905.

Gaiagunkun (*GaiEgA'n kun*). A Haida town said to have stood near Hot Spring id., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Galiano Island. A band of the Penelakut (q. v.) who speak a Cowichan dialect, residing in S. E. Vancouver id.; pop. 31 in 1911.—Can. Ind. Aff. 1904, pt. II, 10, 1911.

Gamgamtelatl. A gens of the Tenaktok, a Kwakiutl tribe.

Ɔ'a'mɔ̄'amtɛlaL.—Boas in Rep. Nat. Mus., 331, 1895.

Ganadoga. A former Iroquois village on the Canadian shore of lake Ontario, near the site of Toronto.

Ganadoke.—Homann Heirs' map, 1756. **Gä-nä'-doque.**—Morgan, League Iroq., 473, 1851. **Kanadagerea.**—Doc. of 1676 in Doc. Col. Hist. N. Y., XIII, 502, 1881.

Ganahadi ('people of Ganak,' an island somewhere near the S. end of Alaska). A Tlingit division which is said to have moved from below the present town of Por Simpson,

Brit. Col., and to have separated into several branches, of which one settled at Tongas, another at Taku, a third at Chilkat, a fourth at Yakutat, and, according to one informant, a fifth at Klawak. (J. R. S.)

Gānaxà'dī.—Swanton, inf'n, 1904. **Gānaxte'dī.**—Ibid. **Kanách-ădī.**—Krause, Tlinkit Ind., 120, 1885. **Kanach-tēdi.**—Ibid., 116.

Gandasetelagon. A Cayuga village existing about 1670 near Port Hope, Ontario, on the shore of lake Ontario.

Ganadatsiagon.—Vaugondy, map (1753), cited in N. Y. Doc. Col. Hist., IX, 112, 1855. **Ganatschekiagon.**—Frontenac (1673) in Margry, Déc., I, 233, 1875. **Ganatoheskiagon.**—Frontenac (1673) in N. Y. Doc. Col. Hist., IX, 112, 1855 (misprint). **Gandaschekiagon.**—Frontenac (1674), ibid., 117. **Gandasetelagon.**—Shea, note in Charlevoix, New France, III, 110, 1868. **Gandatsiagon.**—Bellin, map, 1755. **Gandatskiagon.**—Homann Heirs' map, 1756.

Ganeraske. An Iroquois village that stood about 1670 at the mouth of Trent r., Ontario, near the N. E. end of lake Ontario.

Ganaraské.—Bellin, map, 1756. **Ganeraské.**—Frontenac (1673) in Margry, Déc., I, 233, 1875. **Ganeroske.**—Alcedo, Dic. Geog., II, 183, 1787. **Gannaraské.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 369, 1855. **Gonaraske.**—Homann Heirs' map, 1756. **Puandarosque.**—Crepy, map, *ca.* 1755.

Ganneious. A former Iroquois village on the N. shore of lake Ontario, on the present site of Napanee, Ontario.

Ganciou.—Lotter, map, *ac.* 1770. **Gancydoes.**—Esnauts and Rapilly, map, 1777. **Ganeidos.**—Alcedo, Dic. Geog., II, 183, 1787. **Ganeious.**—Frontenac (1673) in Margry, Déc., I, 233, 1875. **Ganejou.**—Homann Heirs' map, 1756. **Ganeousse.**—Lahontan (1773), New Voy., I, 32, 1735. **Ganeyont.**—Parkman, Frontenac, 140, 1883. **Ganneious.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 362, 1855. **Gannejouts.**—Bellin, map, 1755. **Ganneous.**—Hennepin, New Discov., 101, 1698. **Ganneouse.**—Lahontan (1703) quoted by Macauley, N. Y., II, 191, 1829. **Gonejou.**—

Gaodjaos (*Gaodja'os*, 'drum village'). A Haida town on the S. shore of Lina id., Bearskin bay, Queen Charlotte ids., Brit. Col., occupied by the Hlgaiu-lanas family. It is often referred to in the native stories.—Swanton, Cont. Haida, 279, 1905.

Gao-haidagai ('inlet people'). The name by which the Haida of Masset inlet and of the N. coast of Queen Charlotte ids. generally were known to those farther S. (J. R. S.)

Gasins (*Gasî'ns*, perhaps 'gambling sticks'). A Haida town on the N. W. shore of Lina id., Bearskin bay, Queen Charlotte ids., Brit. Col.; occupied by the family Hlgaiu-lanas.—Swanton, Cont. Haida, 279, 1905.

Gaspesien (*Gaspe* is from *gachepe*, or *kéchpi*, 'the end.'—Vetromile). A name given by early French writers to a part of the Micmac living about Gaspe bay on the gulf of St. Lawrence, Quebec. Their dialect differs somewhat from that of the other Micmac. They frequently crossed the gulf and made war on the Eskimo and Papinachois. In 1884 the "Micmacs of Gaspe" in Maria tp. numbered 71 persons; pop. 110 in 1911. (J. M.)

Gaspesians.—Lahontan, New Voy., I, 230, 1703 (common English form). **Gaspesies.**—Hennepin, New Discov., map, 1698.

Gatga-inans (*Gā'tgaīna'ns*). A Haida town on Hippa id., Queen Charlotte ids., Brit. Col. It is in possession of the family Do-gitinai.—Swanton, Cont. Haida, 280, 1905.

Crepy, map, *ca.* 1755.

Gauntlet. See *Captives, Ordeals.*

Gens. See *Clan and Gens.*

Gens de la Sapinière (French: 'people of the fir tree'). A numerous tribe formerly living N. N. W. of lake Superior and trading with the English on Hudson bay. Du Lhut, in 1684, endeavoured to draw their trade to the French. They were distinct from the Cree, Chippewa, and Assiniboin, and may have been a part of the Maskegon.—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886.

Gens de Pied (French: 'foot people'). A former band of Assiniboin in 33 lodges W. of Eagle hills, Saskatchewan.—Henry (1808) in Coues, New Light, II, 494, 1897.

Foot Assiniboines.—Ibid., 523.

Ghost dance. A ceremonial religious dance connected with the messiah doctrine, which originated among the Paviotso in Nevada about 1888, and spread rapidly among other tribes until it numbered among its adherents nearly all the Indians of the Interior basin, from Missouri r. to or beyond the Rockies. The prophet of the religion was a young Paiute Indian, at that time not yet 35 years of age, known among his own people as Wovòka ('Cutter'), and commonly called by the whites Jack Wilson, from having worked in the family of a ranchman named Wilson. Wovoka seems already to have established his reputation as a medicine-man when, about the close of 1888, he was attacked by a dangerous fever. While he was ill an eclipse spread excitement among the Indians, with the re-

sult that Wovoka became delirious and imagined that he had been taken into the spirit world and there received a direct revelation from the God of the Indians. Briefly stated, the revelation was to the effect that a new dispensation was close at hand by which the Indians would be restored to their inheritance and reunited with their departed friends, and that they must prepare for the event by practising the songs and dance ceremonies which the prophet gave them. Within a very short time the dance spread to the tribes E. of the mountains, where it became known commonly as the Spirit or Ghost dance. The dancers, men and women together, held hands and moved slowly around in a circle, facing toward the centre, keeping time to songs that were sung without any instrumental accompaniment. Hypnotic trances were a common feature of the dance. Among the Sioux in Dakota the excitement, aggravated by local grievances, led to an outbreak in the winter of 1890–91. The principal events in this connection were the killing of Sitting Bull, Dec. 15, 1890, and the massacre at Wounded Knee, Dec. 29. The doctrine has now faded out, and the dance exists only as an occasional social function. In the Crow dance of the Cheyenne and Arapaho, a later development from the Ghost dance proper, the drum is used, and many of the ordinary tribal dances have incorporated Ghost-dance features, including even the hypnotic trances.

The belief in the coming of a messiah, or deliverer, who shall restore his people to a condition of primitive simplicity and happiness, is probably as universal as the human race, and take on special emphasis among peoples that have been long subjected to alien domination. In some cases the idea seems to have originated from a myth, but in general it may safely be assumed that it springs from a natural human longing. Both the Quichua of Peru and the Aztec of Mexico as well as more cultured races, had elaborate messiah traditions, of which the first Spanish invaders were quick to take advantage, representing themselves as the long-expected restorers of ancient happiness. Within the United States nearly every great tribal movement originated in the teaching of some messianic prophet. This is notably true of the Pontiac conspiracy in 1763–64, and of the combination organized by Tecumseh (q. v.) and his brother, the prophet Tenskwatawa (q. v.), shortly before the War of 1812. Of similar nature in more recent times is the doctrine formulated on Columbia r. by Smohalla. See Mooney, Ghost Dance Religion, 14th Rep. B. A E., pt. II 1896. See *Dance, Mythology*.

(J. M.)

Gitin-gidjats (*Gitîn-gī' djats*, 'servants of the Gitins'). A family of the Eagle clan of the Haida. This family, who are of low social rank and are distributed among the houses of the Gitins of Skidegate, once had a town in connection with the Lana-chaadus, on Shingle bay Queen Charlotte ids., Brit. Col., but people of Kloo enslaved so many of them that they gave up their town and independent family organization, entering the different houses of the Gitins as servants.—Swanton, Cont. Haida, 273, 1905.

Gyitingits'ats.—Boas, Twelfth Rep. N.W. Tribes Can., 24, 25, 1898. **Gyit'ingyits'ats.**—Boas, Fifth Rep., ibid., 26, 1889.

Gitinka-lana (*Gī'tîng!a-lā'na*). A town of the Yagunstlan-lnagai of the Haida, on the shore of Masset inlet, Brit. Col., where it expands into the inner bay.—Swanton, Cont. Haida, 281, 1905.

Gitins (*Gitî'ns*). An important subdivision of the Eagle clan of the Haida. Gitins is a synonym for Eagle clan, and the name of the subdivision would naturally have been Hlgaiugitinai, but the family was so prominent that, as in a similar case at Masset, it came to be called simply Gitins. This was the subdivision or family that owned the town of Skidegate, Queen Charlotte ids., Brit. Col. It was divided into two principal branches—Nayuunshaidagai and Nasagas-haidagai. Subordinate branches were the Lagalaiguahl-lanas and the Gitin-gidjats.—Swanton, Cont. Haida, 273, 1905.

Gyit'i'ns.—Boas, Twelfth Rep. N. W. Tribes Can., 24, 1898.

Gituns (*Gîtans*, dialectic variant of *Gîtins*) An important family group of the Haida, living at Masset, Queen Charlotte ids., Brit. Col. Its prominence at Masset, like that of the Gitins at Skidegate, was such that no further designation was used. Two principal subdivisions recognized were the Mamungitunai and the Undlskadjins-gitunai; inferior divisions were the Tees-gitunai and the Sadjugahl-lanas.

(J. R. S.)

Gyit'i'ns.—Boas, 12th Rep. N. W. Tribes Can., 1898. **Kitâns.**—Harrison in Proc. and Trans. Roy Soc. Can., sec. II, 125, 1895.

Glen-Vowell Band. A band of Kitksan living on the right bank of upper Skeena r., 4 m. above Hazelton, Brit. Col.,; pop. 100 in 1911.—Can. Ind. Aff., 209, 1902; 212, 1904; pt. II, 8, 1911.

Goasila ('north people'). A Wakashan tribe of Smith inlet, Brit. Col., speaking the Kwakiutl subdialect. The gentes are Gyigyilkam, Sisintlae, and Komkyutis. One of their towns is Waitlas. Pop. 48 in 1901; 28 in 1911.

Gua-shil-la.—Kane, Wand. in N. Am., app., 1859. **Guasi'la.**—Boas, 6th Rep. N. W. Tribes Can., 53, 1890. **Kwashilla.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Kwasila.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Kwawshela.**—Can. Ind. Aff. 1904, pt. 2, 70, 1905. **Kwaw-she-lah.**—Can. Ind. Aff., 145, 1879. **Qoasi'la.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Quatsinas.**—Scott in Ind. Aff. Rep., 316, 1868. **Quaw-she-lah.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Quoisillas.**—Brit. Col. map, 1872. **Qusisillas.**—Can. Ind. Aff., 113, 1879.

Goch ('wolf'). The name given by the southern Tlingit to one of the two sides or phratries into which the Tlingit are divided. The northern Tlingit call this phratry *Chak*.

Gōtc.—Swanton, field notes, 1904, B. A. E. **Khanúkh.**—Dall, Alaska, 414, 1870 (the word for petrel is here used erroneously).

Godbout. A trading station of the Montagnais and Naskapi at the mouth of Godbout r., on the St. Lawrence, Quebec. In 1904 the Indians there numbered 40, the population having been stationary for 20 years.

Goggles. Inventions relating to the visor and eyeshade, to reduce the amount of sunlight penetrating the eye. After the long Arctic winter comes the trying season of the low sun which, glancing over the snow, and Arctic waters nearly blinds the hunter and fisher. All northern peoples wear visors of some kind, but it is not enough that the Eskimo should have his eyes shaded; he must have a device through which the eyes look out of narrow slits or small elliptical holes. Indeed, in many localities the shade and goggles are united. From E. to the farthest W. the Eskimo have succeeded in perfecting such apparatus. The Eskimo and Aleut spend much pains and skill in the manufacture of their goggles. They differ in materials, form, workmanship, method of attachment, and amount of foreign acculturation according to locality and exposure. Goggles or eye shades were rarely worn by the Indians. In the Report of the National Museum for 1894 (pp. 281-306, figs. 15-35) this device is well illustrated. Consult also Boas, Murdoch, Nelson and Turner in the Reports of the Bureau of American Ethnology. In the writings of Arctic explorers also goggles are mentioned. (O. T. M.)

Golden Lake. A band of Algonkin occupying a reservation on Golden lake, Bonnechere r., Renfrew co., Ontario; pop. 86 in 1900, 139 in 1911.

Got (*Gōt*, 'eagle'). One of the two great exogamic phratries or clans of the Haida. A synonym for the term was Gitins, the meaning of which is uncertain. The Masset dialect made these *ᵍōt* and *Gituns*, respectively.

(J. R. S.)

Gōt.—Swanton, Cont. Haida, passim, 1905. **Koot.**—Dawson, Queen Charlotte Ids., 134B, 1880.

Government. Government is the basis of the welfare and prosperity of human society. A government is an organic institution formed to secure the establishment of justice by safeguarding rights and enforcing the performance of duties in accordance with the experience and the established customs and rules of conduct of the governed. The superlative measure of justice obtainable by government is found in the care and protection of the young and the aged, the ready assistance rendered to comrades and the unfortunate, the maintenance of peace, the preservation of the equivalency of rights, the recognition of the equality of persons, the liberty of judgment and personal activity, and the substitution of mercy for vengeance in the punishment of crime. Among primitive folk rules of conduct, formulated by common consent or by customs derived from high ancestral usage, are observed, and these are enforced ultimately by corrective punitive measures. But justice is not secured thereby, and so some other method whereby causes in contention may be more promptly adjudicated is devised, and governments are organized.

Among the Indians of North America there are found many planes of culture, every one of which is characterized by widely differing forms of government—from the simplest family group and village community to the most complex confederation of highly organized tribes. In this area there are scores of distinct political governments, all differing widely in degrees of structural complexity. These differences in organization are determined largely by the extent to which the functions of government

are discriminated and by the correlative specialization of organs thus made necessary. For most of the tribes of North America a close study and analysis of the social and political organization are wanting, hence the generalizations possible may as yet be applied safely only to those peoples that have been most carefully studied. However, it may be said in general that kinship, real or fictitious, is the basis of government among the Indians of North America, for the fundamental unit of the social structure are groups of consanguine kindred, tracing descent of blood through the male or the female line.

The known units of the social and political organization of the North American Indians are the family, the clan or gens, the phratry, the tribe, and the confederation. Of these the tribe and the confederation are the only units completely organized. The structures of only two or three confederations are known, and that of the Iroquois is the type example. The confederation of tribes was not usual, because the union of several tribes brought together many conflicting interests which could not be adjusted without sacrifices that appeared to overbalance the benefits of permanent confederation, and because statesmanship of the needed breadth and astuteness was usually wanting. Hence tribal government remains as the prevailing type of social organization in this area. In most tribes the military were carefully discriminated from the civil functions. The civil government was lodged in a chosen body of men usually called chiefs, of whom there were commonly several grades. Usually the chiefs were organized in a council exercising legislative, judicial, and executive functions in matters pertaining to the welfare of the tribe. The civil chief was not by virtue of his office a military leader. Among the Iroquois the civil chief in order to go to war had to resign his civil function during his absence on the warpath.

In tribal society every structural unit has, so far as known, the right to hold a council. The *ohwachira* can hold a council, the family can hold a council, and the united ohwachira councils with their officers form the council of the clan or gens. The clan or gens has the right to hold a council. The chiefs of the clans and gentes are the tribal chiefs, who form the tribal council; but on occasions of great emergencies a grand council is held, composed of the chiefs and subchiefs, the matrons and head warriors of the ohwachira, and the leading men of the tribe. Besides, there is the council of the confederation. So there are family councils, clan councils, gentile councils, tribal councils, and confederation councils, respectively exercising sway in separate and independent jurisdictions.

In some regions nature is so niggard of her bounties to man that savagery and barbarism had not devised means to enable their sons to dwell there in organized political communities; hence here may be found some of the lowest forms of social organization, if such it may be named. Kroeber says: "In general rudeness of culture the California Indians are scarcely above the Eskimo; and whereas the lack of development of the Eskimo on many sides of their nature is reasonably attributable in part to their difficult and limiting environment, the Indians of California inhabit a country naturally as favourable, it would seem, as might be. If the degree of civilization attained by people depends in any large measure on their habitat, as does not seem likely, it might be concluded from the case of the California Indians that natural advantages were an impediment rather than an incentive to progress" (Univ. Cal. Publ., Am. Archæol. and Ethnol., II, no. 3, 81, 1904). This question of the effect of environment on the activities and development of peoples is one still requiring much scientific study. * * * * * * *

Some of the tribes, like the Five Civilized Tribes, the eastern Cherokee, and the Seneca of New York, have written constitutions patterned largely after European ideas. That of the Seneca is confirmed by the legislature of New York.

(J. N. B. H.)

Governmental policy. The policy of the several governments* toward the Indians and

* The policy and method of administration inaugurated by Sir William Johnson will be found referred to in the article on the Indian Affairs, Dept. of. The policy as to territorial rights, which recognized that the Indian title was subject to special surrender or treaty, and that the title of the Crown was not unencumbered until the Indian rights had been properly ceded, constantly governed Canadian action. The greater portion of the territory now comprising the Dominion has been ceded by the Indians to the Crown. The important exceptions being Quebec, where a certain state of Indian affairs existed at the time of the conquest and British Columbia which, before Confederation, had followed certain policies with reference to Indians which did not recognize their right to the soil. The tie of sentiment which has led the Indian to consider the King as his "great father" has also led the Government to adopt a paternal position toward the Indians. They are considered minors in the eye of the law, and their property is administered for them as such. About the year 1830, we notice the first indication of all Government policy of civilization and, since then, the fixed aim of all Government administration to Canada has been to render the Indian self-supporting and to gradually win him to complete citizenship. But a thorough comprehension of the Indian nature has led the Canadian Government to

their methods of pursuing it were often at variance, and therefore should not be confused. The policy itself may have been just, equitable, and humane, while the method of carrying it into effect by those to whom this duty was entrusted was sometimes unjust, oppressive, and dishonest. The governments, other than those of the United States and the colonies, which have had control of portions of the territory N. of Mexico are Great Britain, France, Spain, Russia, Denmark, Sweden, and The Netherlands. Although the policy adopted by them in their dealings with the Indians differed in some important respects, all agreed in assuming the right of dominion, based on discovery, without regard to the natives. In all the contests between the European nations regarding their claims to territory in the New World the rights of the Indians nowhere were allowed to intervene. The earliest charters, as those to Raleigh and Gilbert, make no allusion to the natives, while most of those of the 17th century call briefly for their Christianization, and efforts to this end were made to some extent in most of the colonies. The questions of most importance in the relations of the whites with the Indians were those relating to the title to the soil. Although each government insisted on the right of dominion in its acquired territory and that of granting the soil, the rights of the original inhabitants were in but few instances entirely disregarded, though they were necessarily to a considerable extent curtailed (Johnson and Graham's lessee *v.* McIntosh, 8 Wheaton, 583 et seq.). The Indians were admitted to be the rightful occupants of the lands, with right of possession over so much as was necessary for their use; yet the policy of the various governments differed in the extent to which the exercise of this right was conceded. While Spain limited it to the lands actually occupied or in use (Recop. de Leyes de los Reynos de las Indias, I, lib. ii, 1774), the United States usually allowed it to the land claimed, whenever the boundaries between the different tribes were duly recognized.

It was the usual policy of the United States and other governments, as well as of the colonies, in dealing with the Indians to treat them as tribes. * * * * * * * * The plan of forming Indian reservations was adopted from the necessity of bringing tribes under the more complete control of the Government and of confining them to definite limits for the better preservation of order, and aimed especially to restrict them to less territory in order that the whites might obtain the use of the residue. This was a most important step in the process of leading the natives to abandon the hunter stage and to depend for their subsistence on agriculture and home industries (see *Reservations*). The same policy was followed in Canada under both French and English rule, and to some extent by the colonies, and it was inaugurated by the United States in 1786. An incident indicative of one phase of the policy of the colonies in their dealings with and management of the Indians is that Indian captives were held as slaves in some of the colonies, while, under various pretexts, during a period in the history of South Carolina, Indians were forced to submit to the same fate. * * * * * *

Though the brief rule of the Dutch in New York was marked chiefly by an irregular and vacillating policy in their dealings with their Algonquian neighbours, they established a trading post at Albany in 1615 and entered into treaties with the Iroquois that were never broken. In 1664 New Netherlands passed under English control, and the ill-advised English policy relative to the Indians of the northern districts prevailed until 1765, when, through the efforts of Sir William Johnson, a more satisfactory and practical method of dealing with the Indians, especially as to their territorial rights, was adopted. * * * *

(A. C. F.)

Grand River Indians. The Iroquois living on Grand r., Ontario. They numbered 3,230 in 1884, 4,050 in 1902, 4,466 in 1911.

Sweke-áka.—Gatschet, Tuscarora MS., B. A. E., 1885 (Tuscarora name).

Grangula (from French *grande gueule*, 'big mouth'). An Onondaga chief, whose right name was Haaskouan ('His mouth is large'), but who was also known as Otreouati. The governor of Canada equipped an army in 1684

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make haste slowly in the matter of wholesale or even individual enfranchisement. It has been deemed not inconsistent with the best interests of the Indians to maintain reservations in which they have special protection. It has thus followed that, up to the present time, the Canadian Government has made no serious mistake by admitting Indians into full citizenship although many of them may be already quite prepared for that condition. The sacredness of obligation entered into between the Indians and the Government has been so fully recognised that there have never been hostilities between the two parties in Canada. In the Riel Rebellion of 1885 certain Indians of North Saskatchewan and Alberta, influenced by the Half-breeds, went upon the war-path and committed serious depredations, but these acts did not arise from any hostility occasioned by the disregard of treaty stipulations. After the country was pacified, these Indians, for a time, did not enjoy their full rights under the treaties, but they were gradually readmitted and received no permanent punishment for their overt acts.

to crush the Five Nations because they interfered with French trade. Sickness among the troops having prevented the expedition, Governor de la Barre crossed lake Ontario to offer peace, which he sought to make conditional on the restoration to French merchants of the trade that the Iroquois had diverted to the English. Grangula, representing the Five Nations, replied defiantly that the Iroquois would trade with English or French as they chose, and would continue to treat as enemies French traders who supplied the Miami, Illinois, Shawnee, and other tribes with arms and ammunition to fight them.

Graphic art. With the tribes N. of Mexico the arts that may be comprehended under the term graphic are practically identical with the pictorial arts; that is to say, such as represent persons and things in a manner so realistic that the semblance of the original is not entirely lost. Graphic delineations may be (1) simply pictorial; that is, made to gratify the pictorial or æsthetic impulse or fancy; (2) trivial, intended to excite mirth, as in caricature and the grotesque; (3) simply decorative, serving to embellish the person or object to which they are applied; (4) simply ideographic, standing for ideas to be expressed, recorded, or conveyed; (5) denotive, including personal names and marks of ownership, distinction, direction, enumeration, etc.; and (6) symbolic, representing some religious, totemic, heraldic, or other occult concept. It is manifest, however, that in very many cases there must be uncertainty as to the motives prompting these graphic representations; and the significance attached to them, even where the tribes using them come directly under observation, is often difficult to determine.

The methods of expression in graphic art are extremely varied, but may be classified as follows: (1) Application of colour by means of brushes and hard or soft points or edges, and by developing the form in pulverized pigments; (2) engraving, which is accomplished by scratching and pecking with hard points; (3) indenting and stamping where the surfaces are plastic; (4) tattooing, the introduction of colouring matter into designs pricked or cut in the skin; (5) textile methods, as in weaving, basketry, beadwork, featherwork, and embroidery; and (6) inlaying, as in mosaic, where small bits of coloured material are so set as to form the figures. The figures are drawn in outline simply, or are filled in with colour or other distinctive surfacing. The elaboration or embellishment of sculptured or modelled figures or images of men and beasts by adding details of anatomy, markings, etc., in colour or by engraving, thus increasing the realism of the representation, comes also within the realm of the graphic as here defined. In recent times, as the result of contact with the whites, much progress has been made by some of the native tribes in the pictorial art; but the purely aboriginal work, although displaying much rude vigour, shows little advance toward the higher phases of the art. Aboriginally, there was little attempt at effective grouping of the subject save as required in decoration, and light and shade and perspective were entirely unknown. Portraiture and landscape belong apparently to much more advanced stages of culture than have been reached by any of the northern tribes. When the delineations are devoted to the presentation of non-symbolic ideas merely, as in pictography and denotive devices, there is a tendency in frequently recurring use to progressive simplification; the picture as such has no reason to be perpetuated, and this simplification in time reaches a stage where a part takes the place of the whole, or where semblance to the original is entirely lost, the figure becoming the formal sign of an idea. The graphic art of the northern tribes, however, shows no very significant progress in this kind of specialization, unless modern alphabets, like those of the Micmac, or certain inscriptions of somewhat problematical origin, as the Grave Creek Mound tablet and the Davenport tablet (Farquharson), are considered.

Graphic delineations are most extensively employed by the tribes in pictography examples of which, engraved or painted on rock surfaces, are found in nearly every section of the country. Similar work was executed by many of the tribes on dressed skins, on birch-bark, and on objects of wood, ivory, bone, horn, and shell. The delineation of life forms in decorative and symbolic art is hardly less universal than in simple pictography, and is especially exemplified in the work of the more advanced peoples, as the pottery of the mound builders and Pueblos, the utensils and the carvings of the tribes of the N. Pacific coast, and ceremonial costumes, and walls and floors of sacred chambers among various tribes. The graphic work of the Eskimo has a peculiar interest, since it seems to have been somewhat recently superposed upon an earlier system in

which simple geometrical figures predominated, and is much more prevalent where these people have been for a long time in contact with the whites, and more especially with the Athapascan and other Indian tribes skilled in graphic work (Hoffman). A special feature of the art of the Eskimo is the engraving of hunting scenes and exploits of various kinds on objects of ivory and bone—works paralleled among the Indian tribes in the S. by such examples as the Thruston tablet (Thruston, Holmes), the Davenport tablet (Farquharson), and the battle and hunting scenes of the Plains tribes (Mallery, Mooney).

Skill in graphic work was highly regarded among many of the tribes, and the artist took particular pride in his work, and when especially successful became in a sense professional. Usually decorative designs were executed without pattern or copy, and with much directness. The most intricate patterns, applied to earthenware vessels and other objects, were not sketched out but were drawn at once, and often with remarkable skill. Among the N. W. Coast tribes, however, patterns were often cut out of cedar bark and the conventional life forms worked in their handsome blankets and capes were drawn out full size on a pattern board. The native artist did not draw directly from nature, but kept in view rather the presentation of the idea, delineating it in the conventional form common to his tribe. He might have been able to produce a portrait, for example, but the desirability of portraiture does not seem to have occurred to him. He might have delineated a species of animal with accuracy, but was apparently content to suggest the particular subject of his thought in a striking and forcible though conventional manner.

Among the numerous authorities to be consulted on this topic are Boas, Cushing, Fewkes, Holmes, Mallery, Mooney, Murdoch, Nelson, J. and M. C. Stevenson, and Turner in Reps. B. A. E.; Boas, Hoffman, Mason, and Niblack in Reps. Nat. Mus.; Dixon, Kroeber, Matthews, Swanton, Wissler, and others in Memoirs and Bulletins Am. Mus. Nat. Hist.; Farquharson in Proc. Davenport Acad. Sci., II, 1877–1880; Grosse, Beginnings of Art, 1897; Haddon, Evolution in Art, 1895; Kroeber in Am. Anthrop., n. s., III, 1901; Moore various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Schoolcraft, Ind. Tribes, I–VI, 1851–57; Thruston, Antiq., 1897; various authors in the ethnological and archæological journals.

(W. H. H.)

Guauaenok. A Kwakiutl tribe living on Drury inlet, Brit. Col. The gentes are Gyigyilkam, Kwakowenok, and Kwikoaenok. Summer villages are Hohopa and Kunstamisb. Pop. 46 in 1885.

Guau'aēnoq.—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Guau'aēnox.**—Boas in Rep. Nat. Mus., 331, 1895. **Kwauaenoq.**—Boas in Bull. Am. Geog. Soc., 228, 1887. **Kwā-wa-ai-nuk.**—Dawson in Trans. Roy. Soc. Can., sec. II, 73, 1887. **Kwā-wa-a-nuk.**—Ibid. **Quai-iunough.**—Brit. Col. map, 1872. **Quai-nu.**—Kane, Wand. in N. Am., app., 1859. **Quāūaēnoq.**—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Guetela ('northern people'). A sept of the true Kwakiutl which formerly formed one tribe with the Komoyue, but separated on account of some quarrel. The clans are Maamtagyila, Kukwakum, Gyeksem, Laalaksentaio, and Sisintlae. They now live a Ft. Rupert, Vancouver id., B.C.

Guē'tɛla.—Boas in Nat. Mus. Rep., 330, 1895. **Kuē'-xâmut.**—Ibid. (='fellows of the Kueha').

Guetela. A clan of the Wikeno, a Kwakiutl tribe.—Boas in Nat. Mus. Rep., 330, 1895.

Gueyniotiteshegue ('four tribes'). A phratry of the Caughnawaga Iroquois.

Guhlga (*Gū'lga*). A legendary Haida town on the N. shore of Skidegate inlet, just above the present town of Skidegate, Queen Charlotte ids., Brit. Col., where there are now works for refining dog-fish oil. No native pretends to say what family occupied this town. (J.R.S.)

Gū'lga.—Swanton, Cont. Haida, 279, 1905. **Quilhcah.**—Deans, Tales from Hidery, 67, 1899.

Gulhlgildjing (*GAllgł'ldjiñ*, probably 'mussel-chewing town'). A Haida town on the s. shore of Alliford bay, Moresby id., Queen Charlotte ids., Brit. Col. Another name for this place (or for one near it) was Skama. It was occupied by a low social division of the Djahuiskwahladagai.—Swanton, Cont. Haida, 279, 1905.

Sqā'ma.—Ibid. (probably identical with above: 'woman's needle case').

Gunakhe. The principal village of the Lakweip, situated on a branch of upper Stikine r., Brit. Col.

Gunaqä'.—Boas, 10th Rep. N. W. Tribes Can., 34 1895.

Gunasquamekook ('long gravel ba· oining the island'). A former Passamaquoddy village on the site of St. Andrew; New Brunswick, on Passamaquoddy bay. The Indians

were dispossessed by the whites and were finally settled at Pleasant Point, Me.—Vetromile, Abnakis, 55, 1866.

Gunghet-haidagai ('Ninstints people'). A part of the Haida living about the s. end of Queen Charlotte ids., Brit. Col. In the Masset dialect their name is Anghethade. The whites formerly called them Ninstints people, from the name by which their chief town was generally known. Their language differs somewhat from that spoken by the Haida farther N. The remnant lives principally at Skidegate. (J. R. S.)

Āngīt Hāadē.—Harrison in Proc. Royal Soc. Can., sec. II, 125, 1895. **Cape St. James tribe.**—Poole, Queen Charlotte Ids., 195, 1872. **Ga'ñxet Xā'-idaga-i.**—Swanton, Cont. Haida, 272, 1905. **Kunqit.**—Swanton, field notes, 1900–1901. **Kunχit.**—Dawson, Queen Charlotte Ids., 169, 1880 (proper name of the village, Ninstance being the name of the chief).

Gunghet - kegawai (*Ga'ñxet-qē'gawa-i*, 'those born in the Ninstints country'). A subdivision of the Stasaos-kegawai, a division of the Raven clan of the Haida, probably descended from women who had married in the Ninstints country. It is to be distinguished from another and more important division of the same name at Ninstints which belonged to the Eagle clan.—Swanton, Cont. Haida, 270, 1905.

Gunghet-kegawai. A subdivision of the Eagle clan of the Haida, belonging, as the name implies, to one of the Ninstints or Gunghet group. They were sometimes called also Gunghet-gitinai.—Swanton, Cont. Haida, 270, 1905.

Gutgunest-nas-hadai (*Gutgunē'st nas:-had'ā'i*, 'owl-house people'). Given by Boas (Fifth Rep. N. W. Tribes Can., 26, 1889) as the name of a subdivision of the Yaku-lanas, a division of the Raven clan of the Haida. It is really only a house name belonging to that family. (J. R. S.)

Gwaeskun (*Gwā-iskún*, 'end of island'). Formerly the northernmost Haida town on Queen Charlotte ids., Brit. Col. It was named from the cape near by and is said to have been owned by the Stustas, but it has long been abandoned.—Swanton, Cont. Haida, 281, 1905.

Gwaidalgaegins (*Gwai-dalga'-igîns*. 'island that floats along'). A former Haida fort belonging to the Kadusgo-kegawai of Kloo. It was near the mountain called Kinggi, famous in native legend, on Queen Charlotte ids., Brit. Col. (J. R. S.)

Gweundus (*GwēA'ndAs*). A subdivision of low social rank of the Hlgahetgitinai, a family of the Eagle clan of the Haida.—Swanton, Cont. Haida, 274, 1905.

Gwinwah. A former Niska village on Nass r., Brit. Col.

Gu'nwa.—Swanton, field notes, 1900–01 (name obtained from the Haida). **Gwinwah.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Gyagyilakya (*G'āg'g ilak'a* 'always wanting to kill people'). A gens of the Tsawatenok, a Kwak'utl tribe.—Boas in Rep. Nat. Mus., 331 1895.

Gyaushk ('gull'). A gens of the Chippewa (q. v.).

Gi-oshk.—Tanner, Narr., 315, 1830. **Gyaushk.**—Warren in Minn. Hist. Soc. Coll., V, 44, 1885.

Gyegyote (*G'ē'g'ō'tē*, 'descendants of Gyote'). A subdivision of the Lalauitlela, a gens of the Tlatlasikoala.—Boas in Rep. Nat. Mus., 332, 1895.

Gyekolekoa (*G'ēg'ō'lgEoa*). A gens of the Koskimo, a Kwakiutl tribe,—Boas in Rep. Nat. Mus., 329, 1895.

Gyeksem ('chiefs'). The principal gens in the following Kwakiutl tribes and septs: Koskimo, Nakomgyilisala, Tlatlasikoala, Nakoaktok, Guetela, Walaskwakiutl, Matilpe, Tenaktak, Hahuamis, and Wiwekae.

G'ē'xsEm.—Boas in Rep. Nat. Mus., 329–331, 1895. **Gyē'qsEm.**—Boas in 6th Rep. N. W. Tribes Can., 53–55, 1980.

Gyeksemsanatl (*G'ē'xsEms'anaL*, 'highest chiefs'). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 329, 1895.

Gyigyekemae (*G'ī'g'EqEmaē*, 'chiefs'). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 331, 1895.

Gyigyilkam ('those who receive first'). A gens or gentes, having the same name, in the following Kwakiutl tribes and septs: Wikeno, Tlatlasikoala, Goasila, Komoyue sept of the true Kwakiutl, Koeksotenok, Tlauitsis, Nimkish, Awaitlala, Guauaenok, Hahuamis, Wiwekae sept of the Lekwiltok.

G'ī'g'īlqam.—Boas in Rep. Nat. Mus., 328–331, 1895. **Gyī'gyElk'am.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Gyī'gyilk'am.**—Ibid. **Hamalakyause.**—Boas in Petermanns Mitt., pt. 5, 130, 1887 (name of ancestor).

Gyilaktsaoks (*Gyilaχtsâ'oks*, 'people of the canoe planks'). A Tsimshian family living at Kitsalas, on the N. side of Skeena r., Brit. Col.—Boas in Ztschr. f. Ethnol., 232, 1888.

Gyisgahast (*Gyîsg''ahā'st*, 'grass people'). A Nishka division of the Gyispawaduweda clan, living in the town of Kitwinshilk, on Nass r., and a Kitksan division living in the town of Kitzegukla, on Skeena r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49-50, 1895.

Gyiskabenak (*Gyisk'ab'ɛnā'q*). A Niska division of the Lakskiyek clan, living in the town of Lakkulzap, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyispawaduweda (*Gyispawaduw E'da*, 'bear'). One of the four Tsimshian clans.—Boas in 10th Rep. N. W. Tribes Can., 49, 50, 1895.

Gyispōtuwɛ'da.—Boas in 5th Rep., ibid., 9, 1889.

Gyitgyigyenik (*Gyitgyîgyē'nixʜ*). A Niska division of the Lakyebo clan, now in the town of Andeguale, on Nass r., Brit, Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyitkadok (*GyitHk'' adô'k'*). A Niska division of the Kanhada clan, now living in the town of Lakkulzap, at the mouth of Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyitktsaktl (*Gyitχtsā'χtl*, 'people of the lake shore'). A subdivision of the Kitzilas living in a village on the S. side of Skeena r., Brit. Col.—Boas in Ztschr. f. Ethnol., 232, 1888.

Gyitsaek (*Gyits'ā'ɛx*). A Niska division of the Lakskiyek clan living in the town of Kitwinshilk, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Gyitwulnakyel (*Gyitwulnaky'ē'l*). A Niska division of the Lakyebo clan living in the town of Kitlakdamix, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Haaialikyauae (*Haai'alik'auaĕ*, 'the shamans'). A gens of the Hahuamis, a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 331, 1895.

Haailakyemae ('the shamans'). A gens of the Kwakiutl proper, found among the Komoyue and Matilpe subdivisions.

Haai'lak'ɛmaĕ.—Boas in Rep. Nat. Mus., 330, 1895. **Haailakyemaĕ.**—Boas, 6th Rep. N. W. Tribes Can., 54, 1890. **Haialikyā'ūaĕ.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Lâqsĕ.**—Boas in 6th Rep. N. W Tribes Can., 54, 1890. **Lâ'xsĕ.**—Boas in Rep. Nat. Mus., 330, 1895 (sig. 'going through').

Haanatlenok. ('the archers'). A gens of the Komoyue, a subdivision of the Kwakiutl.

Hā'anaɪlēnōx.—Boas in Nat. Mus. Rep., 330, 1895. **Hā'anatlēnoq.**—Boas, 6th Rep. N. W. Tribes Can., 54, 1890. **Hā'natlɪnō.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Habitations. The habitations of the Indians of Northern America may be classed as community houses (using the term "community" in the sense of comprising more than one family) and single, or family, dwellings. "The house architecture of the northern tribes is of little importance in itself considered; but as an outcome of their social condition and for comparison with that of the southern village Indians, is highly important." (Morgan). The typical community houses, as those of the Iroquois tribes, were 50 to 100 ft. long by 16 to 18 ft. wide, with frame of poles and with sides and triangular roof covered with bark, usually of the elm; the interior was divided into compartments and a smoke hole was left in the roof.

Other forms, some community and others not, are the following: Among the Eskimo, the *karmak*, or winter residence, for which a pit of the required diameter is dug 5 or 6 ft. deep, with a frame of wood or whalebone, constructed within 2 or 3 ft. above the surface of the ground and covered with a dome-shaped roof of poles or whale ribs, turfed and earthed over. Entrance is gained by an underground passageway. The temporary hunting lodge of the Labrador Eskimo was sometimes constructed entirely of the ribs and vertebræ of the whale. Another form of Eskimo dwelling is the hemispherical snow house, or *iglu*, built of blocks of snow laid in spiral courses. The Kaniagmiut build large permanent houses, called *barabara* by the Russians, which accommodate 3 or 4 families; these are constructed by digging a square pit 2 ft. deep, the sides of which are lined with planks that are carried to the required height above the surface and roofed with boards, poles or whale ribs, thickly covered with grass; in the roof is a smoke hole, and on the eastern side a door. The Tlingit, Haida, and some other tribes build substantial rectangular houses with sides and ends formed of planks and with the fronts elaborately carved and painted with symbolic figures. Directly in front of the house a totem pole is placed, and

nearby a memorial pole is erected. These houses are sometimes 40 by 100 ft. in the Nootka and Salish region, and are occupied by a number of families. Formerly some of the Haida houses are said to have been built on platforms supported by posts; some of these seen by such early navigators as Vancouver were 25 or 30 ft. above ground, access being had by notched logs serving as ladders.

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Consult Boas in Proc. Nat. Mus., XI, 1889; Hrdlicka in Am. Anthrop., V, 385, 1903; VI, 51, 1904; VII, 480, 1905; VIII, 39, 1906; De Bry, Brevis Narratio, 1591; Hariot, Virginia, repr. 1874. Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Catlin, Manners and Customs N. A. Indians, 1841; Goddard, Life and culture of the Hupa, 1903; Bandelier in various papers of the Archæol. Inst. America; Morgan, Houses and House-life of the American Aborigines, Cont. N. A. Ethnol., IV, 1881; Willoughby in Am. Anthrop., VIII, No. 1, 1906; Holm, Descr. New Sweden, 1834; Schoolcraft, Ind. Tribes, I–VI, 1851–57; Dellenbaugh, North Americans of Yesterday, 1901; Matthews, Navaho Legends, 1897; also, the various reports of the B. A. E.: Boas, Murdoch, Nelson, and Turner for the Eskimo; Dorsey for the Omaha; C. and V. Mindeleff for the Navaho and Pueblos; Fewkes for the Pueblos: Hoffman for the Menominee and Chippewa, etc. (C. T.)

Ḫachaath. An extinct Nootka tribe which formerly lived on or N. of Barkley sd., Vancouver id.

A-y-charts.—Jewitt, Narr., 120, 1849. **Aytch-arts.**—Ibid., 37. **Hacā'ath.**—Boas, 6th Rep. N. W. Tribes Can., 32, 1890. **Hatcā'ath.**—Ibid., 31.

Haena. A former Haida town on the E. end of Maude id., Skidegate inlet, Queen Charlotte ids., Brit. Col. It is said to have been occupied in very early times by the Djahui–skwahladagai, and in recent years it was reoccupied by the west coast Haida, who desired to be nearer the traders, but, after a comparatively short occupancy, the people moved to Skidegate about 1880. There are said to have been 13 houses, which would indicate a population of about 150. (J. R. S.)

Khina Hāadē.—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895 (Khina = Haena). **New Gold Harbour Village.**—Dawson, Queen Charlotte Ids., 168B, 1880. **Xa'ina.**—Swanton, Cont. Haida, 279, 1905.

Hagi (*Xā'gi*, said to mean 'striped'). A Haida town on or near the largest of the Bolkus ids., Queen Charlotte ids., Brit. Col. It derived its name from a reef which, in local mythology, was the first land to appear above the waters of the flood, bearing the ancestress of all the Raven people upon it. The town was occupied by a Ninstints division of the same name.—Swanton, Cont. Haida, 277, 1905.

Hagi-lanas (*Xāgi-lā'nas*, 'people of striped (?) town'). A subdivision of the Haida, belonging to the Raven clan and occupying the town of Hagi, on Hagi id., Queen Charlotte ids., Brit. Col. From the circumstance attending their supposed origin (see *Hagi*) the family claimed to be the oldest on the islands, but it is now represented by only two or three individuals. There were two subdivisions, the Huldanggats and the Keda-lanas.—Swanton, Cont. Haida, 268, 1905.

Hagonchenda. A former Iroquois town, probably belonging to the people of Tequenondahi, and situated in 1535 not far from the junction of Jacques Cartier R. with the St. Lawrence. The chief of this town gave a small girl to Cartier on his second voyage, and placed Cartier on his guard against the machinations of the chiefs of the peoples dwelling around Stadacona and elsewhere on the St. Lawrence. For this reason Cartier, in his third voyage, in 1540, gave this chief 2 small boys to learn the language, and also a "cloake of Paris red, which cloake was set with yealow and white buttons of Tinne, and small belles." See Cartier, Bref. Récit, 67, 1863. (J. N. B. H.)

Hagwilget (Tsimshian: 'well dressed'). The chief village of the Hwotsotenne, on Bulkley R., 3 m. S. E. of Hazelton, Brit. Col.; pop. 500 in 1870, 165 in 1911.

Achwlget.—Horetzky, Canada on Pac., 103, 1874. **Ahwilgate.**—Dawson in Rep. Geol. Surv. Can., 1879–80, 20B, 1881. **Hagulget.**—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Hagwilget.**—Can. Ind. Aff. 1904, pt. 2, 73, 1905. **Ha-gwil'-kĕt.**—Henshaw, MS. note, B. A. E., 1887. **Tschah.**—Morice in Trans. Roy. Soc. Can., map, 1892. **Tsltak.**—Can. Ind. Aff., 212, 1902 (Kitksun form).

Hahamatses ('old mats'). A subdivision or sept of the Lekwiltok, a Kwakiutl tribe. They received their name because they were the slaves of the Wiwekae sept. Recently they have taken the name of Walitsum, 'the great ones.' Pop. 53 in 1901, 43 in 1904.

Chāchamātsea.—Boas in Petermanns Mitt., pt. 5, 131, 1887. **H'ah'amatses.**—Boas in Bull. Am. Geog. Soc., 230, 1887. **Kahk-ah-mah-tsis.**—Can. Ind. Aff., 119, 1880. **Kakamatsis.**—Brit. Col. map, 1872. **Qā'-qamātsea.**—Boas, 6th Rep. N. W. Tribes Can., 55, 1890. **Wā'-lit-sum.**—Dawson in Trans. Roy. Soc.

Can., v, sec. II, 65, 1887. **Wau-lit-sah-mosk.**—Sproat in Can. Ind. Aff., 149, 1879. **Waw-lit-sum.**—Can. Ind. Aff., 189, 1884. **Xā'xamatsis.**—Boas in Rep. Nat. Mus., 331, 1895.

Hahekolatl (*Hä'hêqolaL*, descendants of Hakolatl'). A subdivision of the Lalauitlela, a gens of the Tlatlasikoala (q. v.), a Kwakiutl tribe.—Boas in Rep. Nat. Mus., 332, 1895.

Hahuamis. A Kwakiutl tribe living on Wakeman sd., Brit. Col.; pop. 63 in 1901, the last time they were officially reported. They are divided into three gentes: Gyeksem, Gyigyilkam, and Haaialikyauae.—Boas in Rep. Nat. Mus., 331, 1895.

Ah-knaw-ah-mish.—Can. Ind. Aff., 189, 1884. **Ah-know-ah-mish.**—Ibid., 314, 1892. **Ah-wha-mish.**—Ibid., 364, 1897. **A-kwā-'amish.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **A-qua-mish.**—Kane, Wand. in N. Am. ,app., 1859. **Chachuā'mis.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Ecquamish.**—Brit. Col. map, 1872. **H'ah'uámis.**—Boas in Bull. Am. Geog. Soc., 228, 1887. **Haquā'mis.**—Boas, 6th Rep. N. W. Tribes Can., 55, 1890. **Haxuā'mis.**—Boas in Rep. Nat. Mus. 331, 1895.

Haida (*Xa'ida*, 'people'). The native and popular name for the Indians of the Queen Charlotte ids., Brit. Col., and the s. end of Prince of Wales id., Alaska, comprising the Skittagetan family (q. v.). By the natives themselves the term may be applied generally to any human being or specifically to one speaking the Haida language. Some authors have improperly restricted the application of the term to the Queen Charlotte islanders, calling the Alaskan Haida, Kaigani (q. v.). Several English variants of this word owe their origin to the fact that a suffix usually accompanies it in the native language, making it Hā'dē in one dialect and Haidaga'i in the other.

On the ground of physical characteristics the Haida, Tlingit, and Tsimshian peoples should be grouped together. Language and social organization indicate still closer affinities between the Haida and Tlingit.

According to their own traditions the oldest Haida towns stood on the E. shore, at Naikun and on the broken coast of Moresby id. Later a portion of the people moved to the W. coast, and between 150 and 200 years ago a still larger section, the Kaigani, drove the Tlingit from part of Prince of Wales id. and settled there. Although it is not impossible* that the Queen Charlotte ids. were visited by Spaniards during the 17th century, the first certain account of their discovery is that by Ensign Juan Perez, in the corvette *Santiago*, in 1774. He named the N. point of the islands Cabo de Santa Margarita. Bodega and Maurelle visited them the year after. In 1786 La Perouse coasted the shores of the islands, and the following year Capt. Dixon spent more than a month around them, and the islands are named from his vessel, the *Queen Charlotte*. After that time scores of vessels from England and New England resorted to the coast, principally to trade for furs, in which business the earlier voyagers reaped golden harvests. The most important expeditions, as those of which there is some record, were by Capt. Douglas, Capt. Jos. Ingraham, of Boston, Capt. Etienne Marchand in the French ship *Solide*, and Capt. Geo. Vancouver, R.N., (Dawson, Queen Charlotte ids., 1880).

The advent of whites was, as usual, disastrous to the natives. They were soon stripped of their valuable furs, and, through smallpox and general immorality, they have been rebeen reduced in the last 60 years to one-tenth of their former strength. A station of the Hudson's Bay Company was long established at Masset, but is now no longer remunerative. At Skidegate there are works for the extraction of dog-fish oil, which furnish employment to the people during much of the year; but in summer all the Indians from this place and Masset go to the mainland to work in salmon canneries. The Masset people also make many canoes of immense cedars to sell to other coast tribes. The Kaigani still occupy 3 towns, but the population of 2 of them, Kasaan and Klinkwan, is inconsiderable. Neighbouring salmon canneries give them work all summer.

Mission stations are maintained by the Methodists at Skidegate, by the Church of England at Masset, and by the Presbyterians at Howkan, Alaska. Nearly all the people are nominally Christians.

The Haida, Tlingit, and Tsimshian seem to show greater adaptability to civilization and to display less religious conservatism than many of the tribes farther s. They are generally regarded as superior to them by the white settlers, and they certainly showed themselves such in war and in the arts. Of all peoples of the N. W. coast the Haida were the best carvers, painters, and canoe and house builders, and they still earn considerable money by selling carved objects of wood and slate to traders and tourists. Standing in the tribe depended more on the possession of

*No Spaniards reached it before 1774.

property than on ability in war, so that considerable interchange of goods took place and the people became sharp traders. The morals of the people were, however, very loose.

Canoes were to the people of this coast what the horse became to the Plains Indians. They were hollowed out of single logs of cedar, and were sometimes very large. Houses were built of huge cedar beams and planks which were worked out with adzes and wedges made anciently of stone, and put together at great feasts called by the whites by the jargon word "potlatch" (q. v.). Each house ordinarily had a single carved pole in the middle of the gable end presented to the beach. Often the end posts in front were also carved and the whole house front painted. The dead were placed in mortuary houses, in boxes on carved poles, or sometimes in caves. Shamans were placed after death in small houses built on prominent points along the shore. Among the beliefs of the Haida reincarnation held a prominent place.

An estimate of the Haida population made, according to Dawson, by John Wark, between 1836 and 1841, gives a total of 8,328, embracing 1,735 Kaigani and 6,593 Queen Charlotte Islanders. Dawson estimated the number of people on the Queen Charlotte ids. in 1880 as between 1,700 and 2,000. An estimate made for the Canadian Department of Indian Affairs in 1888 (Ann. Rep., 317) gives 2,500, but the figures were evidently exaggerated, for when a census of Masset, Skidegate, *and Gold Harbour was taken the year after (Ann. Rep., 272) it gave only 637. This, however, left out of consideration the people of New Kloo. In 1894 (Ann. Rep., 280), when these were first added to the list, the entire Haida population was found to be 639. The figures for the year following were 593, but from that time showed an increase and stood at 734 in 1902. In 1904, however, they had suffered a sharp decline to 587. Petroff in 1880–81 reported 788 Kaigani, but this figure may be somewhat too high, since Dall about the same time estimated their number at 300. According to the census of 1890 there were 391, and they are now (1905) estimated at 300. The entire Haida population would thus seem to be about 900.

The Alaskan Haida are called Kaigani. By the Queen Charlotte Islanders they are designated Kets-hade (*Q!ēts xā'dē*), which probably means 'people of the strait.' The people of Masset inlet and the N. end of Queen Charlotte ids. generally are called by their southern kinsmen Gao-haidagai (*Gao xa'-ida-ga-i*), 'inlet people,' and those living around the southern point of the group are called Gunghet-haidagai (*GA'ñxet-xā'-idAga-i*), from the name of one of the most southerly capes in their territory. All of these latter finally settled in the town afterward known to whites as Ninstints, and hence came to be called Ninstints people.

The entire stock is divided into two "sides" or clans—Raven (Hoya) and Eagle (Got)—each of which is subdivided and resubdivided into numerous smaller local groups, as given below. (The braces indicate that the families grouped thereunder were related. Theoretically each clan was descended from one woman.)

RAVEN

- Aokeawai.
  - *a*. Hlingwainaas-hadai.
  - *b*. Taolnaas-hadai.
- Daiyuahl-lanas (or) Kasta-kegawai.
  - Djahui-skwahladagai.
  - Hlgaiu-lanas.
    - *a*. Hlgagilda-kegawai.
  - Kogangas.
  - Skwahladas.
    - *a*. Nasto-kegawai.
- Hagi-lanas.
  - *a*. Huldanggats.
  - *b*. Keda-lanas.
  - Hlgahetgu-lanas.
    - *a*. Kilstlaidjat-taking-galung.
    - *b*. Sels.
  - Stasaos-kegawai.
    - *a*. Gunghet-kegawai.
  - Kadusgo-kegawai.
  - Yaku-lanas.
    - *a*. Aoyaku-lnagai.
    - *b*. (Alaskan branch.)
      1. Kaadnaas-hadai.
      2. Yehlnaas-hadai.
      3. Skistlainai-hadai.
      4. Nakeduts-hadai.

- Naikun-kegawai.
  - *a*. Huados.
- Kuna-lanas.
  - *a*. Hlielungukn-lnagai.
  - *b*. Saguikun-lnagai.
  - *c*. Teeskun-lnagai.
  - *d*. Yagunkun-lnagai.

*In 1911, Masset band, pop. 372 and Skidegate band, 239.

- Stlenga-lanas.
  - *a*. Aostlan-lnagai.
  - *b*. Dostlan-lnagai.
    1. Kaiihl-lanas.
  - *c*. Teesstlan-lnagai.
  - *d*. Yagunstlan-lnagai.

- Kagials-kegawai.
  - *a*. Kils-haidagai.
  - *b*. Kogahl-lanas.
- Tadji-lanas. There were two great divisions of this name, the southern one with a subdivision called—
  - *a*. Kaidju-kegawai.
- Kas-lanas.
- Kianusili.
- Sagangusili.
- Skidaokao.
- Koetas.
  - *a*. Hlkaonedis.
  - *b*. Huadjinaas-hadai.
  - *c*. Nakalas-hadai.
  - *d*. Neden-hadai.
  - *e*. Chats-hadai.

EAGLE

- Djahū-gitinai.
- Gitins of Skidegate.
  - *a*. Nayuuns-haidagai.
  - *b*. Nasagas-haidagai.
  - *c*. Lgalaiguahl-lanas.
  - *d*. Gitingidjats.
- Hlgahet-gitinai.
  - *a*. Djahuihlgahet-kegawai.
  - *b*. Yaku-gitinai.
  - *c*. Hlgahet-kegawai.
  - *d*. Kahlgui-hlgahet-gitinai.
  - *e*. Gweundus.
- Sagui-gitunai.
  - *a*. Kialdagwuns.

- Djiguaahl-lanas.
  - *a*. Tlduldjitamae.
- Kaiahl-lanas.
  - *a*. Stasaos-lanas.
- Kona-kegawai.
  - *a*. Dagangasels.
  - *b*. Sus-haidagai.
- Stawas-haidagai.
  - *a*. Heda-haidagai.
  - *b*. Kahligua-haidagai.
  - *c*. Sa-haidagai.

- Do-gitunai.
- Gituns (of Masset).
  - *a*. Mamun-gitunai.
  - *a*. Ao-gitunai.
  - *b*. Undlskadjins-gitunai.
  - *c*. Tees-gitunai.
  - *d*. Sadjugahl-lanas.
- Djus-hade.
- Sagua-lanas.
  - *a*. Dotuskustl.
- Chets-gitunai.
- Tohlka-gitunai.
- Widja-gitunai.

- Gunghet-kegawai.
- Saki-kegawai.
- Skidai-lanas.
- Stagi-lanas.
- Lana-chaadus.
- Salendas.
  - *a*. Hlimulnaas-hadai.
  - *b*. Nahawas-hadai.
- Stustas.
  - *a*. Kawas.
  - *b*. Kangguatl-lanas.
  - *c*. Hlielung-keawai.
  - d. Hlielung-stustai.
  - *e*. Nekun-stustai.
  - *f*. Chawagis-stustae.
  - *g*. Yadus.
    1. Ildjunai-hadai.
    2. Naalgus-hadai.
    3. Nakons-hadai.
    4. Otkialnaas-hadai.
    5. Otnaas-hadai.
- Chaahl-lanas.
  - *a*. Lanagukunhlin-hadai.
  - *b*. Hotagastlas-hadai.
  - *c*. Skahane-hadai.
  - *d*. Stulnaas-hadai.
- Taahl-lanas (clan uncertain).

The principal towns known to have been occupied by large bodies of people in comparatively recent times, although not always contemporaneously, are the following, the Kaigani towns being marked with an asterisk: Chaal (on Moresby id.), Cumshewa, Dadens, Gahlinskun, Haena, Hlielung, Howkan,* Kaisun, Kasaan,* Kayung, Kiusta, Klinkwan,* Kloo, Kung, Kweundlas,* Masset, Naikun, Ninstints, Skedans, Skidegate, Sukkwan,* Tigun, Yaku, and Yan. Of these only Howkan, Kasaan, Kayung, Klinkwan, Masset, and Skidegate are now inhabited.

In addition there was formerly an immense number of small towns hardly distinguishable from camps, places that had been occupied as towns at some former time, and mythic or semi-mythic towns. The following

is a pa tial list of these: Aiodjus, Atana, Atanus, Chaal (on North id.), Chatchini, Chets, Chuga, Chukeu, Dadjingits, Dahua, Daiyu, Djigogiga, Djigua, Djihuagits, Edjao, Gachigundae, Gado, (2 towns), Gaedi, Gaesigusket, Gaiagunkun, Gaodjaos, Gasins, Gatgainans, Gitinkalana, Guhlga, Gulhlgildjing, Gwaeskun, Hagi, Heudao Hlagi, Hlakeguns, Hlgadun, Hlgaedlin, Hlgahet, Hlgai, Hlgaiha, Hlgaiu, Hligihla-ala, Hlgadun, Hlkia, Hluln, Hotao, Hotdj hoas, Hoya-gundla, Huados, Kadadjans, Kadusgo, Kae, Kaidju, Kaidjudal, Kaigani,* Kasta, Katana, Kesa, Ket, Kil, Koagaogit, Koga, Kogalskun, Kostunhana, Kundji, (2 towns), Kungga, Kungielung, Kunhalas, Kunkia, Kuulana, Lanadagunga, Lanagahlkehoda, Lanahawa (2 towns), Lanahilduns, Lanas-lnagai (3 towns), Lanaungsuls, Nagus, Sahldungkun, Sakaedigialas, Sgilgi, Sindaskun, Sindatahla, Singa, Skae, Skaito, Skaos, Skena, Skudus, Stlindagwai, Stunhlai, Sulustins Ta, Te, Tlgunghung, Tlhingus, Tohlka, Widja, Yagun, Yaogus, Yastling, Yatza, Youahnoe(?)

(J. R. S.)

Haida.—Dawson, Queen Charlotte Ids., 103B, 1880. **Haidah.**—Scouler in Jour. Roy. Geog. Soc., XI, 184, 221, 1841. **Hai-dai.**—Kane, Wand. in N. Am., app., 1859 (after Wark, 1836–41). **Hydahs.**—Taylor in Cal. Farmer, July 19, 1862. **Hyder.**—Simmons in U. S. Ind. Aff. Rep., 190, 1860. **Tlaidas.**—Morgan, Anc. Soc., 176, 1877.

Haim. A body of Salish of Kamloops agency, Brit. Col., numbering 26 in 1885.

Ha-im.—Can. Ind. Aff. 1885, 196, 1886.

Haimaaksto (*Hai'māaxstō*). A subdivision of the Tsentsenkaio, a clan of the Walaskwakiutl.—Boas in Rep. Nat. Mus., 332, 1895.

Hair dressing. Many tribes had a distinctive mode of cutting and dressing the hair, and the style occasionally suggested the nickname by which the people were called by other tribes, as, for instance, in the case of the Pawnee, who cut the hair close to the head, except a ridge from the forehead to the crown, where the scalp-lock was parted off in a circle, stiffened with fat and paint, made to stand erect, and curved like a horn, hence the name *Pawnee*, derived from *pariki*, 'horn.' The same style of shaving the head and roaching the hair was common among eastern and western tribes, who braided and generally hung the scalp-lock with ornaments. The Dakota and other western tribes parted the hair in the middle from the forehead to the nape of the neck, the line, usually painted red, being broken by the circle that separated the scalp-lock, which was always finely plaited, the long hair on each side, braided and wrapped in strips of beaver or otter skin, hanging down in front over the chest. The Nez Percés of Idaho and neighbouring tribes formerly wore the hair long and unconfined, falling loosely over the back and shoulders. In the S. W. among most of the Pueblo men the hair was cut short across the forehead, like a "bang,' and knotted behind. The Eskimo wore the hair loose

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The first cutting of the hair was usually attended with religious rites. Among the Kiowa and other southern Plains tribes a lock from the first clipping of the child's hair was tied to the forelock (Mooney). Among many tribes the hair was believed to be closely connected with a person's life. This was true in a religious sense of the scalp-lock. In some of the rituals used when the hair was first gathered up and cut from the crown of a boy's head the teaching was set forth that this lock represents the life of the child, now placed wholly in the control of the mysterious and supernatural power that alone could will his death. The braided lock worn thereafter was a sign of this dedication and belief, and represented the man's life. On it he wore the ornaments that marked his achievements and honours, and for anyone to touch lightly this lock was regarded as a grave insult. As a war trophy the scalp-lock had a double meaning. It indicated the act of the supernatural power that had decreed the death of the man, and it served as tangible proof of the warrior's prowess in wresting it from the enemy. The scalper, however, was not always the killer or the first striker. The latter had the chief credit, and frequently left others to do the killing and scalping. With the Eastern or timber tribes, the scalper was usually the killer, but this was not so often the case among the Plains Indians. The scalp was frequently left on the battle ground as a sacrifice. Among the Dakota a bit of the captured scalp-lock was preserved for a year, during which period the spirit was supposed to linger near; then, when the great death feast was held, the lock was destroyed and the spirit was freed thereby from its earthly ties. There are many beliefs connected with the hair, all of which are interwoven with the idea that it is mysteriously connected with a person's life and fortune. One can be bewitched and made subservient

to the will of a person who becomes possessed of a bit of his hair; consequently combings are usually carefully burned. According to Hrdlicka the Pima, after killing an Apache, purified themselves with smoke from the burnt hair of the victim.

Personal joy or grief was manifested by the style of dressing the hair. Young men often spend much time over their locks, friends assisting friends in the toilet. The Pueblo and Plains tribes commonly used a stiff brush of spear grass for combing and dressing the hair, while the Eskimo and the N. W. Coast tribes used combs. A pointed stick served for parting it and painting the line. These sticks were often carefully wrought, ornamented with embroidery on the handle, and kept in an embroidered case. Perfumes, as well as oils, were used, and wisps of sweet-grass were concealed in the hair of young men to add to their attractions. * * * (A. C. F.)

Haisla (*Xa-islá*). One of the three Kwakiutl dialectic divisions, embracing the Kitimat (Haisla proper) and the Kitlope.—Boas in Rep. Nat. Mus., 328, 1895.

Hakouchirmiou (probably misprint for Hakouchiriniou). Mentioned by Dobbs (Hudson Bay, 23, 1744), as a tribe, on or near Bourbon (Nelson) r., Manitoba, at war with the Maskegon. Possibly a division of the Cree or of the Assiniboin.

Halaut. A Shuswap village 3 m. below Shuswap lake, Brit. Col.; pop. 162 in 1911.

Halant.—Can. Ind. Aff., 244, 1902. **Ha-la-ut.**—Ibid., 196, 1885. **Halaut.**—Ibid., 223, 1910. **Kell-aout.**—Ibid., 188, 1884. **Naskant-lines.**—Ibid., 78, 1878. **Neskainlith.**—Ibid., pt. II, 68, 1902. **Niskahnuith.**—Ibid., 259, 1882. **Niskainlith.**—Ibid., map, 1891. **South Thompson.**—Ibid.

Halkaiktenok (*Ha'lx'aix'tēnôx*, 'killer whale'). A division of the Bellabella.—Boas in Rep. Nat. Mus., 328, 1895.

Hamalakyauae. An ancestor of a Nimkish gens, after whom it was sometimes called.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Hamanao (*Xâmanâô*). A gens of the Quatsino tribe of the Kwakiutl, q. v.—Boas in Rep. Nat. Mus., 329, 1895.

Hameyisath (*Ha'mēyisath*). A sept of the Seshat, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Hamilton Creek. The local name for a body of Salish of Kamloops-Okanagan agency, Brit. Col.; pop. 38 in 1901 (Can. Ind. Aff. for 1901, pt. II, 166), after which date the name does not occur.

Hammers. Few implements are of so much importance to primitive men as the stone hammer and the several closely allied forms—the sledge, the maul, and the stone-head club, which may be described here rather than under the caption *Clubs*. All of these implements are employed, like the ordinary club, in striking blows that stun, break, crush, or drive, the only distinction to be drawn between the hafted hammer and the club being that the one carries the weight chiefly in the extremity or head, which is usually of heavier or harder material than the handle, while the other has the weight distributed along the shaft. Although the several implements comprised in this group have many features in common, they are somewhat clearly differentiated in shape and use. All are made of hard, heavy, tough materials, including stone, bone, ivory, antler, shell, and metal. Some are never hafted, while perhaps nearly all on occasion are used unhafted, one or both hands being employed according to the weight of the implement. Haftings vary with the form and use of the object as well as with the region and the people.

Hammers employed in shaping stone, especially in the more advanced stages of the work, are usually unhafted and are held tightly in the hand for delivering heavy blows, or lightly between the thumb and finger-tips for flaking or pecking. They may be natural pebbles, boulders, or fragments, but by prolonged use they assume definite shapes or are intentionally modified to better fit them for their purpose. Globular and discoidal forms prevail, and the variety employed in pecking and for other light uses often has shallow depressions centrally placed at opposite sides to render the finger hold more secure. The pecking and flaking work is accomplished by strokes with the periphery, which is round or slightly angular in profile to suit the requirements of the particular work.

Hammers intended for breaking, driving, and killing are generally hafted to increase their effectiveness. Sledge hammers, used in mining and quarrying, were usually heavy, often rudely shaped, and the haft was a pliable stick or withe bent around the body of the implement, which was sometimes grooved for the purpose. The fastening was made secure by the application of thongs or rawhide coverings. In the

flint quarries and copper mines great numbers of hammers or sledges were required; indeed, it may be said that in and about the ancient copper mines of McCargol cove, Isle Royale, Mich., there are to be seen tens of thousands of wornout and abandoned sledge heads. In an ancient paint mine in Missouri, recently exposed by the opening of an iron mine, upward of 1,200 rude stone sledges were thrown out by the workmen. Heavy grooved and hafted hammers, resembling somewhat the mining sledges, though much more highly specialized, were in general use among the tribes of the great plains and served an important purpose in breaking up the bones of large game animals, in pounding pemmican, flint, and seeds, in driving tipi pegs, etc. A lighter hammer, usually referred to as a war-club, was, and is, in common use among the western tribes. It is a globular or doubly conical stone, carefully finished and often grooved, the haft being strengthened by binding with rawhide. Closely allied to this weapon is a kind of slung hammer, the roundish stone being held in place at the end of the handle by a covering of rawhide that extends the full length of the haft. These are very effectual implements, and decked with streamers of horsehair and other ornaments have been devoted, at least, in recent years to ceremony and show.

Heavy hammers, often tastefully carved, were and are used by the tribes of the N. W. for driving wedges in splitting wood, for driving piles, and for other heavy work; they are usually called mauls, or pile-drivers. Many of the larger specimens have handles or finger holes carved in the stone, while others are provided with handles of wood. The Eskimo also have hammers for various purposes, made of stone, bone, and ivory, with haftings ingeniously attached.

The literature of this topic is voluminous, but much scattered, references to the various kinds of hammers occurring in nearly all works dealing with the archæology and ethnology of N. America. For an extended article on the stone hammer, see McGuire in Am. Anthropologist, IV, no. 4, 1891. (W. H. H.)

Hamtsit (*Hámtsīt*, 'having food', named from an ancestor). A Bellacoola division at Talio, Brit. Col.—Boas n 7th Rep N. W. Tribes Can., 3, 1891.

Hanehewedl (*XanEXewê'*, 'stone by or near the trail'). A village of the Nicola band of the Ntlakyapamuk, near Nicola r., 27 m. above Spence Bridge, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Harpoons. Piercing and retrieving weapons with a moveable head—probably the most ingenious and complicated device invented by the North American aborigines. Before the natives came into contact with the whites, they made harpoons of wood, bone, walrus ivory, shell, stone, sinew, and hide. The several structural parts consisted of the shaft, foreshaft, loose shaft, ice pick, head, hinge, connecting line, assembling line, main line, hand rest, eyelet, float, and detachers. Besides these there were a multitude of accessories, such as stools, decoys, ice scoops, and canoes. The technic of every part represented the Indian's best skill in a number of handicrafts—wood working, bone and ivory carving, chipping and grinding stone; shredding, twisting, and braiding sinew; and dressing hides or floats, canoes, and the toughest possible thongs or lines, and other parts.

There are two quite different varieties of harpoons, based on the shape of the head—the barbed harpoon and the toggle harpoon. The head of the barbed harpoon is attached to the shaft by means of a connecting line tied to the butt or tang of the head. The toggle head is attached to the line or sling by means of a hole bored through the body; the head is driven entirely into the animal, and, toggling under the skin, gives firm hold. These two types merge into each other, and some harpoons possess the characteristics of both.

The parts of a barbed harpoon are:

Head.—Of various materials, the specific characters being the same as those of barbed arrows; they differ in that the tang fits loosely into a socket and is roughened, notched, or pierced for the hingeing or connecting line.

Foreshaft.—That of the harpoon, as compared with the arrow, is heavier, and has a socket in front for the wedge-shaped, conical, or spindle-shaped tang of the head.

Shaft.—Length, from a few inches to many feet; thickness, from one-fourth of an inch to an inch or more; outer end spliced or socketed to the foreshaft; center of gravity furnished with hand rest; inner end pointed, pitted for hook of throwing stick, notched for a bowstring, with or without feathers, or furnished with ice pick.

Connecting line.—Of string or thong rudely tied to head and shaft or, in the finest speci-

mens, attached at one end through a hole in the tang, the other end being bifurcated and fastened like a martingale to the ends of the shaft. When the animal is struck by the hurled harpoon the head is withdrawn, the foreshaft sinks by its gravity, and the shaft acts as a drag to impede the progress of the game (see Nat. Mus. Rep. 1900, pl. 11).

The parts of a toggle harpoon are:

Toggle head.—Consisting of body; blade of slate, chipped stone, ivory, or metal, usually fitted into a slit in front; line hole or opening through the body for the sling or leader of hide on which the toggle head hinges; line grooves channeled backward from the line hole to protect the leader; barbs projecting backward at the butt of the toggle head to catch into the flesh and make the head revolve 90 degrees, forming a T with the line; shaft socket, a conoid pit in the butt of the toggle head to receive front end of loose shaft; and leader or sling, not always separate, but when so, either spliced to the main line or joined by an ingenious detacher, which is sometimes prettily carved.

Loose shaft.— A spindle-shaped piece of ivory socketed to toggle head and foreshaft and attached as a hinge to the leader or the foreshaft. Its object is to catch the strain caused by convulsive movements in the game and to render certain the speedy detachment of the toggle head.

One of the most interesting studies in connection with harpoons is environment in relation to culture—the play between the needy and ingenious man and the resources of game, materials, and tools. In E. Greenland is found the hinged toggle by the side of old forms; in W. Greenland a great variety of types from the very primitive and coarse to those having feathers of ivory and the hooks on the shaft. In the latter area are also throwing sticks of two kinds. On the W. side of Davis strait harpoons are heavy and coarse, showing contact of the natives with whalers, especially the Ungava Eskimo examples. There also are flat types suggestive of N. Asia. From the Mackenzie River country the harpoons are small and under the influence of the white trader. The harpoons of the Pt. Barrow Eskimo are exhaustively discussed by Murdoch and those from point Barrow southward by Nelson.

From mount St. Elias southward, within the timber belt where wood is easily obtainable, harpoon shafts are longer, but all the parts are reduced to their simplest form. For example, the Ntlakyapamuk of British Columbia make the toggle heads of their two-pronged harpoons by neatly lashing the parts together and to the sennit leaders. The Makah of Washington formerly made the blade of the head from shell, but now use metal; the leader is tied to a large, painted float of sealskin, the shaft being free. The Quinaielt of Washington have the bifurcated shaft, but no float, The Naltunne of Oregon have a barbed harpoon, with prongs on the blade as well as on the shank, while their cousins, the Hupa of N. California make the toggle, as do the Vancouver tribes, by attaching the parts of the head to a strip of rawhide.

See Boas in 6th Rep. B. A. E., 1888; Goddard in Publ. Univ. Cal., Am. Archæol. and Ethnol., I, no. 1, 1903; Holm, Ethnol. Skizz., 1887; Mason in Rep. Nat. Mus. 1900, 1902; Morice in Trans. Can. Inst., IV, 1895; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Teit in Mem. Am. Mus. Nat. Hist., II, Anthrop. I, 1900; Turner in 11th Rep. B. A. E., 1894. (O. T. M.)

Harrison River. The local name for a body of Cowichan near lower Fraser r., Brit. Col. (Can. Ind. Aff for 1878, 78); evidently the Scowlitz, or the Chehalis, or both.

Hartwell. An Algonquian settlement, containing 25 persons in 1884, in Ottawa co., Quebec.—Can. Ind. Aff., 1884.

Hastings Saw Mill. A local name for a body of Squawmish of Fraser River agency, Brit. Col.; pop. 91 in 1898, the last time the name is mentioned.

Haisting's Saw Mills.—Can. Ind. Aff. for 1889, 268. **Hastings Saw-mill.**—Ibid., 1898, 413. **Hastings Saw Mills.**—Ibid., 1886, 229.

Hata. A Tsawatenok village at the head of Bond sd., Brit. Col.

Hā-tā.—Dawson in Can. Geol. Surv., map, 1888.

Hatchets. These implements, made of iron or steel, and hafted with wood, were an important factor in the colonization of northern America, and the value of the hatchet, as well as that of the axe, was soon recognized by the natives, who obtained these tools through trade. Large numbers of hatchets and axes of both French and English manufacture are obtained from aboriginal dwelling sites. It is not known with certainty just what aboriginal implements and weapons were supplanted by the European hatchet, but it probably super-

seded, in large part, the grooved axe, the celt, and probably the tomahawk or war club among tribes that used these implements. So far as can be judged by the forms, the term "hatchet" may be applied with equal propriety to both the hafted axe and the hafted celt, as both were wielded usually with one hand and were equally effectual in war and in the arts of peace. So far as colonial literature refers to the uses of these implements, it would appear that the tomahawk or club, among the eastern tribes, was the weapon of war par excellence, while the axe and the celt were employed more especially in domestic work and for other ordinary industrial purposes (McCulloch). Both the hatchet and the war club doubtless rose on occasion to the dignity of ceremonial objects.

It is clear, not only from the practice of the living tribes and of primitive peoples generally, but from traces of handles remaining on both stone and copper specimens obtained from the mounds, that the celt was hafted after the manner of the hatchet. An interesting group of implements showing that this was the archaic method of hafting celt-like objects, are the monolithic hatchets in which the blade and the handle are carved of a single piece of stone. Several specimens of this type are on record; one, found by Joseph Jones, in Tennessee, is made of greenstone, and is 13½ in. in length; another, from a mound in York district, S. C., now in the U. S. National Museum, is also of greenstone; the third is from Mississippi co., Ark., and is owned by Mr. Morris of that county (Thruston); the fourth, from a mound in Alabama, and now in possession of Mr. C. B. Moore, of Philadelphia, is 11½ in. long, of greenstone, and a superb example of native lapidarian work. Specimens of this class are much more numerous in the Bahamas and the West Indies. As all are carefully finished, some being provided with a perforated knob or projection at the end of the handle for the insertion of a thong, it is probable that they served as maces or for some other ceremonial use. On the Pacific coast the stone war club sometimes took the form of a monolithic hatchet (Niblack.)

The combination of the iron hatchet with the tobacco pipe as a single implement, often called the tomahawk pipe, became very general in colonial and later times, and as no counterpart of the device is found in aboriginal art, it was probably devised by the whites as a useful and profitable combination of the symbol of peace and war. To "take up the hatchet" was to declare war, and "to bury the hatchet" was to conclude peace. According to some authors the hatchet pipe was a formidable weapon in war, but in the forms known to-day it is too light and fragile to have taken the place of the stone axe or the iron hatchet. It has passed entirely out of the realm of weapons.

Consult C. C. Jones, Antiq. So. Inds., 1873; Jos. Jones, Aboriginal Remains of Tenn., 1876; McCulloch, Researches, 1829; McGuire in Rep. Nat. Mus., 1897; Moore, various memoirs in Jour. Acad. Nat. Sci. Phila., 1894–1905; Morgan, League of the Iroquois, 1904; Niblack in Rep. Nat. Mus. 1888, 1890; Thruston, Antiq. of Tenn., 1897; Wilson in Rep. Nat. Mus. 1896, 1898. (W. H. H.)

Hatch Point. A local name for a body of Salish of Cowichan agency, Vancouver id.; pop. 4 in 1896, the last time reported.

Haitch Point.—Can. Ind. Aff. for 1896, 433. **Hatch Point.**—Ibid., 1883, 197.

Hatzic. See *Katzik*.

Hawmanao (*Xâmanâô*). A gens of the Quatsino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 329.

Health and Disease. There is little evidence to show what diseases prevailed among the Indians N. of Mexico prior to the advent of white people. The traditions of the Indians, the existence among them of elaborate healing rites of undoubtedly ancient origin, their plant-lore, in which curative properties are attributed to many vegetal substances, and the presence among them of a numerous class of professed healers, honoured, feared, and usually well paid, would seem to indicate that diseases were not rare, but actual knowledge and even tradition as to their nature are wanting The condition of the skeletal remains, the testimony of early observers, and the present state of some of the tribes in this regard, warrant the conclusion that on the whole the Indian race was a comparatively healthy one. It was probably spared at least some of the epidemics and diseases of the Old World, such as smallpox and rachitis, while other scourges, such as tuberculosis, yphilis (pre-Columbian), typhus, cholera, scarlet fever, cancer, etc., were rare, if occurring at all. Taking into consideration the warlike nature of many of the tribes and the evidence presented by their bones (especi-

ally the kulls), injuries, etc., particularly those received by offensive weapons, must have been common, although fractures are less frequent than among white people.

At the time of the discovery the Indians on the whole were probably slowly increasing in numbers. Frequent wars, however, had a marked effect in limiting this increase. Since their con act with whites most of the tribes have gradually diminished in strength, while some of the smaller tribes have disappeared entirely. Very few tribes have shown an increase or even maintained their former numbers. The most remarkable example of steady gain is the Navaho tribe. The causes of decrease were the introduction of diseases (particularly smallpox), the spread of alcoholism, syphilis, and especially tuberculosis, destructive wars with the whites, and increased mortality due to changes in the habits of the people through the encroachment of civilization. During recent years a slow augmentation in population has been noticed among a number of tribes, and as more attention is paid to the hygienic conditions of the Indians, an increase comparable to that in whites may be expected in many sections. The least hopeful conditions in this respect prevail among the Dakota and other tribes of the colder northern regions, where pulmonary tuberculosis and scrofula are very common.

While preserving much of their robust constitution, the Indians—particularly those of mixed blood—are at present subject to many disorders and diseases known to the whites, although the pure bloods are still free from most of the serious morbid conditions and tendencies due to defective inheritance. They suffer little from insanity, idiocy, and rachitis. Cretinism is exceedingly rare, and general paresis, with a large number of serious nervous affections, has not yet been recorded among them. Diseases of the heart, arteries, and veins, serious affection of the liver and kidneys, as well as typhoid and scarlet fever are infrequent. Congenital malformations are very rare, although it is commonly heard among the Indians themselves that they do sometimes occur, but that the afflicted infants are not allowed to live. Fractures, and diseases of the bones in general, as well as dental caries, are less frequent than among the whites. There is considerable doubt whether cancer occurs in any form. Venereal diseases, while predominant among the more degraded Indians, are more or less effectually guarded against by others.

The most common disorders of health now experienced among Indians generally are those of the gastro-intestinal tract, which in infancy are due to improper feeding and particularly to the universal consumption of raw, unripe fruit and vegetables, and in later life to the lack of, or over indulgence in, food, irregular meals, the preference for fat, crudely prepared food, and, recently, the misuse of inferior baking powders and excessive use of coffee. While most of the disorders thus introduced are of a minor character, others, particularly in infants, are frequently fatal. Other more common diseases are various forms of malaria, bronchitis, pneumonia, pleurisy, and measles in the young Whooping cough is also met with. Inflammation of the conjunctivæ is common and often leads to ulceration, opacity, and defect in or even total loss of vision. Defective hearing is occasionally found in the aged, and there are rare instances of deaf mutes. Eczema, favus, and acnæ are among the more ordinary affections of the skin. Tuberculosis of the lungs, and glandular tuberculosis, or scrofula, are frequent in many localities and are especially common among the reservation Indians in the colder parts of the United States, particularly in North Dakota, South Dakota, and Montana, due to their present mode of life. They live in small, insanitary hovels, which in cold weather are ill ventilated, and often overheated and crowded, while their dress is heavier than formerly, their daily life less active, their food changed, and, what is most important, there is complete ignorance of the contagious nature of consumption. Some of these conditions, however, are being gradually bettered.

Goitre is widely distributed, though seldom prevalent; it is found particularly among some bands of the Sioux, and it occurs also with some frequency among the Menominee, Oneida, Crows, and White Mountain Apache. Albinism occurs among a number of the tribes; the cases, however, are quite isolated, except among the Hopi and, to a lesser degree, the Zuñi. In 1903 there were 12 cases of albinism in the former and 4 in the latter tribe, all of the complete variety. Vitiligo is much more scattered but the cases are few. Diseases and functional disturbances peculiar to women, including those of the puerperium, are much less common among Indians than among the white women of this country. Of diseases peculiar

to old age, senile arthritis, which affects particularly the spine, and occasional dementia, are found Senility proceeds slowly in the pure-blood Indian, and the number of individuals above 80 years of age, according to census returns (which, however, should be regarded with caution), is relatively greater than among the whites

Consult Bancroft, Native Races (with bibliographical references), I–V, 1882; Hrdlicka, Physiological and Medical Observations Among the Indians (with bibliography), Bull. 33, B. A. E., 1906; Jesuit Relations, Thwaites ed., I–LXXII, 1896–1901; Josselyn, New-England's Rarities (1672), repr. 1865; Reports of the Commissioner of Indian Affairs; Report on Indians, Eleventh U. S. Census (1890), 1894; Schoolcraft, Indian Tribes, I–VI, 1851–57.

(A. H.)

Hebron. A Moravian Eskimo mission, founded in 1830, on the E. Lab ador coast, lat. 58°.—Hind., Lab. Penin., II, 199, 1863.

Heda-haidagai (*Xē'dazā'-idʌqa-i*, 'people living on the low ground'. A subdivision of the Stawas-haidagai, a Haida family of the Eagle clan; named rom the character of the ground on which their houses stood in the town of Cumshewa. The town chief belonged to this ubdivision.—Swan on, Cont. Haida, 273, 1905.

Hehametawe (*Hē'ha'mē'tawɪ*, 'descendants of Hametawe'). A subdivision o the Laalaksentaio, a Kwakiut' gens.—Boas in Rep. Nat. Mus. for 1895, 332.

Heiltsuk (*He'-ilt suq*). A dialect of Kwakiutl embracing the Bellabella after whose native name it is called), the China Hat, Somehulitk, Nohunitk, and Wikeno. The numbe: of Indians speaking the dialect was about 500 in 1904

(J. R. S.)

Hekhalanois (*Hēχalā'nois*). The ancestor of a Koskimo gens, after whom i was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Helikilika. An ancestor o a gens of the Nakomgilisala tribe of Kwakiutl.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Hellelt. A Salish tribe on Chemainus r., s. w. Vancouver d., speaking the Cowichan dialect pop. 28 in 1911.

Hal-alt.—Can. Ind. Aff., 308, 1879. **Haltalt.**—Ibid., 79, 1878. **Hel-alt.**—Ibid., 1883, pt. I, 190. **Hellal.**—Ibid., 1892, 313. **Hel-lalt.**—Ibid., 1889, 269. **Hellelt.**—Ibid., 1901, pt. II, 164. **Qalā'ltq.**—Boas, MS., B.A.E., 1887.

Helshen ('sandy beach'; lit., 'soft to the foot'). A Squawmish village community on Burrard inlet, Brit. Col.

Hēlcen. Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Henakyalaso (*Hē'nakyalasō*). An ancestor of a gens of the Kwakiutl tribe Tlatlasikoala, after whom it was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Heraldry. Among the tribes of the Great plains, and perhaps o other sections, there existed a well-defined system of military and family designation comparable with the heraldic system of Europe. It found its chief expression in the pa nting and other decoration of the shield and tipi, with the body paint and adornment of the warrior himself, and was guarded by means of religious tabu and other ceremonial regulations. The hera dic tipis, which might number one-tenth of the whole body, usually belonged to prominent families by hereditary descent. The shield belonged to the individual warrior, but several warriors might carry shields of the same origin and pattern at the same time, while so far as known the heraldic tipi had no con emporary duplicate. Both tipi and shield were claimed as the inspiration of a vision, and the design and decoration were held to be in accordance with the instructions imparted to the first maker by the protecting spirit of his dream. The tipi is commonly named from the most notable feature of the painting, as the 'buffalo tipi,' 'star tipi,' etc. The shield was more often known by the name of the originator and maker of the series, but certain more noted series were known as the 'buffalo shield,' 'bird shield,' 'sun shield,' etc., the 'medicine' or protecting power being believed to come from the buffalo, bird, or sun spirits respectively. Shields of the same origin were usually but not necessarily retained in the possession of members of the family of the original maker, and handed down in time to younger members of the family, unless buried with the owner. A certain price must be paid and certain tabus constantly observed by the owner of either shield or tipi. Thus the heir to a certain heraldic tipi in the Kiowa tribe must pay for it a captive taken in war, while those who carried the bird shield were forbidden to approach a dead bird, and were under obligation on killing their first enemy in battle to eat a portion of his heart.

Those of the same shield generally used a similar body paint and head-dress, pony decorations, and war cry, all having direct reference to the spirit of the original vision, but no such regulation appears to have existed in connection with any tipi. The flag carried on the upper Columbia by the followers of the prophet Smohalla is an instance of the adaptation of Indian symbolism to the white man's usage (Mooney in 14th Rep. B. A. E., 1896).

Among the Haida and some other tribes of the N. W. coast, according to Swanton and other authorities, is found the germ of a similar system. Here, in many cases, the clan totem, or perhaps the personal manito of the individual, has evolved into a crest which persons of the highest rank, i. e. of greatest wealth, are privileged to figure by carving or painting upon their totem poles, houses, or other belongings, tattooing upon their bodies, or painting upon their bodies in the dance, on payment of a sufficient number of "potlatch" gifts to secure recognition as chiefs or leading members of the tribe The privilege is not hereditary, the successor of the owner, usually his sister's son, being obliged to make the same ceremonial payment to secure the continuance of the privilege. (J. M.)

Heshque. The principal village of the Hesquiat (q. v.), on Hesquiat harbour, Vancouver id.—Can. Ind. Aff., 264, 1902.

Hesquiat. A Nootka tribe on Hesquiat harbour and the coast to the westward, Vancouver id.; pop. 162 in 1901, 139 in 1911. Their principal village is Heshque.

Esquiates.—Jewitt, Narr., 37, 1849. **He'ckwiath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Heshque-aht.**—Can. Ind. Aff., 188, 1883. **Hesquiaht.**—Ibid., 131, 1879. **Hesquiat.**—Ibid., pt. 2, 158, 1901. **Hishquayaht.**—Sproat, Sav. Life, 308, 1868. **Hoshque-aht.**—Can. Ind. Aff., 186, 1884.

Heudao (*Xe-uda'o*, 'the village that fishes toward the south'). A Haida town of the Kaidju-kegawai on the E. side of Gull pt., Prevost id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Hiluys. An unidentified tribe, said to have lived on Laredo channel, Brit. Col., about lat. 52° 30′ (Scott in U. S. Ind. Aff. Rep., 316, 1868). This is in the country of the Kittizoo.

Hlagi (*Łā'gi*). A town of the Kaidjukegawai family of the Haida, on an island near the E. end of Houston Stewart channel, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Hlakeguns (*Łaqē' gAns*). A town of the Kuna-lanas on Yagun r., at the head of Masset inlet, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Hlgadun (*Łgadā'n*, 'suffering from overwork'). A town of the Skidai-lanas on Moresby id., opposite and facing Anthony id., Queen Charlotte group, Brit. Col. It is prominent in Haida mythology.—Swanton, Cont. Haida, 277, 1905.

Hlgaedlin (*Łgā'-iɬn*, probably 'where they wash the frames upon which salal berries are dried'). A Haida town occupied by a branch of the Kona-kegawai called Sus-haidagai; situated on the S. side of Tanu id., S. E. Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Hlgagilda-kegawai (*Łgagî'lda qē'-gawa-i*, 'those born at Hlgagilda, 'i. e., Skidegate). A subdivision of the Hlgaiulanas family of the Haida.—Swanton, Cont. Haida, 269, 1905.

Hlgahet (*Łqā'xet*, 'pebble town'.) A former Haida town near Skidegate, Queen Charlotte ids., Brit. Col. It was purchased from its earlier owners, the Kogangas, by a branch of the Yaku-lanas who were afterward known as the Hlgahetgu-lanas, from the name of their town. (J. R. S.)

Kil-kâit-hādē.—Krause, Tlinkit Indianer, 304, 1885 ('people of Hlgahet'). **Tlg'ā'it.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898 (misapplied to Old Gold Harbour).

Hlgahet-gitinai (*Łgā'xet gitînā'-i*, 'Gitins of Pebble-town'). A division of the Eagle clan of the Haida, for which Gitins was a second name. They moved from Hlgahet, the old town near Skidegate, to Chaahl on the w. coast, along with other families (see *Hlgahetgu-lanas*). Originally they and the Gitins of Skidegate constituted one family. The Djahui-hlgahet-kegawai, Yaku-gitinai, Hlgahet-kegawai, and Gweundus were subdivisions. (J. R. S.)

Łgā'xet gitînā'-i.—Swanton, Cont. Haida, 274, 1905. **Tlg'ā'it gyit'inai'.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898.

Hlgahetgu-lanas (*Łqā' xet-gu-lā'nas*, 'people of Pebble-town'). The most important division of the Raven clan of the Haida, on the w. coast of Queen Charlotte ids., Brit. Col. It received its name from an old town near Skidegate, where the people formerly lived. Before this they were part of the Yaku-lanas and lived at Lawn hill, but trouble arising, they were driven away and purchased the

town of Hlgahet from the Kogangas. Later, another war forced them to move to the w. coast. (J. R. S.)

Ł̨ā'xet-gu-lā'nas.—Swanton, Cont. Haida, 270, 1905. **Lth'ait Lennas.**—Harrison, in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Tlg'ā'itgu lā'nas.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898.

Hlgahet-kegawai (*Ł̨ā'xet-qē'gawa-i*, 'those born at Pebble-town'). A subdivision of the Hlgahet-gitinai, a family of the Eagle clan of the Haida, or only another name for that family.—Swanton, Cont. Haida, 274, 1905.

Hlgai (*Ł̨ā'i*). Said to have been the name of a town at the head of Skedans bay, w. coast of the Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Hlgaiha (*Ł̨a'-ixa*, from *tgai* 'to dig', *xa* 'to put in'). A semi-legendary Haida town N. of Dead-tree pt., at the entrance of Skidegate inlet, Queen Charlotte ids., Brit. Col. From this place the great Gitins family of Skidegate is said to have sprung.—Swanton, Cont. Haida, 99, 1905.

Hlgaiu (*Ł̨āi-u'*, probably 'place of stones'). A town and camping place of the Djahui-skwahladagai of the Haida, S. of Dead-tree pt., at the entrance to Skidegate inlet, Queen Charlotte ids., Brit. Col. One of the names of the town of Skidegate is said to have been derived from this. (J. R. S.)

Kit-hai-uáss hādē.—Krause, Tlinkit Indianer, 304, 1885 (possibly identical). **Ł̨āi-u'.**—Swanton, Cont. Haida, 279, 1905.

Higaiu-lanas (*Ł̨ai-ū' lā'nas*, 'Skidegate town people'). A division of the Raven clan of the Haida who originally owned the town of Skidegate, Brit. Col., and hence came to be called by the Haida name of the town. Later they gave the town to the Gitins in payment for an injury inflicted on one of the latter, and moved to Gaodjaos, farther up the inlet. A subdivision was called Hlgagilda-kegawai. (J. R. S.)

Ł̨ai-ū' lā'nas.—Swanton, Cont. Haida, 269, 1905. **Tlaiyū Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895 (erroneously assigned to Old Gold Harbour). **Tlg'aio lā'nas.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898. **Tlqaiu lā'nas.**—Boas, 5th Rep. of same, 26, 1889.

Hlgan (*Ł̨ɑn*, 'killer-whale's dorsal fin'). A Haida town S. of Tigun, on the w. coast of Graham id., Queen Charlotte group, Brit. Col., occupied by the Dostlan-lnagai. The Koetas are said to have lived at this place before they moved to Alaska, and the town is said to have been so named on account of a rock which stands up in front of it like the dorsal fin of a killer-whale. (J. R. S.)

Ł̨ɑn.—Swanton, Cont. Haida, 280, 1905. **Ł̨ɛɑn.**—Swanton, inf'n, 1905 (another form).

Hlgihla-ala (*Ł̨ī'lA ála*, probably 'town of the ditches'). A former Haida town N. of cape Ball, E. shore of Graham id., Queen Charlotte group, Brit. Col. It was occupied by the Naikun-kegawai.—Swanton, Cont. Haida, 280, 1905.

Hlielung (*Łi'elAñ*). A former Haida town of the Kuna-lanas family on the right bank of a river of the same name (Hi-ellen on Dawson's chart), which flows into Dixon entrance at the foot of Tow hill, N. coast of Queen Charlotte ids., Brit. Col. The town was erroneously thought by Dawson (Queen Charlotte Ids., 165B, 1880) to be the Ne-coon of John Wark. (J. R. S.)

Hieller.—Deans, Tales from Hidery, 92, 1899. **Ia'gɛn.**—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Łi'-elAñ.**—Swanton, Cont. Haida, 280, 1905.

Hlielung-keawai (*Łi'elAñ qē'awa-i*, 'those born at the town of Hlielung') A subdivision of the Stustas, a family of the Eagle clan of the Haida, occupying a town at the mouth of Hiellen (Hlielung) r., Graham id., Queen Charlotte group, Brit. Col. (J. R. S.)

Dl'lā'lɛn k'ēowai'.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Łi'elAñ qē'awa-i.**—Swanton, Cont. Haida, 276, 1905. **Łthyhellun Kiiwē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895.

Hlielungkun-lnagai (*Łi'elAñ kun lnagā'-i*, 'Li'elAñ river point town-people'). A town of the Kuna-lanas, belonging to the Raven clan of the Haida, situated on a river of the same name (called Hiellen on Dawson's map). (J. R. S.)

Dl'lā'lɛn kunlnagai.'—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Łi'elAñ kun lnagā'-i.**—Swanton, Cont. Haida, 270, 1905.

Hlielung-stustae (*Łi'elAñ stAsla'-i*, 'Stustas of Hlielung'). A subdivision of the Stustas, an important family of the Eagle clan of the Haida, occupying the town at the mouth of Hlielung or Hiellen r., Qu en Charlotte ids., Brit. Col. Possibly a synonym of Hileliung-keawai.—Swanton, Cont. Haida, 276, 1905.

Hlimulnaas-hadai (*ŁimA'l na'as xā'-da-i*, 'hlimul-skin-house people'). A subdivision of the Salendas, a Haida family of the Eagle clan. They were so called from one of their houses;

hlimu was a name applied to the skins of certain mainland animals.—Swanton, Cont. Haida, 276, 1905

Hlingwainaas-hadai (*Łingwā'-i na'as xa' dā-i*, 'world-house people'). A subdivision of the Aokeawai, a family of the Raven clan of the Haida; probably named from a house.—Swanton, Cont. Haida, 272, 1905.

Hlkaonedis (Tlingit: *Łqa'onedis*, 'people of Łqao river'). A subdivision of the Koetas, a family of the Raven clan of the Haida, living principally in Alaska. They may have received their name from a camping place.—Swanton, Cont. Haida, 272, 1905.

Hlkia (*Łkłiā'*, 'chicken-hawk town' or 'sawbill town'). A former Haida town on the outer side of Lyell id., Queen Charlotte ids., Brit. Col. It was occupied by the Kona-kegawai.—Swanton, Cont. Haida, 278, 1905.

Hluln (*Łˢuln*). A former Haida town in Naden harbour, Graham id., Queen Charlotte group, Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Hochelaga (dialectic form of *Hochelayi*, 'at the place of the [beaver] dam'). A former Iroquoian town, strongly palisaded, situated in 1535 on Montreal id., Quebec, about a mile from the mountain first called "Mont Royal" by Cartier. At that time it contained about 50 typical Iroquoian lodges, each 50 or more paces in length and 12 or 15 in breadth, built of wood and covered with very broad strips of bark, neatly and deftly joined. Estimating 12 fires and 24 firesides, each of three persons, to every lodge, the total population would have been about 3,600. The upper portion of the lodges was used for storing corn, beans, and dried fruits. The inhabitants pounded corn in wooden mortars with pestles and made a paste of the meal, which was moulded into cakes that were cooked on large hot rocks and covered with hot pebbles. They also made many soups of corn, beans, and peas, of which they had a sufficiency. In the lodges were large vessels in which smoked fish was stored for winter use. They were not travellers like those of "Canada" and "Saguenay," although, according to Cartier, "the said Canadians are subject to them with 8 or 9 other peoples along the river" (J. N. B. H.)

Hochelaga.—Cartier (1545), Bref Récit, 9, 1863. **Hochelagenses.**—De Laet (1633) quoted by Barton, New Views, xlii, 1798 (Latin name of the inhabitants). **Ochelaga.**—Map (*ca.* 1543) in Maine Hist. Soc. Coll., I, 354, 1869; Jes. Rel. 1642, 36, 1858.

Hochelayi ('at the place of the [beaver] dam'). A former Iroquoian town, situated in 1535 in a flat country not far from the junction of Jacques Cartier r. with the St. Lawrence, and probably near the present Pt. Platon, Quebec (J. N. B. H.)

Achelaci.—Cartier (1535), Bref Récit, 56a, 1863. **Achelacy.**—Ibid. **Achelaly.**—Ibid. **Achelayy.**—Ibid. **Hochelai.**—Cartier (1535) quoted by Hakluyt, Voy., II, 115, 1889. **Hochelay.**—Ibid., 129. **Ochelay.**—Cartier, Bref Récit, op. cit.

Hohopa (*Ho-ho-pa*). A Koeksotenok village on the w. coast of Baker id., Brit. Col.—Dawson in Trans. Roy. Soc. Can., sec. 2, 73, 1887

Hoindarhonon ('island people').—Hewitt. The Huron name of a tribe subordinate to the Ottawa.—Sagard (1632), Canada, IV, cap. 'Nations,' 1866.

Homalko. A Salish tribe on the E. side of Bute inlet, Brit. Col., speaking the Comox dialect; pop. 97 in 1911.

Em-alcom. Can. Ind. Aff. for 1884, 187. **Homalco.**—Ibid., 1891, map. **Homalko.**—Ibid., 1901, pt. II, 158. **Qoē'qomaɬxo.**—Boas, MS., B. A. E., 1887.

Homulchison. A Squawmish village community at Capilano cr., Burrard inlet, Brit. Col.; the former headquarters of the supreme chief of the tribe. Pop. 39 in 1911.

Capalino.—Can. Ind. Aff., 276, 1894. **Capitano Creek.**—Can. Ind. Aff., 308, 1879. **Hōmu'ltcison.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900. **Kapilano.**—Can. Ind. Aff., 357, 1897.

Hopedale. A Moravian Eskimo mission village on the E. coast of Labrador, established in 1782 (Hind, Lab. Penin., II, 199, 1863). Pop. about 155.

Horses. The first horses seen by the mainland Indians were those of the Spanish invaders of Mexico. A few years later De Soto brought the horse into Florida and westward to the Mississippi, while Coronado, on his march to Quivira in 1541, introduced it to the Indians of the great plains. When the Aztec saw the mounted men of Cortés they supposed horse and man to be one and were greatly alarmed at the strange animal. The classical Centaur owed its origin to a like misconception. A tradition existed among the Pawnee that their ancestors mistook a mule ridden by a man for a single animal and shot at it from concealment, capturing the mule when the man fell.

The horse was a marvel to the Indians and came to be regarded as sacred. For a long

time it was worshipped by the Aztec, and by most of the tribes was considered to have a mysterious or sacred character. Its origin was explained by a number of myths representing horses to have come out of the earth through lakes and springs or from the sun. When Antonio de Espejo visited the Hopi of Arizona in 1583, the Indians spread cotton scarfs or kilts on the ground for the horses to walk on, believing the latter to be sacred. This sacred character is sometimes shown in the names given to the horse, as the Dakota *súnka wákan*, 'mysterious dog.' Its use in transportation accounts for the term 'dog' of en applied to it, as the Siksika *ponokámita*. 'elk dog'; Cree *místatim*, 'big dog'; Shawnee *míshāwā*, 'elk.' (See Chamberlain in Am. Ur-Quell, 1894.)

The southern plains proved very favourable and horses greatly multiplied. Stray and escaped horses formed wild herds, and, as they had few carnivorous enemies, their increase and spread were astonishingly rapid. The movement of the horse was from s. to N., at about an equal rate on both sides of the mountains. It moved northward in three ways: (1) The increase of the wild horses and their dispersal into new regions was rapid. (2) For 150 years before the first exploration of the W. by residents of the United States, Spaniards from the Mexican provinces had been making long journeys northward and eastward to trade with the Indians, even, it is said, as far N. as the camps of the Kiowa, when these were living on Tongue r. (3) As soon as the Indians nearest to the Spanish settlements appreciated the uses of the horse, they began to make raiding expeditions to capture horses, and as knowledge of the animal extended, the tribes still farther to the N. began to procure horses from those next s, of them. So it was that tribes in the s. had the first horses and always had the greatest number, while the tribes farthest N. obtained them last and always had fewer of them. Some tribes declare that they possessed horses for some time before they learned the uses to which they could be put.

On the N. Atlantic coast horses were imported early in the 17th century, and the Iroquois possessed them toward the end of that century and were regularly breeding them prior to 1736. For the northern plains they seem to have been first obtained from the region w. o' the Rocky mts., the Siksika having obtained their first horses from the Kutenai, Shoshoni, and other tribes across the mountains, about the year 1800. W. T. Hamilton, who met the Nez Percés, Cayuse, and other tribes of the Columbia region between 1840 and 1850, tells of the tradition among them of the time when they had no horses; but having learned of their existence in the s., of the purposes for which they were used, and of their abundance, they made up a strong war party, went s. and captured horses. It is impossible o fix he dates at which any tribes procured their horses, and, since many of the Plains tribes wandered in small bodies which seldom met, it is likely that some bands acquired the horse a long time before other sections of the same tribe. The Cheyenne relate variously that they procured their first horses from the Arapaho, from the Kiowa, and from the Shoshoni, and all these statements may be true for different bodies. A very definite statement is made that they received their first horses from the Kiowa at the time when the Kiowa lived on Tongue r. The Cheyenne did not cross the Missouri until toward the end of the 17th century. For some time they resided on that stream, and their progress in working westward and southwestward to he Black-hills, Powder r., and Tongue r. was slow. They probably did not encounter the Kiowa on Tongue r. long before the middle of the 18th century, and it is possible that the Kiowa did not th n possess horses. Black Moccasin, reputed trustworthy in his knowledge and his dates, declared that the Cheyenne obtained horses about 1780. The Pawnee are known to have had horses and to have used them in hunting early in the 18th century. Carver makes no mention of seeing horses among the Sioux that he met in 1767 in w. Minnesota; but in 1776 the elder Alexander Henry saw them among the Assiniboin, while Umfreville a few years later spoke of horses as common, some being branded, showing that they had been taken from Spanish settlements

The possession of the horse had an important influence on the culture of the Indians and speedily changed the mode of life of many tribes. The dog had previously been the Indian's only domestic animal, his companion in the hunt, and to some extent his assistant as a burden bearer, yet not to a very great degree, since the power of the dog to carry or to haul loads was not great. Before they had horses the Indians were footmen, making short journeys and transporting their possessions

mostly on their backs. The hunting Indians possessed an insignificant amount of property, since the quantity that they could carry was small. Now all this was changed. An animal had been found which could carry burdens and drag loads. The Indians soon realised that the possession of such an animal would increase their freedom of movement and enable them to increase their property, since one horse could carry the load of several men. Besides this, it insured a food supply and made the moving of camp easy and swift and long journeys possible. In addition to the use of the horse as a burden bearer and as a means of moving rapidly from place to place, it was used as a medium of exchange.

The introduction of the horse led to new intertribal relations; systematic war parties were sent forth, the purpose of which was the capture of horses. This at once became a recognized industry, followed by the bravest and most energetic young men. Many of the tribes, before they secured horses, obtained guns, which gave them new boldness, and horse and gun soon transformed those who, a generation before, had been timid foot wanderers, to daring and ferocious raiders.

On the plains and in the S. W. horses were frequently used as food, but not ordinarily when other flesh could be obtained, although it is said that the Chiricahua Apache preferred mule meat to any other. It frequently happened that war parties on horse-stealing expeditions killed and ate horses. When this was done the leader of the party was always careful to warn his men to wash themselves thoroughly with sand or mud and water before they went near the enemy's camp. Horses greatly dread the smell of horseflesh or horse fat and will not suffer the approach of anyone smelling of it.

The horse had no uniform value, for obviously no two horses were alike. A war pony or a buffalo horse had a high, an old pack pony a low, value. A rich old man might send fifteen or twenty horses to the tipi of the girl he wished to marry, while a poor young man might send but one. A doctor might charge a fee of one horse or five, according to the patient's means. People paid as they could. Among the Sioux and the Cheyenne the plumage of two eagles used to be regarded as worth a good horse. Forty horses have been given for a medicine pipe.

Indian saddles varied greatly. The old saddle of Moorish type, having the high peaked pommel and cantle made of wood or horn covered with raw buffalo hide, was common, and was the kind almost always used by women; but there was another type, low in front and behind, often having a horn, the prong of a deer's antler, for a rope. The Indians rode with a short stirrup—the bareback seat. Today the young Indians ride the cowboy saddle, with the cowboy seat—the long leg. Cowskin pads stuffed with the hair of deer, elk, antelope, buffalo, or mountain sheep were commonly used instead of saddles by some of the tribes in running buffalo or in war, but among a number of tribes the horse was stripped for chasing buffalo and for battle. Some tribes on their horse-stealing expeditions carried with them small empty pads, to be stuffed with grass and used as saddles after the horses had been secured. The Indians of other tribes scorned such luxury and rode the horse naked, reaching home chafed and scarred.

Horse racing, like foot racing, is a favourite amusement, and much property is wagered on these races. The Indians were great jockeys and trained and handled their horses with skill. When visiting another tribe they sometimes took race horses with them and won or lost large sums. The Plains tribes were extremely good horsemen, in war hiding themselves behind the bodies of their mounts so that only a foot and an arm showed, and on occasion giving exhibitions of wonderful daring and skill. During the campaign of 1865 on Powder r., after Gen. Conner's drawn battle with a large force of Arapaho and Cheyenne, an Arapaho rode up and down in front of the command within a few hundred yards, and while his horse was galloping was seen to swing himself down under his horse's neck, come up on the other side, and resume his seat, repeating the feat many times.

The horse was usually killed at the grave of its owner, just as his arms were buried with him, in order that he might be equipped for the journey he was about to take. A number of Plains tribes practised a horse dance. There were songs about horses, and prayers were made in their behalf. On the whole, however, the horse's place in ceremony was only incidental. On the occasion of great gatherings horses were led into the circle of the dancers and there given away, the donor counting a coup as he passed over the gift to the recipient. In modern times the marriage gift, sent by a suitor to a girl's family consisted in part of horses. Among some tribes a father gave away

a horse when his son killed his first big game or on other important family occasions. In the dances of the soldier-band societies of most tribes 2, 4, or 6 chosen men ride horses during the dance. Their horses are painted, the tails are tied up as for war, hawk or owl feathers are tied to the forelock or tail, and frequently a scalp or something representing it, hangs from the lower jaw. The painting represents wounds received by the rider's horse, or often there is painted the print of a hand on either side of the neck to show that an enemy on foot has been ridden down. In preparing to to go into a formal battle the horse as well as his rider received protective treatment. It was ceremonially painted and adorned, as described above, and certain herbs and medicines were rubbed or blown over it to give it endurance and strength.

Among some of the Plains tribes there was a guild of horse doctors who devoted themselves especially to protecting and healing horses. They doctored horses before going into battle or to the buffalo hunt, so that they should not fall, and doctored those wounded in battle or on the hunt, as well as the men hurt in the hunt. In intertribal horse races they "doctored" in behalf of the horses of their own tribe and against those of their rivals. (G. B. G.)

Hospitality. Hospitality, distinguished from charity, was a cardinal principle in every Indian tribe. The narratives of many pioneer explorers and settlers, from De Soto and Coronado, Amidas and Barlow, John Smith and the Pilgrims, down to the most recent period, are full of instances of wholesale hospitality toward the white strangers, sometimes at considerable cost to the hosts. Gift dances were a feature in every tribe, and it was no uncommon occurrence on the plains during the summer season for large dancing parties to make the round of the tribes, returning in the course of a month or two with hundreds of ponies given in return for their entertainment. Every ceremonial gathering was made the occasion of the most lavish hospitality, both in feasting and the giving of presents. In some languages there was but one word for both generosity and bravery, and either was a sure avenue to distinction. A notable exemplification of this was the institution of the *potlatch* (q. v.) among the tribes of the N. W. coast, by which a man saved for half a lifetime in order to give away his accumulated wealth in one grand distribution, which would entitle him and his descendants to rank thereafter among the chiefs. In tribes where the clan system prevailed the duty of hospitality and mutual assistance within the clan was inculcated and sacredly observed, anyone feeling at liberty to call on a fellow-clansman for help in an emergency without thought of refusal. The same obligation existed in the case of formal comradeship between two men. Among the Aleut, according to Veniaminoff, the stranger received no invitation on arriving, but decided for himself at which house he chose to be a guest, and was sure to receive there every attention as long as he might stay, with food for the journey on his departure.

On the other hand it cannot be said that the Indian was strictly charitable, in the sense of extending help to those unable to reciprocate either for themselves or for their tribes. The life of the savage was precarious at best, and those who had outlived their usefulness were very apt to be neglected, even by their own nearest relatives. Hospitality as between equals was a tribal rule; charity to the helpless depended on the disposition and ability of the individual. (J. M.)

Hotao (*Xō'tao*). A legendary Haida town that is said to have stood on the S. W. coast of Maude id., Queen Charlotte group, Brit. Col. From this place, according to one account, came the ancestress of the Hlgaiulanas.—Swanton, Cont. Haida, 279, 1905.

Hotdjihoas (*Xō'tdjixoa's*, 'hair seals at low tide'). A former Haida town on Lyell id., near the N. end of Darwin sd., Queen Charlotte ids., Brit. Col. It was occupied by the Hagi-lanas.—Swanton, Cont. Haida, 277, 1905.

Hotnas-hadai (*ᵍot nas xada'-i*, 'box-house people'). Given by Boas (Fifth Rep. N. W. Tribes Can., 27, 1889) as the name of a subdivision of the Yaku-lanas, a family of the Raven clan of the Haida in Alaska. It is in reality only a house name belonging to that family. (J. R. S.)

Hoya (*Xō'ya*, 'raven' in the Skidegate dialect.) One of the two great phratries or clans into which the Haida are divided. (J. R. S.)

K 'oā'la.—Boas, Fifth and Twelfth Reps. N. W. Tribes Canada, *passim* (improperly applied; *K·oā'la* or *K!oa'las* means simply 'people of another clan'). **Yēhl.**—Swanton, inf'n, 1900 (name in Masset dialect).

Hoyagundla (*Xō'ya ga'nla*, 'raven creek'). A Haida town on a stream of the same name which flows into Hecate str. a short distance s. of cape Fife, Queen Charlotte ids., Brit. Col. It was occupied by the Djahui-gitinai.—Swanton, Cont. Haida, 280, 1905.

Hoyalas ('the troubled ones'). A Kwakiutl tribe formerly occupying the upper shores of Quatsino sd.; they were exterminated by the Koskimo.

Ho-ya.—Dawson in Trans. Roy. Soc. Can. for 1897, sec. II, 70. **Xō'yalas.**—Boas in Mem. Am. Mus. Nat. Hist., v, pt. 2, 401, 1902. **Xoyā'les.**—Boas in Rep. Nat. Mus. for 1895, 332.

Huadjinaas-hadai (*Xū'ʌdjî na'as xā'da-i*, 'people of grizzly-bear house'). A subdivision of the Koetas family of the Kaigani Haida of British Columbia.—Swanton, Cont. Haida, 272 1905.

Huados (*Xuadō's*, 'standing-water people,' in allusion to the swampy nature of the land around their towns). A division of the Raven clan of the Haida, formerly occupying the E. shore of Graham id., Queen Charlotte group, Brit. Col. Originally they were settled at Naikun, but on account of wars they moved to cape Ball, thence to Skidegate. The Naikun-kegawai seem to have been a sort of aristocratic branch of this family. (J. R. S.)

Qua'dōs.—Boas, 12th Rep. N. W. Tribes Canada, 24, 1898. **Xuadō's.**—Swanton, Cont. Haida, 270, 1905.

Huados. A small Haida town, inhabited by a family bearing the same name, near the town of Hlgihla-ala, N. of cape Ball, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, Haida, 280, 1905.

Huhlip (*Huh-ilp*, 'on the edge'). A village of the Fountain band of Upper Lillooet, on Fountain cr., an E. affluent of upper Fraser r., Brit. Col.—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44.

Huikuayaken. Given as a gens of the Squawmish on Howe sd., Brit. Col.

Xuikuā'yaxēn.—Boas, MS., B.A.E., 1887.

Huldanggats (*Xʌldā'ñgats*, 'slaves'). A division of the Hagi-lanas, an important part of the Raven clan among the Ninstints Haida of Queen Charlotte ids., Brit. Col. The native story told to account for their name relates that a chief's wife was once giving these people food, and since they never seemed to have enough, she finally said, "Are you slaves?" The name clung to them ever after. (J. R. S.)

Qaldā'ngasal.—Boas, 12th Rep. N. W. Tribes Canada, 25, 1898. **Xʌldā'ñgats.**—Swanton, Cont. Haida, 268, 1905.

Humelsom (*HumElsom*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Hunting. The pursuit of game may be divided into two sets of activities, which correspond to military strategy and tactics, the one including the whole series of traps, the other hunting weapons and processes. Beginning with the latter, the following 9 classes embrace all the hunting activities of the American Indians:

(1) Taking animals with the hand without the aid of apparatus. Examples of this are picking up marine animals on the beach to eat on the spot, robbing birds' nests, and seizing birds on their roosts on dark nights. Such unskilled taking developed the utmost cunning, agility, and strength for pursuing, seizing, climbing, diving, stealing upon, and deceiving, and the same qualities were useful also in the pursuit with weapons. The climax of this first class was the communal game drive, in which a whole band or tribe would surround a herd of animals and coax or force them into a gorge, a corral, or natural cul-de-sac.

(2) Gathering with devices. To this class of activities belong substitutes for the fingers or palms, such as rakes for drawing or piling up sea food; a sharp stick for getting worms by forcing them out of the ground; nets and scoops for taking animals from the water; also dulls, reatas, and bolas for reaching out and grasping. This class reached its climax in the partnership or communal net used by the Eskimo and other tribes for taking seal and also small fish.

(3) The employment of apparatus for striking, bruising, or breaking bones, including stones held in the hands, clubs with grips, and hard objects at the end of a line or handle, like a slung shot. The N. Pacific tribes took great pains with their clubs, carving on them their symbolism.

(4) Slashing or stabbing with edged weapons. The Indians had little to do with metals and were given almost altogether to the use of stone, bone, reeds, and wood for stabbing and slashing. Both chipped and ground weapons were used, either without a handle, with a grip, or at the end of a shaft. Every Eskimo had a quiver of daggers for use at close quarters, and so had the Indian his side arms. Edged wea-

pons, however, were not so common as the weapons of the next class.

(5) Hunting with piercing weapons, the most common of all Indian methods of taking animals. The implements include the pointed stick or stone, the lance, the spear, the harpoon, and the arrow (q. v.). Weapons of this class were held in the hand, hurled from the hand, shot from a bow or a blowgun, or slung from the throwing stick. Each of the varieties went through a multitude of transformations, depending on game, materials at hand, the skill of the maker, etc.

(6) The use of traps, pits, and snares. The Tenankutchin of Alaska capture deer moose, and caribou by means of a brush fence, extended many miles, in which at intervals snares are set; and the same custom was practised by many other tribes in hunting the larger game. The Plains tribes and the ancient Pueblos captured deer, antelope, and wolves by means of pitfalls.

(7) Capturing game by means of dogs or other hunting animals. Indian tribes, with few exceptions, had no hunting dogs regularly trained to pursue game, but the common dog was very efficient. Fowls of the air, marine animals, and especially carnivorous animals, such as the coyote, by their noises and movements gave the cue which aided the cunning and observant hunter to identify, locate, and follow his game.

(8) Hunting by means of fire and smoke. In America, as throughout the world, as soon as men came into possession of fire the conquest of the animal kingdom was practically assured. The Indians used smoke to drive the animals out of hiding, torches to dazzle the eyes of deer and to attract fish and birds to their canoes, and firebrands and prairie fires for game drives.

(9) Taking animals by means of drugs. The bark of walnut root served to asphyxiate fish in fresh-water pools in the Southern states; in other sections soap root and buckeyes were used.

In connection with hunting processes there were accessory activities in which the Indian had to be versed. There were foods to eat and foods tabued, clothing and masks to wear, shelters and hiding places to provide, and not only must the hunter be familiar with calls, imitations, decoys, whistles, and the like, but acquainted with the appropriate hunting songs, ceremonies, and fetishes, and with formulas for every act in the process, the time for the chase of the various animals, the laws for the division of game, and the clan names connected with hunting. Besides, there were numberless employments and conveniences associated therewith. In order to use the harpoon it was necessary to have a canoe, and with every method of hunting were connected other employments which taxed the ingenuity of the savage mind. There were also certain activities which were the result of hunting. Questions presented themselves regarding transportation, receptacles, the discrimination of useful species, and the construction of fences. A slight knowledge of anatomy was necessary in order to know where to strike and how to cut up game. All these gave excellent training in perception, skill, and cooperative effort.

Consult Allen, Rep. on Alaska, 138, 1885; Boas, Central Eskimo, 6th Rep., B. A. E., 1888; Catlin, N. A. Inds., I–II, 1844; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Hoffman, Menomini Inds., 14th Rep. B. A. E., 1896; Mason, various articles in Rep. Smithson. Inst. and Nat. Mus.; Maximilian, Travels, 1849; Murdoch, Ethnological Results of the Point Barrow Exped., 9th Rep. B. A. E., 1892; Nelson, Eskimo about Bering Strait, 18th Rep. B. A. E., 1899; Schoolcraft, Indian Tribes, I–VI, 1851–57.

(O. T. M.)

Huron (lexically from French *huré*, 'bristly,' 'bristled,' from *hure*, 'rough hair' (of the head), head of man or beast, wild boar's head; old French, 'muzzle of the wolf, lion,' etc., 'the scalp,' 'a wig'; Norman French, *huré*, 'rugged'; Roumanian, *hurée*, 'rough earth,' and the suffix *-on*, expressive of depreciation and employed to form nouns referring to persons). The name *Huron*, frequently with an added epithet, like *vilain*, 'base,' was in use in France as early as 1358 (La Curne de Sainte-Palaye in Dict. Hist. de l'Ancien Langage Françoise, 1880) as a name expressive of contumely, contempt, and insult, signifying approximately an unkempt person, knave, ruffian, lout, wretch. The peasants who rebelled against the nobility during the captivity of King John in England in 1358 were called both *Hurons* and *Jacques* or *Jacques bons hommes*, the latter signifying approximately 'simpleton Jacks,' and so the term *Jacquerie* was applied to this revolt of the peasants. But Father Lalemant (Jes. Rel. for 1639, 51, 1858), in attempting to give the origin of the name *Huron*, says that about 40 years previous to his time, i. e., about 1600, when these people first reached the French trading posts on the St. Lawrence, a French soldier or

sailor, seeing some of these barbarians wearing their hair cropped and roached, gave them the name Hurons, their heads suggesting those of wild boars. Lalemant declares that while what he had advanced concerning the origin of the name was the most authentic, "others attribute it to some other though similar origin." But it certainly does not appear that the rebellious French peasants in 1358, mentioned above, were called Hurons because they had a similar or an identical manner of wearing the hair; for, as has been stated, the name had, long previous to the arrival of the French in America, a well-known derogatory signification in France. So it is quite probable that the name was applied to the Indians in the sense of 'an unkempt person,' 'a bristly savage,' 'a wretch or lout,' 'a ruffian.'

A confederation of 4 highly organized Iroquoian tribes with several small dependent communities, which, when first known in 1615, occupied a limited territory, sometimes called Huronia, around lake Simcoe and S. and E. of Georgian bay, Ontario. According to the Jesuit Relation for 1639 the names of these tribes, which were independent in local affairs only, were the Attignaouantan (Bear people), the Attigneenongnahac (Cord people), the Arendahronon (Rock people), and the Tohonta-'enrat (*Atahonta'enrat* or *Tohonta'enrat*, White-eared or Deer people). Two of the dependent peoples were the Bowl people and the Ataronchronon. Later, to escape destruction by the Iroquois, the Wenrohronon, an Iroquoian tribe, in 1639, and the Atontrataronnon, an Algonquian people, in 1644, sought asylum with the Huron confederation. In the Huron tongue the common and general name of this confederation of tribes and dependent peoples was *Wendat* (8endat), a designation of doubtful analysis and signification, the most obvious meaning being 'the islanders' or 'dwellers on a peninsula,' According to a definite tradition recorded in the Jesuit Relation for 1639, the era of the formation of this confederation was at that period comparatively recent, at least in so far as the date of membership of the last two tribes mentioned therein is concerned. According to the same authority the Rock people were adopted about 50 years and the Deer people about 30 years (traditional time) previous to 1639, thus carrying back to about 1590 the date of the immigration of the Rock people into the *Huron* country. The first two principal tribes in 1639, regarding themselves as the original inhabitants of the land, claimed that they knew with certainty the dwelling places and village sites of their ancestors in the country for a period exceeding 200 years. Having received and adopted the other two into their country and state, they were the more important. Officially and in their councils they addressed each other by the formal political terms 'brother' and 'sister'; they were also the more populous, having incorporated many persons, families, clans, and peoples, who, preserving the name and memory of their own founders, lived among the tribes which adopted them as small dependent communities, maintaining the general name and having the community of certain local rights, and enjoyed the powerful protection and shared with it the community of certain other rights, interests, and obligations of the great Wendat commonwealth.

The provenience and the course of migration of the Rock and Deer tribes to the Huron country appear to furnish a reason for the prevalent but erroneous belief that all the Iroquoian tribes came into this continent from the valley of the lower St. Lawrence. There is presumptive evidence that the Rock and the Deer tribes came into Huronia from the middle and upper St. Lawrence valley, and they appear to have been expelled therefrom by the Iroquois, hence the expulsion of the Rock and the Deer people from lower St. Lawrence valley has been mistaken for the migration of the entire stock from that region.

In his voyages to the St. Lawrence in 1534-43, Jacques Cartier found on the present sites of Quebec and Montreal, and along both banks of this river above the Saguenay on the N. and above Gaspe peninsula on the S. bank, tribes speaking Iroquoian tongues, for there were at least two dialects, a fact well established by the vocabularies which Cartier recorded. Lexical comparison with known Iroquoian dialects indicates that those spoken on the St. Lawrence at that early date were Huron or Wendat. Cartier further learned that these St. Lawrence tribes were in fierce combat with peoples dwelling southward from them, and his hosts complained bitterly of the cruel attacks made on them by their southern foes, whom they called Toudamani (Trudamans or Trudamani) and Agouionda (*Oñkhiio^{n}'thă'* is an Onondaga form), the latter signifying 'those who attack us.' Although he may have recorded the native names as nearly phonetically as he was able, yet the former is not a distant approach to the well-known Tsonnontowanen of the early

French writers, a name which Champlain printed *Chouontouaroüon* (probably written Chonontouaroñon), the name of the Seneca, which was sometimes extended to include the Cayuga and Onondaga as a geographical group. Lescarbot, failing to find in Canada in his time the tongues recorded by Cartier, concluded that "the change of language in Canada" was due "to a destruction of people," and in 1603 he declared (Nova Francia, 170, 1609): "For it is some 8 years since the Iroquois did assemble themselves to the number of 8,000 men, and discomfited all their enemies, whom they surprised in their enclosures;" and (p. 290) "by such surprises the Iroquois, being in number 8,000 men, have heretofore exterminated the Algoumequins, them of Hochelaga, and others bordering upon the great river." So it is probable that the southern foes of the tribes along the St. Lawrence in Cartier's time were the Iroquois tribes anterior to the formation of their historical league, for he was also informed that these Agouionda "doe continually warre one against another"—a condition of affairs which ceased with the formation of the league. Between the time of the last voyage of Cartier to the St. Lawrence, in 1543, and the arrival of Champlain on this river in 1603, nothing definite is known of these tribes and their wars. Champlain found the dwelling places of the tribes discovered by Cartier on the St. Lawrence deserted and the region traversed only rarely by war parties from extra-limital Algonquian tribes which dwelt on the borders of the former territory of the expelled Iroquoian tribes. Against the aforesaid Iroquoian tribes the Iroquois were still waging relentless warfare, which Champlain learned in 1622 had then lasted more than 50 years.

Such was the origin of the confederation of tribes strictly called Hurons by the French and Wendat (Sendat) in their own tongue. But the name Hurons was applied in a general way to the Tionontati, or Tobacco tribe, under the form "Huron du Pétun," and also, although rarely, to the Attiwendaronk in the form "Huron de la Nation Neutre." After the destruction of the Huron or Wendat confederation and the more or less thorough dispersal of the several tribes composing it, the people who, as political units, were originally called Huron and Wendat, ceased to exist. The Tionontati, or Tobacco Tribe, with the few Huron fugitives, received the name "Huron du Pétun" from the French, but they became known to the English as Wendat, corrupted to Yendat, Guyandotte, and finally to Wyandot. The Jesuit Relation for 1667 says: "The Tionnontateheronnons of to-day are the same people who heretofore were called the Hurons de la nation du pétun." These were the so-called Tobacco nation, and not the Wendat tribes of the Huron confederation. So the name Huron was employed only after these Laurentian tribes became settled in the region around lake Simcoe and Georgian bay. Champlain and his French contemporaries, after becoming acquainted with the Iroquois tribes of New York, called the Hurons *les bons Iroquois*, 'the good Iroquois,' to distinguish them from the hostile Iroquois tribes. The Algonquian allies of the French called the Hurons and the Iroquois tribes *Nadowek*, 'adders,' and *Iriⁿkhowek*, 'real serpents,' hence 'bitter enemies.' The singular *Iriⁿkowi*, with the French suffix *-ois*, has become the familiar "Iroquois." The term *Nadowe* in various forms (e. g., Nottaway) was applied by the Algonquian tribes generally to all alien and hostile peoples. Champlain also called the Hurons *Ochateguin* and *Charioquois*, from the names of prominent chiefs. The Delawares called them *Talamatan*, while the peoples of the "Neutral Nation" and of the Huron tribes applied to each other the term' *Attiwendaronk*, literally, 'their speech is awry, but freely, 'they are stammerers,' referring facetiously to the dialectic difference between the tongues of the two peoples.

In 1615 Champlain found all the tribes which he later called Hurons, with the exception of the Wenrohronon and the Atontrataronon, dwelling in Huronia and waging war against the Iroquois tribes in New York. When Cartier explored the St. Lawrence valley, in 1534–43, Iroquoian tribes occupied the N. bank of the river indefinitely northward and from Saguenay r. westward to Georgian bay, with no intrusive alien bands (despite the subsequent but doubtful claim of the Onontchataronon to a former possession of the island of Montreal), and also the S. watershed from Gaspe basin W. to the contiguous territory of the Iroquois confederation on the line of the E. watershed of lake Champlain.

The known names of towns of these Laurentian Iroquois are Araste, Hagonchenda, Hochelaga, Hochelay, Satadin, Stadacona, Starnatan, Tailla, Teguenondahi, and Tutonaguy. But Cartier, in speaking of the people of Hochelaga, remarks: "Notwithstanding, the said Canadians are subject to them with eight or nine other peoples who are on the said river." All

these towns and villages were abandoned previous to the arrival of Champlain on the St. Lawrence in 1603. Of the towns of the Hurons, Sagard says: "There are about 20 or 25 towns and villages, of which some are not at all shut, nor closed [palisaded], and others are fortified with long pieces of timber in triple ranks, interlaced one with another to the height of a long pike [16 ft.], and re-enforced on the inside with broad, coarse strips of bark, 8 or 9 ft. in height; below there are large trees, with their branches lopped off, laid lengthwise on very short trunks of trees, forked at one end, to keep them in place; then above these stakes and bulwarks there are galleries or platforms, called *ondagua* ('box'), which are furnished with stones to be hurled against an enemy in time of war, and with water to extinguish any fire which might be kindled against them. Persons ascend to these by means of ladders quite poorly made and difficult, which are made of long pieces of timber wrought by many hatchet strokes to hold the foot firm in ascending." Champlain says that these palisades were 35 ft. in height. In accord with the latter authority, Sagard says that these towns were in a measure permanent, and were removed to new sites only when they became too distant from fuel and when their fields, for lack of manuring, became worn out, which occurred every 10, 20, 30, or 40 years, more or less, according to the situation of the country,the richness of the soil, and the distance of the forest, in the middle of which they always built their towns and villages. Champlain says the Hurons planted large quantities of several kinds of corn, which grew finely, squashes, tobacco, many varieties of beans, and sunflowers, and that from the seeds of the last they extracted an oil with which they anointed their heads and employed for various other purposes.

The government of these tribes was vested by law in a definite number of executive officers, called "chiefs" (q. v.) in English, who were chosen by the suffrage of the child-bearing women and organized by law or council decree into councils for legislative and judicial purposes. There were five units in the social and political organization of these tribes, namely, the family, clan, phratry, tribe, and confederation, which severally expressed their will through councils co-ordinate with their several jurisdictions and which made necessary various grades of chiefs in civil affairs. In these communities the civil affairs of government were entirely differentiated from the military, the former being exercised by civil officers, the latter by military officers. It sometimes happened that the same person performed the one or the other kind of function, but to do so he must temporarily resign his civil authority should it be incumbent on him to engage in military affairs, and when this emergency was past he would resume his civil function or authority.

In almost every family one or more chiefship titles, known by particular names, were hereditary, and there might even be two or three different grades of chiefs therein. But the candidate for the incumbency of any of these dignities was chosen only by the suffrage of the mothers among the women of his family. The selection of the candidate thus made was then submitted for confirmation to the clan council, then to the tribal council, and lastly to the great federal council composed of the accredited delegates from the various allied tribes.

The tribes composing the Hurons recognized and enforced, among others, the rights of ownership and inheritance of property and dignities, of liberty and security of person, in names, of marriage, in personal adornment, of hunting and fishing in specified territory, of precedence in migration and encampment and in the council room, and rights of religion and of the blood feud. They regarded theft, adultery, maiming, sorcery with evil intent, treason, and the murder of a kinsman or a cotribesman as crimes which consisted solely in the violation of the rights of a kinsman by blood or adoption, for the alien had no rights which Indian justice and equity recognized, unless by treaty or solemn compact. If an assassination were committed or a solemnly sworn peace with another people violated by the caprice of an individual, it was not the rule to punish directly the guilty person, for this would have been to assume over him a jurisdiction which no one would think of claiming; on the contrary, presents designed to "cover the death" or to restore peace were offered to the aggrieved party by the offender and his kindred. The greatest punishment that could be inflicted on a guilty person by his kindred was to refuse to defend him, thus placing him outside the rights of the blood feud and allowing those whom he had offended the liberty to take vengeance on him, but at their own risk and peril.

The religion of these tribes consisted in the worship of all material objects, the elements

and bodies of nature, and many creatures of a teeming fancy, which in their view directly or remotely affected or controlled their well-being. These objects of their faith and worship were regarded as man-beings or anthropic persons possessed of life, volition, and orenda or magic power of different kind and degree peculiar to each. In this religion, ethics or morals as such received only a secondary, if any, consideration. The status and inter-relations of the persons of their pantheon one to another were fixed and governed by rules and customs assumed to be similar to those of the social and the political organization of the people, and so there was, therefore, at least among the principal gods, a kinship system patterned after that of the people themselves. They expressed their public religious worship in elaborate ceremonies performed at stated annual festivals, lasting from a day to fifteen days, and governed by the change of seasons, Besides the stated gatherings there were many minor meetings, in all of which there were dancing and thanksgiving for the blessings of life. They believed in a life hereafter, which was but a reflex of the present life, but their ideas regarding it were not very definite. The bodies of the dead were wrapped in furs, neatly covered with flexible bark, and then placed on a platform resting on four pillars, which was then entirely covered with bark; or the body, after being prepared for burial, was placed in a grave and over it were laid small pieces of timber, covered with strong pieces of bark and then with earth. Over the grave a cabin was usually erected. At the great feast of the dead, which occurred at intervals of 8 or 10 years, the bodies of those who had died in the interim, from all the villages participating in the feast, were brought together and buried in a common grave with elaborate and solemn public ceremonies.

In 1615, when the Hurons were first visited by the French under Champlain, he estimated from the statements of the Indians themselves that they numbered 30,000, distributed in 18 towns and villages, of which 8 were palisaded; but in a subsequent edition of his work Champlain reduces this estimate to 20,000. A little later Sagard estimated their population at 30,000, while Brebœuf gave their number as 35,000. But these figures are evidently only guesses and perhaps much above rather than below the actual population, which, in 1648, was probably not far from 20,000.

When the French established trading posts on the St. Lawrence at Three Rivers and elsewhere, the Hurons and neighbouring tribes made annual trips down the Ottawa r. or down the Trent to these posts for the purpose of trading both with the Europeans and with the Montagnais of the lower St. Lawrence who came up to meet them. The chief place of trade at this time was, according to Sagard (Histoire, I, 170, 1866), in the harbour of cape Victory, in lake St. Peter of St. Lawrence r., about 50 miles below Montreal, just above the outlet of the lake, where, on Sagard's arrival, there were "already lodged a great number of savages of various nations for the trade of beavers with the French. The Indians who were not sectarians in religion invited the missionaries into their country. In 1615 the Récollet fathers accepted the invitation, and Father Le Caron spent the year 1615–16 in Huronia, and was again there in 1623–24. Father Poulain was among the Hurons in 1622, Father Viel from 1623 to 1625, and Father De la Roche Daillion in 1626–28. The labours of the Jesuits began with the advent of Father Brebœuf in Huronia in 1626, but their missions ended in 1650 with the destruction of the Huron commonwealth by the Iroquois. In all, 4 Récollet and 25 Jesuit fathers had laboured in the Huron mission during its existence, which at its prime was the most important in the French dominions in North America. As the first historian of the mission, Fr. Sagard, though not a priest, deserves honourable mention.

From the Jesuit Relation for 1640 it is learned that the Hurons had had cruel wars with the Tionontati, but at the date given they had recently made peace, renewed their former friendship, and entered into an alliance against their common enemies. Sagard is authority for the statement that the Hurons were in the habit of sending large war parties to ravage the country of the Iroquois. The well-known hostility and intermittent warfare between the Iroquois and the Huron tribes date from prehistoric times, so that the invasion and destruction of the Huron country and confederation in 1648–50 by the Iroquois were not a sudden, unprovoked attack, but the final blow in a struggle which was already in progress in 1535, when the French under Cartier first explored the St. Lawrence. The acquirement of firearms by the Iroquois from the Dutch was an important factor in their subsequent successes. By 1643 they had obtained about 400

guns, while, on the other hand, as late as the final invasion of their country the Hurons had but very few guns, a lack that was the direct cause of their feeble resistance and the final conquest by the Iroquois confederation of half of the country E. of the Mississippi and N. of the Ohio. In July, 1648, having perfected their plans for the final struggle for supremacy with the Hurons, the Iroquois began open hostility by sacking two or three frontier towns and Teanaustayaé (St. Joseph), the major portion of the invading warriors wintering in the Huron country unknown to the Hurons; and in March, 1649, these Iroquois warriors destroyed Taenhatentaron (St. Ignace) and St. Louis, and carried into captivity hundreds of Hurons. These disasters completely demoralized and disorganized the Huron tribes, for the greater portion of their people were killed or led into captivity among the several Iroquoian tribes, or perished from hunger and exposure in their precipitate flight in all directions, while of the remainder some escaped to the Neutral Nation, or "Hurons de la Nation Neutre," some to the Tobacco or Tionontati tribe, some to the Erie, and others to the French settlements on the island of Orleans, near Quebec. The Tohontaenrat, forming the populous town of Scanonaenrat, and a portion of the Arendahronon of the town of St.-Jean-Baptiste surrendered to the Seneca and were adopted by them with the privilege of occupying a village by themselves, which was named Gandougarae (St. Michel). As soon as the Iroquois learned of the Huron colony on Orleans id., they at once sought to persuade these Hurons to migrate to their country. Of these the Bear people, together with the Bowl band and the Rock people, having in an evil day promised to remove thither, were finally, in 1656, compelled to choose between fighting and migrating to the Iroquois country. They chose the latter course, the Bear people going to the Mohawk and the Rock people to the Onondaga. The Cord people alone had the courage to remain with the French.

The adopted inhabitants of the new town of St. Michel (Gandougarae) were mostly Christian Hurons who preserved their faith under adverse conditions, as did a large number of other Huron captives who were adopted into other Iroquois tribes. In 1653 Father Le Moine found more than 1,000 Christian Hurons among the Onondaga. The number of Hurons then among the Mohawk, Oneida, and Cayuga is not known.

Among the most unfortunate of the Huron fugitives were those who sought asylum among the Erie, where their presence excited the jealousy and perhaps the fear of their neighbours, the Iroquois, with whom the Erie did not fraternize. It is also claimed that the Huron fugitives strove to foment war between their protectors and the Iroquois, with the result that, notwithstanding the reputed 4,000 warriors of the Erie and their skill in the use of the bow and arrow (permitting them dextrously to shoot 8 or 9 arrows while the enemy could fire an arquebus but once), the Erie and the unfortunate Huron fugitives were entirely defeated in 1653–56 and dispersed or carried away into captivity. But most pathetic and cruel was the fate of those unfortunate Hurons who, trusting in the long-standing neutrality of the Neutral Nation which the Iroquois had not theretofore violated, fled to that tribe, only to be, with the other portion of the Huron people still remaining in their country, held in harsh captivity (Jes. Rel. 1659–60).

A portion of the defeated Hurons escaped to the Tionontati or "Huron du Pétun," then dwelling directly westward from them. But in 1649, when the Iroquois had sacked one of the Tionontati palisaded towns, the remainder of the tribe, in company with the refugee Hurons, sought an asylum on the island of St. Joseph, the present Charity or Christian id., in Georgian bay. It is this group of refugees who became the Wyandots of later history. Finding that this place did not secure them from the Iroquois, the majority fled to Michilimakinac, Mich., near which place they found fertile lands, good hunting, and abundant fishing. But even here the Iroquois would not permit them to rest, so they retreated eastward to Manitoulin island called Ekaentoton by the Hurons. Thence they were driven to ile Huronne (Potawatomi id., because formerly occupied by that tribe), at the entrance to Green bay, Wis., where the Ottawa and their allies from Saginaw bay and Thunder bay, Manitoulin, and Michilimakinac, sought shelter with them. From this point the fugitive Hurons, with some of the Ottawa and their allies, moved farther westward 7 or 8 leagues to the Potawatomi, while most of the Ottawa went into what is now Wisconsin and N. W. Michigan among the Winnebago and the Menominee. Here, in 1657, in the Potawatomi country, the Hurons, numbering about 500 persons, erected a stout palisade. The Potawatomi received the fugitives the more readily

since they themselves spoke a language cognate with that of the Ottawa and also were animated by a bitter hatred of the Iroquois who had in former times driven them from their native country, the N. peninsula of Michigan. This first flight of the Potawatomi must have taken place anterior to the visit by Nicollet in 1634.

Having murdered a party of Iroquois scouts through a plot devised by their chief Anahotaha, and fearing the vengeance of the Iroquois, the Hurons remained here only a few months longer. Some migrated to their compatriots on Orleans id., near Quebec, and the others, in 1659–60, fled farther w. to the Illinois country, on the Mississippi, where they were well received. Anahotaha was killed in 1659 in a fight at the Long Sault of Ottawa r., above Montreal, in which a party of 17 French militia under Sieur Dollard, 6 Algonkin under Mitameg, and 40 Huron warriors under Anahotaha (the last being the flower of the Huron colony then remaining on Orleans id.) were surrounded by 700 Iroquois and all killed with the exception of 5 Frenchmen and 4 Hurons, who were captured. It was not long before the Hurons found new enemies in the Illinois country. The Sioux brooked no rivals, much less meddlesome, weak neighbours; and as the Hurons numbered fewer than 500, whose native spirit and energy had been shaken by their many misfortunes, they could not maintain their position against these new foes, and therefore withdrew to the source of Black r., Wis., where they were found in 1660. At last they decided to join the Ottawa, their companions in their first removals, who were then settled at Chequamigon bay, on the s. shore of lake Superior, and chose a site opposite the Ottawa village. In 1665 Father Allouez, the founder of the principal western missions, met them here and established the mission of La Pointe du Saint Esprit between the Huron and the Ottawa villages. He laboured among them 3 years, but his success was not marked, for these Tionontati Hurons, never fully converted, had relapsed into paganism. The Ottawa and the Hurons fraternized the more readily here since the two peoples dwelt in contiguous areas s. of Georgian bay before the Iroquois invasion in 1648–49. Father Marquette succeeded Father Allouez in 1669 and founded the missions of the Sault Ste. Marie and St. François-Xavier-de-la Baie-des-Puants. The Sioux, however, sought every possible pretext to assail the settlements of the Hurons and the Ottawa, and their numbers and known cruelty caused them to be so feared that the latter tribes during Marquette's régime withdrew to the French settlements, since the treaty of peace between the French and the Iroquois in 1666 had delivered them from their chief enemies. The Ottawa, however, returned to Manitoulin id., where the mission of St. Simon was founded, while the Hurons, who had not forgotten the advantageous situation which Michilimakinac had previously afforded them, removed about 1670 to a point opposite the island, where they built a palisaded village and where Marquette established the mission of St. Ignace. Later, some of the Hurons here settled moved to Sandusky, Ohio, others to Detroit, and still others to Sandwich, Ontario. The last probably became what was latterly known as the Anderdon band of Wyandots, but which is now entirely dissipated, with the possible exception of a very few persons.

In 1745 a considerable party of Hurons under the leadership of the war chief Orontony, or Nicholas, removed from Detroit r. to the marsh lands of Sandusky bay. Orontony was a wily savage whose enmity was greatly to be feared, and he commanded men who formed an alert, unscrupulous, and powerful body. The French having provoked the bitter hatred of Nicholas, which was fomented by English agents, he conspired to destroy the French, not only at Detroit but at the upper posts, and by Aug., 1747, the "Iroquois of the West," the Hurons, Ottawa, Abnaki, Potawatomi, "Ouabash," Sauteurs, Missisauga, Foxes, Sioux, Sauk, "Sarastau," Loups, Shawnee, and Miami, indeed all the tribes of the middle W., with the exception of those of the Illinois country, had entered into the conspiracy; but through the treachery of a Huron woman the plot was revealed to a Jesuit priest, who communicated the information to Longueuil, the French commandant at Detroit, who in turn notified all the other French posts, and although a desultory warfare broke out, resulting in a number of murders, there was no concerted action. Orontony, finding that he had been deserted by his allies, and seeing the activity and determination of the French not to suffer English encroachments on what they called French territory, finally, in Apr., 1748, destroyed his villages and palisade at Sandusky, and removed, with 119 warriors and their families, to White r., Ind. Not long after he withdrew to the Illinois country on Ohio r., near the Indiana line, where he died in the autumn of 1748. The inflexible and determined conduct

of Longueuil toward most of the conspiring tribes brought the coalition to an end by May, 1748.

After this trouble the Hurons seem to have returned to Detroit and Sandusky, where they became known as Wyandots and gradually acquired a paramount influence in the Ohio valley and the lake region. They laid claim to the greater part of Ohio, and the settlement of the Shawnee and Delawares within that area was with their consent; they exercised the right to light the council fire at all intertribal councils, and although few in number they joined all the Indian movements in the Ohio valley and the lake region and supported the British against the Americans. After the peace of 1815 a large tract in Ohio and Michigan was confirmed to them, but they sold a large part of it in 1819, under treaty provisions, reserving a small portion near Upper Sandusky, Ohio, and a smaller area on Huron r., near Detroit, until 1842, when these tracts also were sold and the tribe removed to Wyandotte co., Kans. By the terms of the treaty of 1855 they were declared to be citizens, but by the treaty of 1867 their tribal organization was restored and they were placed on a small tract, still occupied by them, in the N. E. corner of Oklahoma.

That portion of the Hurons who withdrew in 1650 and later to the French colony, were accompanied by their missionaries. The mission of La Conception, which was founded by them, although often changed in name and situation, has survived to the present time. The Hurons who wintered in Quebec in 1649 did not return to their country after learning of its desolation by the Iroquois, but were placed on land belonging to the Jesuits at Beauport, and when the Huron fugitives came down to Quebec to seek protection, the others followed these in May, 1651, to Orleans id., settling on the lands of Mademoiselle de Grandmaison that had been bought for them. Here a mission house was erected near their stockaded bark lodges. In 1654 they numbered between 500 and 600 persons. But again the Iroquois followed them, seeking through every misrepresentation to draw the Hurons into their own country to take the place of those who had fallen in their various wars. By this means a large number of the Hurons, remnants of the Bear, Rock, and Bowl tribes, were persuaded in 1656 to migrate to the Iroquois country, a movement that met with such success that the Iroquois even ventured to show themselves under the guns of Quebec. In the same year they mortally wounded Father Garreau, near Montreal, and captured and put to death 71 Hurons on Orleans id. These misfortunes caused the Hurons to draw nearer to Quebec, wherein they were given asylum until peace was concluded between the French and the Iroquois in 1666. The Hurons then withdrew from the town about 5 m., where in the following year the mission of Notre-Dame-de-Ste. Foye was founded. In 1693 the Hurons moved 5 m. farther away on account of the lack of wood and the need of richer lands; here the missionaries arranged the lodges around a square and built in the middle of it a church, to which Father Chaumonot added a chapel, patterned after the Casa Sancta of Lorette in Italy, and now known as Ancienne Lorette. Some years later the mission was transferred a short distance away, where a new village, Younger Lorette, or Jeune Lorette, was built. About the remains of this mission still dwell the so-called Hurons of Lorette.

The old estimates of Huron population have been previously given. After the dispersal of the Huron tribes in 1649–50, the Hurons who fled w. never seem to have exceeded 500 persons in one body. Later estimates are 1,000, with 300 more at Lorette (1736), 500 (1748), 850 (1748), 1,250 (1765), 1,500 (1794–95), 1,000 (1812), 1,250 (1812). Only the first of these estimates is inclusive of the "Hurons of Lorette," Quebec, who were estimated at 300 in 1736, but at 487, officially, in 1911. In 1885 those in Indian Ter. (Oklahoma) numbered 251, and in 1905, 378, making a total of 865 in Canada and the United States.

Nothing definite was known of the clans of the Hurons until the appearance of Morgan's Ancient Society in 1877, Powell's Wyandot Government (1st Rep. B.A.E., 1881). and Connolley's The Wyandots (Archæol. Rep. Ontario, 92, 1899). From the last writer, who corrects the work of the former authorities, the following list of Huron clans is taken: Great Turtle, Little Water Turtle, Mud Turtle, Wolf, Bear, Beaver, Deer, Porcupine, Striped Turtle, Highland Turtle, Snake, and Hawk. These, according to Powell, were organized into four phratries or clan brotherhoods, but Connolley denies that four phratries ever existed. The evidence appears to indicate, however, that the four-phratry organization was merged into one of three, of which the Wolf clan constituted one and acted as executive and presiding officer.

The Huron villages were Andiata, Angoutenc, Anonatea, Arendaonatia, Arente, Arontaen, Brownstown, Cahiague, Carhagouha, Carmaron, Cranetown (2 villages), Ekhiondatsaan, Endarahy, Iaenhouton, Ihonatiria (St. Joseph II), Jeune Lorette, Junqusindundeh(?), Junundat, Khioetoa, Karenhassa, Khinonascarant (3 small villages so called), Lorette, Onentisati, Ossossané, Ouenrio, Sandusky, Ste. Agnes, Ste. Anne, St. Antoine, Ste. Barbe, Ste. Catherine, Ste. Cècile, St. Charles (2 villages), St. Denys, St. Etienne, St. François-Xavier, St. Geneviève, St. Joachim, St. Louis, St. Martin, Ste. Marie (2 villages), Ste. Térèse, Scanonaenrat, Taenhatentaron (St. Ignace I, II), Teanaustayaé (St. Joseph I), Teandewiata, Toanche, Touaguainchain (Ste. Madeleine), and Tondakhra.

For sources of information consult Bressany, Relation-Abregée (1653), 1852; Connolley in Archæol. Rep. Ontario 1899, 1900; Jesuit Relations, I–III, 1858, and also the Thwaites edition, I–LXXIII, 1896–1901; Journal of Capt. William Trent (1752), 1871; Morgan, Ancient Society, 1878; N. Y. Doc. Col. Hist., I–XV, 1853–87; Perrot, Mémoire, Tailhan ed., 1864; Powell in 1st Rep. B. A. E., 1881.

(J. N. B. H.)

Ahouandate.—Schoolcraft, Ind. Tribes, III, 522, 1853. **Ahwändate.**—Featherstonhaugh, Canoe Voy., I, 108, 1847. **Atti8endaronk.**—Jes. Rel. 1641, 72, 1858. **Bons Irocois.**—Champlain (1603), Œuvres, II, 47, 1870. **Charioquois.**—Ibid. (1611), III, 244 (probably from the name of a chief). **Delamattanoes.**—Post (1758) in Proud, Pa., II, app., 120, 1798 (Delaware name). **Delamattenoos.**—Loskiel, Hist. United Breth., pt. 3, 16, 103, 1794. **Delemattanoes.**—Post (1758) quoted by Rupp, West. Pa., app., 118, 1846. **Dellamattanoes.**—Barton, New Views, app., 8, 1798. **Ekeenteeronnon.**—Potier, Rac. Huron et Gram., MS., 1761 (Huron name of Hurons of Lorette). **Euyrons.**—Van der Donck (1656) in N. Y. Hist. Soc. Coll., 2d s., I, 209, 1841. **Garennajenhaga.**—Bruyas, Radices, 69, 1863. **Guyandot.**—Parkman, Pioneers, xxiv, 1883. **Gyandottes.**—Gallatin in Trans. Am. Ethnol. Soc., II, 103, 1848. **Hah8endagerha.**—Bruyas, Radices, 55, 1863. **Harones.**—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., II, 246, 1814. **Hatindia8ointen.**—Potier, Rac. Huron et Gram., MS., 1761 (Huron name of Hurons of Lorette). **Hiroons.**—Gorges (1658) in Maine Hist. Soc. Coll., II, 67, 1847. **Houandates.**—Sagard (1632), Canada (Dict.), IV, 1866. **Hounondate.**—Coxe, Carolana, 44, 1741. **Hourons.**—Tonti (1682) in French, Hist. Coll. La., 169, 1846. **Huron.**—Jesuit Relation 1632, 14, 1858. **Hurones.**—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 524, 1853. **Huronnes.**—Hildreth, Pioneer Hist., 9, 1848. **Hurrons.**—Writer of 1761 in Mass. Hist. Soc. Coll., 4th s., IX, 427, 1871. **Lamatan.**—Rafinesque, Am. Nations, I, 139, 1836 (Delaware name). **Little Mingoes.**—Pownall, map of N. Am., 1776. **Menchón.**—Duro, Don Diego de Peñalosa, 43, 1882. **Nadowa.**—For forms of this name applied to the Hurons see *Nadowa*. **Ochasteguin.**—Champlain (1609), Œuvres, III, 176, 1870 (from name of chief). **Ochatagin.**—Ibid., 219. **Ochataiguin.**—Ibid., 174. **Ochategin.**—Ibid. (1632), V, pt. 1, 177. **Ochateguin.**—Ibid. (1609), III, 175. **Ochatequins.**—Ibid., 198. **Ouaouackecinatouek.**—Potier quoted by Parkman, Pioneers, xxiv, 1883. **Ouendat.**—Jes. Rel. 1640, 35, 1858. **Sendat.**—Jes. Rel. 1639, 50, 1858. **Owandats.**—Weiser (1748) quoted by Rupp, West. Pa., app., 16, 1846. **Owendaets.**—Peters (1750) in N. Y. Doc. Col, Hist., VI, 596, 1855. **Owendats.**—Croghan (1750) quoted by Rupp, West. Pa., app., 26, 1846. **Owendot.**—Hamilton (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 279, 1871. **Pemedenïek.**—Vetromile in Hist. Mag., 1st s., IV, 369, 1860 (Abnaki name). **Quatoges.**—Albany conf. (1726) in N. Y. Doc. Col. Hist., V, 79 1855. **Quatoghees.**—Ibid., VI, 391, note, 1855 **Quatoghies.**—Grangula (1684) in Williams, Vermont, I, 504, 1809. **Quatoghies of Loretto.**—Colden, Five Nations, I, 197, 1755. **Sastaghretsy.**—Post (1758) in Proud, Pa., II, app., 113, 1798. **Sastharhetsi.**—La Potherie, Hist. Am. Sept., III, 223, 1753 (Iroquois name). **Talamatan.**—Walam Olum (1833) in Brinton, Lenape Leg., 200, 1885. **Talamatun.**—Squier in Beach, Ind. Miscel., 28, 1877. **Lelama³eno^n.**—Hewitt after Journeycake, a Delaware ("Coming out of a mountain or cave": Delaware name). **Telematinos.**—Document of 1759 in Brinton, Lenape Leg., 231, 1885. **Lhäs³chetci'.**—Hewitt, Onondaga MS., B. A. E., 1888 (Onondaga name). **Viandots.**—Maximilian, Travels, 382, 184. **Wanats.**—Barton, New Views, xlii, 179. **Wandats.**—Weiser (1748) quoted by Rupp, West. Pa., app., 15, 1846. **Wandots.**—Ibid., 18. **Wantats.**—Weiser in Schoolcraft, Ind. Tribes, IV, 605, 1854. **Wayandotts.**—Hamilton (1749) in N. Y. Doc. Col. Hist., VI, 531, 1855. **Wayondots.**—Croghan (1759) in Proud, Pa., II, 296, 1798. **Wayondotts.**—Croghan, Jour., 37, 1831. **Wayundatts.**—Doc. of 1749 in N. Y. Doc. Col. Hist., VI, 533, 1855. **Wayundotts.**—Ibid. **Weandots.**—Buchanan, N. Am. Inds., 156, 1824. **Wendats.**—Shea, Miss. Val., preface, 59, 1852. **Weyandotts.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 262, 1871. **Weyondotts.**—Ibid., 249. **Wiandotts.**—Ft. Johnson conf. (1756) in N. Y. Doc. Col. Hist., VII, 236, 1856. **Wiondots.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 95, 1804. **Wiyandotts.**—Morse, Modern Geog., I, 196, 1814. **Wyandote.**—Morgan in N. Am. Rev., 52, Jan. 1870. **Wyandotte.**—Garrard, Wahtoyah, 2, 1850. **Wyandotts.**—Croghan (1754) quoted by Rupp, West. Pa., app., 51, 1846. **Wyondats.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 782, 1856. **Wyondotts.**—Croghan, Jour., 34, 1831. **Yendat.**—Parkman, Pioneers, xxiv, 1883, **Yendots.**—Schoolcraft in N. Y. Hist. Soc. Proc., 86. 1844.

Husam. A former winter village of the Hahamatses at the mouth of Salmon r., Brit. Col.; now the seat of a salmon fishery.

H'usam.—Boas in Bull. Am. Geog. Soc., 230, 1887. **Koo-säm.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65.

Husky. According to Julian Ralph (Sun, N. Y., July 14, 1895), "the common and only name of the wolf-like dogs of both the white and red men of our northern frontier and of western Canada." *Husky* was originally one

of the names by which the English settlers in Labrador have long known the Eskimo (q. v.). The word, which seems to be a corruption of one of the names of this people, identical with our 'Eskimo' in the northern Algonquian dialects, has been transferred from man to the dog. (A. F. C.)

Huthutkawedl (*X·û'tx·ûtkawêł*, 'holes by or near the trail'). A village of the Nicola band of the Ntlakyapamuk, near Nicola r., 23 m. above Spence Bridge, Brit. Col.

N'hothotkō'as.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **X·û'tx·ûtkawêł.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Hwades (*Xudē's*, 'cut beach'). The principal village of the Koskimo and Koprino at Quatsino narrows, Vancouver id.

Hwat-ē's'.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65, 1888. **Hwot-es.**—Dawson in Can. Geol. Surv., map, 1887. **Xudē's.**—Boas, inf'n, 1906.

Hwahwati (Qwa'qwal). A Salish tribe on Englishman r., Vancouver id., speaking the Puntlatsh dialect.—Boas, MS. B. A. E., 1887.

Hwotat. A Hwotsotenne village on the E. side of Babine lake, near its outlet, in N. British Columbia.

Hwo'-tat.—Morice in Trans. Roy. Soc. Can., X, 109, 1893. **Whalatt.**—Downie in Mayne, Brit. Col., 453, 1861 (misprint). **Whatatt.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Wut-at.**—Dawson in Geol. Surv. Can., 26B, 1881.

Hwotsotenne ('people of Spider river'). A Takulli tribe, belonging to the Babine branch, living on Bulkley r. and hunting as far as Francais lake, Brit. Col. They are somewhat mixed with their immediate neighbours, the Kitksan (Morice in Trans. Can. Inst., 27, 1893). Their villages are Hagwilget, Hwotat, Keyerhwotket, Lachalsap, Tsechah, and Tselkazkwo.

Akwilgét.—Morice, Notes on W. Dénés, 27, 1893 ('well dressed': Kitksan name). **Hwotso'tenne.**—Morice in Trans. Roy. Soc. Can., map, 1892. **Outsotin.**—British Columbia map, 1872.

Iahenhouton ('at the caves.'—Hewitt). A Huron village in Ontario in 1637.—Jes. Rel. for 1637, 159, 1858.

Ialmuk (*Ĭa'lmuq*). A Squawmish village community at Jericho, Burrard inlet, Brit. Col.—Hill-Tout in Rep. B. A. A. S., 475, 1900.

Ialostimot (*Ialo'stimōt*, 'making good fire'). A Talio division among the Bellacoola of British Columbia; named from a reputed ancestor.

Ialo'stimōt.—Boas in 7th Rep. N. W. Tribes Canada, 3, 1891. **T'ā't'ENTSĀIT.**—Ibid. ('a cave protecting from rain': secret society name).

Idiuteling. An Eskimo settlement on the N. shore of Home bay, Baffin island, where the Akudnirmiut Eskimo gather to hunt bear in the spring.

Ipiutelling.—Boas in 6th Rep. B. A. E., 441, 1888 (misprint). **Ipniteiling.**—Ibid., map (misprint).

Idjorituaktuin ('with grass'). A village of the Talirpingmiut division of the Okomiut Eskimo on the W. shore of Cumberland sd., Baffin island; pop. 11 in 1883.

Ejujuajuin.—Kumlien in Bull. Nat. Mus., no. 15, 15, 1879. **Idjorituaktuin.**—Boas in Deutsche Geog. Blätt., VIII, 33, 1885. **Idjorituaqtuin.**—Boas in 6th Rep. B. A. E., 426, 1888. **Idjorituaχtuin.**—Boas in Petermanns Mitt., no. 80, 70, 1885.

Idjuniving. A spring settlement of Padlimiut Eskimo near the S. end of Home bay, Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Iglu. A snow house of the Eskimo: from *igdlu*, its name in the E. Eskimo dialects. (A. F. C.)

Iglulik. A winter settlement of the Aivilirmiut Eskimo at the head of Lyon inlet, Hudson bay.

Igdlulik.—Rink in Jour. Anthrop. Inst., XV, 240, 1886. **Igdlumiut.**—Boas in 6th Rep. B. A. E., map, 1888 (the inhabitants). **Igloolik.**—Parry, Sec. Voy., 404, 1824. **Igloolip.**—Gilder, Schwatka's Search, 253, 1881.

Iglulik. A town of the Iglulirmiut Eskimo, on an island of the same name, near the E. end of Fury and Hecla strait, Franklin.—Boas in Zeitschr. Ges. f. Erdk., 226, 1883.

Iglulirmiut ('people of the place with houses'). A tribe of central Eskimo living on both sides of Fury and Hecla strait. They kill walrus in winter on Iglulik and other islands, harpoon seal in the fiords in early spring, and throughout the summer hunt deer in Baffin island or Melville peninsula. Their settlements are Akuli, Arlagnuk, Iglulik, Kangertluk, Krimerksumalek, Pilig, Pingitkalik, and Uglirn.—Boas in 6th Rep. B. A. E., 444, 1888.

Iglulingmiut.—Boas in Trans. Anthrop. Soc. Wash., III, 96, 1885.

Igpirto. A fall settlement of Talirpingmiut Eskimo of the Okomiut tribe at the head of Nettilling fiord, Cumberland sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Ihonatiria. A former Huron village in Simcoe co., Ontario, built about 1634 and depopulated by pestilence in 1636. The Jesuits established there the mission of Immaculate Conception.

Ihonatiria.—Jes. Rel. for 1635, 30, 1858. **Ihonattiria.**—Jes. Rel. for 1637, 153, 1858. **Immaculate Conception.**—Shea, Cath. Miss., 173, 1855.

Ijelirtung. The northernmost summer settlement of the Akudnirmiut Eskimo of Baffin island.—Boas in 6th Rep. B. A. E., 441, 1888.

Ijirang. A fabulous people of central Eskimo mythology.—Boas in 6th Rep. B.A.E., 640, 1888.

Ikwopsum. A Squawmish village community on the left bank of Skwamish r., Brit. Col.

Eukwhatsum.—Survey map, U. S. Hydrog. Office. **Ikwo'psum.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900. **Yik'oă'psan.**—Boas, MS., B. A. E., 1887.

Ildjunai-hadai (*Ĭ'ldjuna-i xā'da-i*, 'valuable-house people'). A subdivision of the Yadus, a family of the Eagle clan of the Haida in w. British Columbia. The name is derived from that of a house.—Swanton, Cont. Haida, 276, 1905.

Ile Percée. A French mission, probably among the Micmac, on the gulf of St. Lawrence in the 17th century.—Shea, Miss. Val., 85, 1852.

Ilis ('spread-legs beach'). A Nimkish Kwakiutl village on Cormorant id., Alert bay, Brit. Col., opposite Vancouver id. Some Kwakiutl proper come here during the salmon season.—Boas in Bull. Am. Geog. Soc., 227, 1887.

I-lis.—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Ilkatsho ('the big fattening'). A village of the Ntshaautin on the lake at the head of Blackwater r., Brit. Col. The population is a mixed one of Takulli and Bellacoola descent.

Il'katco.—Morice in Trans. Roy. Soc. Can., 109, 1892. **Tka-tco.**—Morice, Notes on W. Dénés, 25, 1893. **Uhlchako.**—Can. Ind. Aff., 285, 1902.

Illumination. The employment of artificial light among the Indians was limited by their simple habits and needs to the camp-fire and the torch, in which respect they are found in the same culture grade as the Malay, the Negro, and the majority of uncivilized peoples. The camp-fire, built for the purpose of cooking food or furnishing heat, supplied most of the needed light. On special occasions large bonfires were made when ceremonies were held and nocturnal illumination was required. As a makeshift for the torch, a brand was taken from the camp-fire. When a continuous light was desired the fire was fed with slivers of wood set up in a circle and fed from one end where a gap was left in the circle, as among the Cherokee; or when a temporary light was wanted among the Indians of British Columbia a little oil was thrown on the coals. The torches were of pine knots, rolls of bark, cane, or other inflammable material, but bundles of resinous wood, or masses of resin were almost never made, the form of the Indian torch being of the most primitive character. They were used by night for hunting and fishing; for instance, deer were "weequashed," or "jacked," by means of torches, and fish were speared and birds captured by light from pine knots, especially among the eastern Indians. Lamps, however, have been possessed from time immemorial by the Eskimo, and they are the only aborigines of the hemisphere who had such utensils. In s. Alaska the lamp has a narrow wick-edge and is in the shape of a flat-iron; along the tundra N. of St. Michael it is a saucer of clay or stone; northward to point Barrow it is gibbous with wide wick-edge and made of soapstone. The length of the wick-edge of the Eskimo lamp has been observed to vary with the latitude, that is, the higher the latitude the longer the night, hence the greater need for light, which is met by lengthening the margin of the lamp on which the moss wick is placed, so that while in s. Alaska the wick edge is 2 or 3 in. long, in Smith sd. it is 36 in. in length, and between these geographical extremes there is an increase in the size of the lamp from lower to higher latitudes. In at least two localities in the United States the bodies of fish were burned for light—the candle-fish of the N. W. coast and a fresh-water fish of Penobscot r. in Maine.

Torches and fires were used for signalling at night; the Apache set fire to the resinous spines of the saguaro, or giant cactus, for this purpose. The picturesque and remarkable Fire-dance of the Navaho described by Matthews is a good example of the use of illumination in ceremonies. Among many tribes fire forms an essential part of a ceremony; in some cases, where Indians have been induced to rehearse a night ceremony by day, they do not omit the fire, though artificial light is not required. A law of the Iroquois League required that a messenger approaching a camp fire or village at night should carry a torch in order to show the absence of hostile intent. See *Fire-making*.

Consult Hough (1) Development of Illumination, Smithson. Rep. 1901, 1902, (2) Th

Range of the Eskimo Lamp, Am. Anthrop., Apr. 1898, (3) The Lamp of the Eskimo, Rep. Nat. Mus. 1896, 1898; Matthews, Mountain Chant, 5th Rep. B.A.E.. 1887.

(W. H.)

Ilrak (*Irak*). A former village of the Ntshaautin sept of the Takulli of British Columbia.—Morice in Trans. Can. Inst., IV, 25, 1893.

Imigen ('fresh water'). One of the two winter villages of the Kinguamiut, a branch of the Okomiut Eskimo, on an island at the head of Cumberland sd., Baffin island; pop. 17 in 1883.—Boas in 6th Rep. B. A. E., map, 1888.

Implements, Tools, Utensils. While a tool is that with which something is made, an implement that with which work is done, and a utensil that in or on which something is prepared or used up, they cannot always be distinguished among primitive peoples, who utilize one thing for many purposes. Many forms are discussed under *Arts and Industries* and in articles devoted to special activities. It must be borne in mind that all such devices were helpers of the skilful hand and a vast deal of excellent work was done with it alone.

The Indians of North America were in the stone age, and therefore every device with which the arts of life were carried on, whether implement, tool, or utensil, was in harmony with this grade of culture. The archæologist finds of such objects in ancient remains and sites, either their substantial portions, or the perishable parts that have been accidentally preserved, or impressions of them left on pottery. By comparing these relics with implements, tools, and utensils found in actual use among the Indians one is able to partially reconstruct ancient industry and read far backward into history. The moment that the savages saw implements, tools, and utensils of metal in the hands of Europeans, they recognized the superiority of these and adopted them. It is interesting to note the modifications that were made in hafting and using, in order to adapt the new devices to old habits and customs. As of old, manual parts were still carved, painted, and hung with symbols, without which they were thought to be ineffectual.

The instruments of handicraft were of two classes—general, for common purposes, and pecial, for particular industries. The general implements, tools, and utensils may be described in detail (Holmes in Rep. Nat. Mus. 1901, 501. 1903):

Hammers.—These were made of stone or other hard substance, with or without handles. There were sledges, mauls, and pile-drivers for two or more men.

Knives.—These were made commonly of chipped or ground stone. Teeth, bone, shell, and wood were also used for the purpose (McGuire in Am. Anthrop., IV, 1891).

Saws.—These were of serrated stones, shells, or other materials, and were worked by rubbing with the edge, often with the aid of sand with or without water.

Borers.—Many natural objects were used for making holes in hard and soft objects, either by pressure, striking, vibrating, or revolving. They were held directly in the hand or were hafted; were grasped by one hand or by both hands; held between the palms or were worked by means of a strap, bow or pump (McGuire in Rep. Nat. Mus. 1894, 623, 1896).

Axes.—The stone axe, rudely flaked or highly polished, plain or grooved, ranging in weight from a few ounces to many pounds in the ceremonial axe, was universal. It was held in the hand or attached in various ways to a handle by means of rawhide, but was never furnished with an eye for a helve. Other substances were occasionally used, as shell, iron ore, and copper, but the stone axe was the main reliance. The blade could be easily turned at right angles, and then the implement became an adze.

Scrapers.—The scraper was also a tool of wide dispersion. In shape it resembled a chisel blade with a bevelled edge. The rudest were sharp spalls of siliceous stone, held in the hand with or without padding; others were of smooth materials set into handles or grips that snugly fitted the workman's hand. One variety was made for scraping hides, another for scraping wood.

Nippers.—These include all devices for holding tightly an object or holding parts together while being worked. Hinged varieties were not known, but the Eskimo, especially, had several inventions to do the work of clamps, pincers, tweezers, or the vise with the aid of wedges.

The simple mechanical powers, the wedge, the lever, and the inclined plane, were universally understood. The screw was employed but sparingly, if at all. The N.W. Coast tribes

used rollers, skids, and parbuckles to move great house beams into place, and the Alaskan Eskimo, according Elliott, landed the walrus by means of a sliding tackle looped over pegs driven into cracks in the rocks and run through slits in the hide. The wheel and axle were entirely unknown, save in their most primitive form, the spindle. Power for doing work with the devices just described was derived from the muscle of the worker. The wind was utilized here and there, blowing upon a fixed mat erected for a sail, but nothing was known of shifting sails. The Indians made good use of fire in clearing ground for planting, in felling trees, excavating canoes, and making pitch and glue. Bellows were not used, but the blowtube existed. Water wheels were unknown, and in the matter of using nature's forces for work northern America was in a primitive state of culture. The special implements, tools, and utensils employed in the various aboriginal industries are enumerated below. They are also treated more fully in separate articles.

Agriculture.—Digging sticks, hardened in fire and sharpened, and often weighted; dibbles, hoes, scarecrows, harvesting devices, husking pegs, granaries, and caches were common. For harvesting both wild and cultivated produce various tribes had tongs for picking the cactus fruit, stone implements for opening hulls or shells, baskets for gathering, carrying and storing, poles for reaching fruit, harvesting apparatus for grass seed, wild rice, camas, wokas, coonti, maize, etc.

Bark work.—Peelers, shredders, twisters, sewing tools, pitching tools.

Boat building.—Axes, adzes, saws, borers, hammers, knives, pitch and paint brushes, and fire.

Carrying.—Packing baskets, hide cases, walking sticks, special costumes, and a provision of compact food, as pemmican, dried fish, and crisp bread. The making up of burdens into neat loads for handling and for the back was understood and further completed by means of headbands, breast straps, and shoulder straps. The dog was here and there a pack beast, and harness was devised.

Cooking.—Besides open roasting, grilling frames of wood, and pits for baking and steaming, there were stone slabs for parching seeds and for baking bread; pottery and baskets for boiling (the latter by the help of heated stones, and soapstone utensils for preparing meat and other food.

Curing food.—Drying frames, smoking devices.

Fishing.—Besides fishing implements proper, the fisher's outfit included canoes, paddles, weirs, dams, anchor stones, etc.

Plastic Art.—In the technic of this industry belong all tools and implements used in quarrying clays and preparing them for the potter, all devices employed in building up, smoothing, polishing and decorating ware, and the apparatus for burning.

Quarrying, mining and stone working.—Digging sticks, mauls, hammers, edge tools for making lamps, and dishes and other receptacles of soapstones, chipping and other shaping tools and implements, carrying apparatus, flakers, chippers, polishers.

Textile Industries.—All implements and tools needed in gathering roots, stems, and leaves as materials, and those used in preparing these for matting, bagging, basketry, blankets, robes, lacework, network, thread, string, and rope; finally, all inventions employed in manufacturing these products.

Whaling.—Suits of watertight clothing; kaiak and paddle; harpoon, with line; skin floats; lance.

Woodcraft.—Axe, knife, saw, adze, chisel, borers, rasps, polishers, paint brushes, rollers, moving and setting up devices.

For serving and consuming food, knives were necessary; spoons were fashioned of natural objects, especially of wood, horn, and gourd, but there were no forks or individual dishes or tables. Much food was consumed on the spot where it was found. The Indians had manifold apparatus for making, preserving, and using fire; for cooking, lighting, and heating. Shovels were used for baking bread. The outfit for harvesting and preparing acorns included gathering basket, for which the woman's hat was often used, carrying hamper, granary, hulling mill, mortar, hopper basket, meal mat, leaching pit, cooking basket, mush basket, and eating bowls. Milling implements in general included natural boulders and pebbles; mortars of wood, stone, bone, or hide; pestles of the same materials; metates of varying degrees of texture, with manos to correspond; baskets to serve as hoppers and to catch meal, and brooms. Hunters' implements included a vast number of accessory apparatus for making weapons effectual.

Devices for binding or permanently holding two parts together, pegs, lashings, and cement were used. In the absence of

metal and rattan, rawhide, sinew, roots of evergreen trees, splits of tough wood, pitch, and animal glue performed the necessary function. In the aboriginal economy no great stones were moved, but large logs were sometimes transported many miles.

Metric devices of the North Americans were very crude compared with modern standards but were exactly adapted to their needs. A man fitted his boat and all its appurtenances to his body, just as he did his clothing. The hunter, basket-maker, potter, tent-maker, weighed and measured by means of the same standard. For securing uniform thickness the N. W. Coast tribes bored holes through hulls of dugouts, and ran slender plugs into them, which were used as gauges. Usually the parts of the body were the only gauges.

Straighteners were made of wood, stone, horn, or ivory for bending wood and other substances to shape. Digging sticks, dibbles, and the whole class of implements for making holes in the ground were used also for working in quarries, for getting worms and the like from the beach or the earth, and for digging roots for food or for textile and other industrial purposes. Tongs were employed in moving hot stones, in gathering cactus fruit, and in capturing snakes.

Dwellings were of such varying types and forms that their construction in different areas required the services of different kinds of work—that of the tentmaker, the joiner, the mason, or the snow worker, with their different implements, including shovels, axes, trowels, adzes, levers, parbuckles, etc. (see *Architecture, Habitations*). The joiner's outfit included many devices, from those for hafting to those for house building, tent framing, boat fitting, and the use of roots and thongs. Puncheons were hewn out, but there was no mortising. Hafting, the joining of the working part of a tool to the manual part, was accomplished variously by driving in, groove, splice, socket, tongue-and-groove, or mortising, and the fastening was done with pegs or lashing.

For the shaping arts, the working of stone, wood, and other hard substances, the apparatus varied with the material, and consisted of knives, hammers, wedges, saws, files, polishers, borers, adzes, and chisels, made out of materials best suited always to their uses.

The propelling of all sorts of water craft was done by paddling, by poling, by dragging over mud, and by towing. No oars or rudders were used. Vessels were made watertight with pitch or by the swelling of the wood. The rope or rawhide line for dragging a canoe along shore is known as a cordelle, the French-Canadian term. Portage, the moving of a bark canoe from one body of water to another, was accomplished by carrying load and canoe separately, sliding the empty canoe over mud, or shooting rapids in it.

The making of snowshoes was an important occupation in the N., requiring great skill and manifold tools and devices. Ice and snow implements and utensils used in the higher latitudes include picks with ivory or stone blades, shovels with wooden blade and ivory edge, creepers for the boots, boat hooks for warding off and drawing canoes, sleds, and the indispensable snowshoes. The Eskimo were ingenious in devising such implements. They had shovels with edges of walrus ivory. walking sticks for going over the snow, snow goggles, snowshoes, and snow trowels and knives for housebuilding; also ice picks and crowbars and hooks and scoops for cutting and moving ice.

See *Arts and Industries*, and the subjects cited thereunder; also the articles describing special types of implements, tools, and utensils, and the materials from which they are made. (O. T. M.)

Incomappleux. See *Incomeneeanetook*, note.

Incomecanetook (*Income-can-étook*). Given by Ross (Advent., 290, 1847) as an Okinagan tribe.*

Indian. The common designation of the aborigines of America. The name first occurs in a letter of Columbus dated Feb., 1493, wherein the discoverer speaks of the Indios he had with him (F. F. Hilder in Am. Anthrop., n. s., I, 545, 1899). It was the general belief of the day, shared by Columbus, that in his voyage across the Atlantic he had reached India. This term, in spite of its misleading connotation, has passed into the languages of the civilized world: *Indio* in Spanish, Portuguese, and Italian; *Indien* in French; *Indianer* in German, etc. The term American Indian, for which it has been proposed to substitute *Amerind* (q.v.), is, however, in common use; less so the objectionable term redskins, to which correspond the French *Peaux-rouges*, the German *Rothhäute*. Brinton titled his

*Probably same as Incomappleux, name of a river falling into Upper Arrow lake, B.C.

book on the aborigines of the New World, "The *American* Race," but this return to an early use of the word *American* can hardly be successful. In geographical nomenclature the Indian is well remembered. There are Indian Territory, Indiana, Indianapolis, Indianola, Indio. Besides these, the maps and gazetteers record Indian arm, bay, bayou, beach, bottom, branch, brook, camp, castle, cove, creek, crossing, diggings, draft, fall, field, fields, ford, gap, grove, gulch, harbour, head, hill, hills, island, lake, mills, mound, mountain, neck, orchard, pass, point, pond, ridge, river, rock, run, spring, springs, swamp, town, trace, trail, valley, village, and wells, in various portions of Canada and the United States. The term Red Indian, applied to the Beothuk, has given Newfoundland a number of place names.

Many wild plants have been called "Indian" in order to mark them off from familiar sorts. Use by Indians has been the origin of another class of such terms.

The following plants have been called after the Indian.

Indian apple.—The May apple, or wild mandrake (*Podophyllum peltatum*).

Indian arrow.—The burning bush, or wahoo (*Euonymus atropurpureus*).

Indian arrow-wood.—The flowering dogwood or cornelian tree (*Cornus florida*).

Indian balm.—The erect trillium, or ill-scented wake-robin (*Trillium erectum*).

Indian bark.—The laurel magnolia, or sweet bay (*Magnolia virginiana*).

Indian bean.—(1) The catalpa, or bean-tree (*Catalpa catalpa*); (2) A New Jersey name of the groundnut (*Apios apios*).

Indian beard-grass.—The bushy beard-grass (*Andropogon glomeratus*).

Indian bitters.—A North Carolina name of the Fraser umbrella or cucumber tree (*Magnolia fraseri*).

Indian black drink.—The cassena, yaupon, black drink or Carolina tea (*Ilex cassine*).

Indian boys and girls.—A western name of the Dutchman's breeches (*Bikukulla cucullaria*).

Indian bread.—The tuckahoe (*Scelerotium giganteum*).

Indian bread-root.—The prairie turnip, or pomme blanche (*Psoralea esculenta*).

Indian cedar.—The hop-hornbeam, or ironwood (*Ostrya virginiana*).

Indian cherry.—(1) The service-berry, or june-berry (*Amelanchier canadensis*). (2) The Carolina buckthorn (*Rhamnus caroliniana*).

Indian chickweed.—The carpet-weed (*Mollugo verticillata*).

Indian chief.—A western name of the American cowslip or shooting-star (*Dodecatheon meadia*).

Indian cigar tree.—The common catalpa (*Catalpa catalpa*), a name in use in Pennsylvania, Maryland, and the District of Columbia. See *Indian bean*, above.

Indian corn.—Maize (*Zea mays*), for which an early name was Indian wheat.

Indian cucumber.—*Medeola virginiana*, also known as Indian cucumber-root.

Indian cup.—(1) The common pitcher-plant (*Sarracenia purpurea*). (2) The cup-plant (*Silphium perfoliatum*).

Indian currant.—The coral-berry (*Symphoricarpos vulgaris*).

Indian dye.—The yellow puccoon, or orange-root (*Hydrastis canadensis*); also known as yellow-root.

Indian elm.—The slippery elm (*Ulmus fulva*).

Indian fig. (1) The eastern prickly pear (*Opuntia opuntia*). (2) *Cereus giganteus*, or saguaro, the giant cereus of Arizona, California, Mexico, and New Mexico.

Indian fog.—The crooked yellow stone-crop or dwarf house-leek (*Sedum reflexum*).

Indian gravel-root.—The tall boneset or joe-pye-weed (*Eupatorium purpureum*).

Indian hemp.—(1) The army-root (*Apocynum cannabinum*), called also black Indian hemp. (2) The swamp milkweed (*Asclepias incarnata*) and the hairy milk-weed (*A. pulchra*) called also white Indian hemp. (3) A West Virginia name for the yellow toad-flax (*Linaria linaria*), (4) The velvet-leaf (*Abutilon abutilon*), called also Indian mallow.

Indian hippo.—The bowman's root (*Porteranthus trifoliatus*), called also Indian physic.

Indian lemonade.—A California name, according to Bergen, for the fragrant sumac (*Rhus trilbata*).

Indian lettuce.—The round-leaved winter-green (*Pyrola rotundifolia*).

Indian mallow.—(1) The velvet-leaf (*Abutilon*), also known as Indian hemp. (2) The prickly sida (*Sida spinosa*).

Indian melon.—A Colorado name of a species of *Echinocactus*.

Indian millet.—The silky oryzopsis (*Oryzopsis cuspidata*).

Indian moccasin.—The stemless lady's-slipper or moccasin flower (*Cypripedium acaule*)

Indian mozemize, or moose misse.—The American mountain-ash or dogberry (*Sorbus americana*).

Indian paint.—(1) The strawberry-blite (*Blitum capitatum*). (2) The hoary puccoon (*Lithospermum canescens*). (3) A Wisconsin name, according to Bergen, for a species of *Tradescantia*. (4) Bloodroot (*Sanguinaria canadensis*), called red Indian paint. (5) The yellow puccoon (*Hydrastis canadensis*), called yellow Indian paint.

Indian paint-brush.—The scarlet painted cup (*Castilleja coccinea*).

Indian peach.—Ungrafted peach trees, according to Bartlett, which are considered to be more thrifty and said to bear larger fruit. In the South a specific variety of clingstone peach.

Indian pear.—The service-berry (*Amelanchier canadensis*), called also wild Indian pear.

Indian physic.—(1) The bowman's-root (*Porteranthus trifoliatus*), called also Indian hippo. (2) American ipecac (*Porteranthus stipulatus*). (3) Fraser's magnolia, the long-leaved umbrella-tree (*Magnolia fraseri*).

Indian pine.—The loblolly, or old-field pine (*Pinus taeda*).

Indian pink.—(1) The Carolina pink, or worm-grass (*Spigelia marylandica*). (2) The cypress-vine (*Quamoclit quamoclit*). (3) The fire pink (*Silene virginica*). (4) The cuckoo-flower, or ragged robin (*Lychnis flos-cuculi*). (5) The fringed milkwort, or polygala (*Polygala paucifolia*). (6) The scarlet-painted cup (*Castilleja coccinea*). (7) The wild pink (*Silene pennsylvanica*). (8) *Silene californica*.

Indian pipe.—The corpse-plant or ghost-flower (*Monotropa uniflora*).

Indian pitcher.—The pitcher-plant or side-saddle flower (*Sarracenia purpurea*).

Indian plaintain.—(1) The great Indian plaintain or wild collard (*Mesadenia reniformis.*) (2) The pale Indian plaintain (*M. atriplicifolia*). (3) The tuberous Indian plaintain (*M. tuberosa*). (4) The sweet-scented Indian plaintain (*Synosma suaveolens*).

Indian poke.—(1) American white hellebore (*Veratrum viride*). (2) False hellebore (*V. woodii*).

Indian posey.—(1) Sweet life-everlasting (*Gnaphalium obtusifolium*). (2) Large-flowered everlasting (*Anaphalis argaritacea*). (3) The butterfly weed (*Asclepias tuberosa*).

Indian potato.—(1) The groundnut (*Apios apios*). (2) A western name for the squirrel-corn (*Bikukulla canadensis*). (3) A California name, according to Bergen, for *Brodiæa capitata* but according to Barrett (inf'n, 1906) the term is indiscriminately given to many different species of bulbs and corms, which formed a considerable item in the food supply of the Californian Indians.

Indian puccoon.—The hoary puccoon (*Lithospermum canescens*).

Indian red-root.—The red-root (*Gyrotheca capitata*.

Indian rhubarb.—A Californian name, according to Bergen, for *Saxifraga peltata*.

Indian rice.—Wild rice (*Zizania aquatica*).

Indian root.—The American spikenard (*Aralia racemosa*).

Indian sage.—The common thoroughwort or boneset (*Eupatorium perfoliatum*).

Indian shamrock.—The ill-scented wake-robin, or erect trillium (*Trillium erectum*).

Indian shoe.—The large yellow lady's-slipper (*Cypripedium hirsutum*).

Indian slipper.—The pink lady's-slipper, or moccasin-flower (*Cypripedium acaule*).

Indian soap-plant.—The soap-berry, or wild China-tree (*Sapindus marginatus*).

Indian strawberry.—The strawberry-blite (*Blitum capitatum*).

Indian tea.—Plants, the leaves, etc., of which have been infused by the Indians, and after them by whites; also the decoction made therefrom, for example, Labrador tea (*Ledum grœlandicum*), which in Labrador is called Indian tea.

Indian tobacco.—(1) The wild tobacco (*Lobelia inflata*). (2) Wild tobacco (*Nicotiana rustica*). (3) The plaintain leaf everlasting (*Antennaria plantaginifolia*). (4) A New Jersey name, according to Bartlett, of the common mullein (*Verbascum thapsus*).

Indian turmeric.—The yellow puccoon, or orange-root (*Hydrastis canadensis*).

Indian turnip.—(1) The jack-in-the-pulpit (*Arisaema triphyllum*), also called three-leaved Indian turnip. (2) The prairie potato, or pomme blanche (*Psoralea esculenta*).

Indian vervain.—A Newfoundland name, according to Bergen, for the shining club-moss (*Lycopodium lucidulum*).

Indian warrior.—A California name for *Pedicularis densiflora*.

Indian weed.—An early term for tobacco.

Indian wheat.—An early term for maize, or Indian corn.

Indian whort.—A Labrador and Newfoundland name for red bearberry or kinnikinnik (*Arctostaphylos uva-ursi*).

Indian wickup.—The great willow-herb or fireweed (*Epilobium angustifolium*), although Algonquian Indians called the basswood (*Tilia americana*) wickup.

There are, besides, the *Indian's dream*, the purple-stemmed cliff-brake (*Pellaea atropurpurea*), and the *Indian's plume*, Oswego tea (*Monarda didyma*).

Another series of terms in which the Indian is remembered is the following:

Indian bed.—A simple method of roasting clams, by placing them, hinges uppermost, on the ground, and building over them a fire of brushwood.

Indian bread.—Bread made of maize meal or of maize and rye meal.

Indian-corn hills.—(1) In Essex Co., Mass., according to Bartlett, hummocky land resembling hills of Indian corn. (2) Hillocks covering broad fields near the ancient mounds and earthworks of Ohio, Wisconsin, etc. (Lapham, Antiquities of Wisconsin).

Indian dab.—A Pennsylvania name for a sort of battercake.

Indian file.—Single file; the order in which Indians march.

Indian fort.—A name given to aboriginal earthworks in w. New York, in Ohio, and elsewhere.

Indian gift.—Something reclaimed after having been given, in reference to the alleged custom among Indians of expecting an equivalent for a gift or otherwise its return.

Indian giver.—A repentant giver.

Indian ladder.—A ladder made by trimming a small tree, the part of the branches near the stem being left as steps.

Indian liquor.—A Western term for whisky or rum adulterated for sale to the Indians.

Indian meal.—Maize or corn meal. A mixture of wheat and maize flour was called in earlier days "wheat and indian"; one of maize and rye flour, "rye and indian.

Indian orchard.—According to Bartlett, a term used in New York and Massachusetts to designate an old orchard of ungrafted apple trees, the time of planting being unknown.

Indian pipestone.—A name for catlinite, the stone of which tribes in the region of the upper Mississippi made their tobacco pipes.

Indian pudding.—A pudding made of cornmeal, molasses, etc.

Indian reservation or *reserve.*—A tract o land reserved by Government for the Indians.

Indian sign.—A Western colloquialism of the earlier settlement days for a trace of the recent presence of Indians.

Indian sugar.—One of the earlier names for maple sugar.

Indian summer.—The short season of pleasant weather usually occurring about the middle of November, corresponding to the European St. Martha's summer, or summer of All Saints (Matthews in Mon. Weather Rev., Jan., 1902.)

The name Indian appears sometimes in children's games (Chamberlain in Jour. Am. Folk-lore, xv, 107–116, 1902).

In Canadian-French the usual term applied to the Indian was "sauvage" (savage); and hence are met such terms as "botte sauvage," "traîne sauvage," "tabagane," "thé sauvage." The "Siwash" of the Pacific coast and in the Chinook jargon is only a corruption of the "sauvage" of French-Canadian voyageurs.

(A. F. C.)

Indian Affairs, Department of.* The development of the Department of Indian Affairs of Canada can be traced from the earliest Colonial times.

Late in the 17th century the British Government recognized the necessity of appointing a staff of Officers who could deal directly with the Indians and become specialists in diplomatic relations with them. We find the first special Commissioner to have been Arnout Cornelius Veile who was appointed a Commissioner to the Five Nations in 1689. The Government of the Colony of New York in 1696 appointed four Commissioners to superintend Indian Affairs, but the number had reached 30 in 1739. Such abuses had crept into the Commission that it was found necessary to place the power in the hands of a single individual. William Johnson, a man even then distinguished for his ability to control the aborigines was appointed by Governor Clinton in 1726. His methods of dealing with Indians moulded the whole policy and practice of the Department for 100 years, and it may be said that his influence has not yet ceased. At the Treaty of Paris there existed a strong Indian administration upon which the vast conquered territory could be grafted. Sir William Johnson extended the northern district and appointed a Deputy to carry on his well considered policy. At this time there were prob-

*Memorandum received from Mr. Frank Pedley, Deputy Minister, Dept. of Indian Affairs.

ably 40,000 Indians under his control. When Sir William Johnson died he was succeeded by Colonel Guy Johnson, his son-in-law, who was appointed temporarily by General Gage, and who was confirmed in the position on the 8th September, 1774. During the important period of the Revolution he was in charge of the Indian Department, and held the position until February, 1782, when he was suspended. It was certain that the Department required reorganization as irregularities had led to Sir Guy's suspension. He was succeeded by Sir John Johnson, son of Sir William, who, by Royal Commission, was appointed Superintendent General and Inspector General on the 14th March, 1782. He continued at the head of the Department although he was frequently an absentee from duty, until the 25th June, 1828, when the office was abolished. The head of the Department was then designated as Chief Superintendent and Major Darling was the first to occupy the new position. He received a salary of £600, and his headquarters were at Montreal. Subordinates throughout the country were responsible for the local administration but there was frequent friction between the civil and military authorities as to the responsibility for the conduct of Indian Affairs. The jurisdiction was clearly defined by a general order of the 13th August, 1816, in which the superintendence of the Indian Department and Indian Affairs was transferred to the Military Command. This Military administration lasted until the year 1830, when the then Secretary of State for the Colonies, Sir George Murray, placed Indian Affairs in the hands of the Civil authorities dividing the country into two Departments, one for Upper and one for Lower Canada. At the head of the Department for Upper Canada was Sir John Colborne, his immediate subordinate being Colonel James Givins, Chief Superintendent. The Department for Lower Canada was administered by the Military Secretary of the Governor General at Quebec. When the change took place Lieutenant-Colonel Cooper occupied this position. Lieutenant-Colonel D. C. Napier was the Secretary for Indian Affairs for Lower Canada and drew the pay of a Chief Superintendent. This organization continued until after the union of the Provinces. Following a report of the Royal Commission appointed by General Sir Charles Bagot in 1842, Indian Affairs were placed under the orders of the Civil Secretary of the Governor General, the two Provincial Departments were joined and the business was thereafter conducted from the seat of Government. The report recommended a special clerk as assistant to the Civil Secretary. Mr. George Varden, was the first occupant of this office. Shortly after, on the 1st July, 1845, the office of Chief Superintendent was abolished, the then occupant being Mr. Samuel P. Jarvis who had succeeded Colonel Givins. The administration by the Civil Secretary continued until the 1st July, 1860.

For over 200 years control of Indian Affairs had been maintained by the Imperial Government. The Indians were considered as adjuncts of the Military arm and until the third decade of the 19th century very little had been done by Government for their education. Missionaries and private individuals were the pioneers in evangelization and education. The chief duty of the Military Indian Department was to distribute the presents which the Indians had enjoyed from the earliest times and which were rewards for allegiance and inducements to loyalty. These presents were a heavy burden on the Imperial exchequer and caused friction between the Home Government and the provincial authorities. Careful investigation showed that they could not be continued in the best interests of the Indians and they were gradually diminished and finally done away with. The cessation of this responsibility on the part of the Imperial Government was synchronous with the assumption by the Provincial authorities of the responsibilities for Indian management. The administration of Indian Affairs was assigned to the Department of Crown lands by Act 23 Vic. Cap. 151, and all Indian funds at that time otherwise invested were capitalized and taken over by the Provincial Government. The Commissioner of Crown Lands, under the title of Chief Superintendent of Indian Affairs, administered the Department. The Hon. P. N. Vankonghnet, Hon. Geo. Sherwood, Hon. William McDougall, Hon. Alexander Campbell, successively occupied this position. The latter's term of office ceased with the old Province of Canada on the 30th June, 1867. After Confederation, Indian Affairs were attached to the Department of the Secretary of State by Act 31 Vic. Cap. 42, and the title of Superintendent of Indian Affairs was revived. Hon. H. L. Langevin, Hon. Joseph Howe, Hon. T. N. Gibbs, who were Secretaries of State, were also Superintendents General of Indian Affairs. When the Department of

Interior was created by 36 Vic. Cap. 24, Indian Affairs were attached to that Department and were conducted by the Minister of the Interior except between the 17th October, 1878, and the 4th August, 1885, when the Rt. Hon. Sir John A. McDonald, President of the Privy Council, was Superintendent General. By Act 43 Vic., Cap. 28, which was assented to on the 7th May, 1880, Indian Affairs were constituted and organized as a separate Department. The Minister of the Interior or the head of any other Department appointed for that purpose by the Governor General in Council shall be the Superintendent General of Indian Affairs. The office of Deputy Superintendent was created by Order-in-Council, 17th March, 1862, and Mr. William Spragge occupied that position until his death 16th April, 1874, when he was succeeded by Mr. Lawrence Vankonghnet who administered until his superannuation, 10th October, 1893. His successors in office have been Mr. Hayter Reed, Mr. James A. Smart, and Mr. Frank Pedley.

Intietook (*Inti-etook*). Given by Ross (Advent., 290, 1847) as an Okinagan tribe.

Inugsulik. A summer settlement of the Aivilirmiut Eskimo on the N. coast of Repulse bay, N. Hudson bay.

Enook-sha-lig.—Ross, Second Voy., 430, 1835. **Inugsulik.**—Boas in 6th Rep. B. A. E., map, 1888.

Inuhksoyistamiks. (*In-uhk'-so-yi-stam-iks*, 'long tail lodge poles'). A band of the Kainah division of the Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Inuissuitmiut. An Eskimo tribe that occupied Depot id. and the adjacent coast of Hudson bay before 1800. The last descendant died some years ago.—Boas in Bull. Am. Mus. Nat. Hist., xv, 6, 1901.

Inuksikahkopwaiks (*I-nuk-si'-kah-kopwa-tks*, 'small brittle fat'). A division of the Piegan Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 225, 1892.

Inuksiks ('small robes'). A former division of the Piegan Siksika.

A-mīks'-eks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **I-nuks'-iks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Little Robes.**—Culbertson in Smithson. Rep. 1850, 144, 1851. **Small Robes.**—Grinnell, op. cit., 225.

Invention. In the language of the Patent Office, "an invention is something new and useful." The word applies to the apparatus of human activities and to the processes involved. The life of culture from the lowest savagery to the highest civilization is an increase in the artificialities of life. There were no tribes in America without culture, and the lowest of them had inventions. For instance, the Fuegians had learned to convert the fish-spear into a barbed harpoon by fastening the detachable head, which was set loosely in the socket, to the end of a shaft by means of a short piece of rawhide. They had also invented a canoe of bark made in three pieces. When they wished to move to a new bay or inlet between which and the last there was a dangerous headland, they could take the canoe apart, carry it over the intervening mountain, and unite the parts by lashing, covering the joints with pitch. The most ingenious savages on the continent, however, were the Eskimo, all of whose apparatus used in their various activities show innumerable additions and changes, which are inventions. They lived surrounded by the largest animals in the world, which they were able to capture by their ingenuity. Their snow domes, waterproof clothing, skin canoes, sinew-backed bows, snowshoes, traps and snares in myriad varieties, some of which they shared with neighbouring Indian tribes, amaze those who study them. Among other ingenious devices which would pass under the name of inventions are: the use of skids by the N. W. Coast natives for rolling logs into place in building their immense communal dwellings; the employment of the parbuckle to assist in the work of moving logs; the use of a separate fly of rawhide at the top of the tipi, which could be moved by means of a pole with one end resting on the ground, so that the wind would not drive the smoke back into the tipi; driving a peg of known length into the side of a canoe as a gauge for the adzeman in chipping out the inside; the boiling of food in baskets or utensils of wood, gourd, or rawhide, by means of hot stones; the attachment of inflated sealskins to the end of a harpoon line to impede the progress of game through the water after it was struck; the sinew-backed bow, which enabled the Eskimo hunter to employ brittle wood for the rigid portion and sinew string for propulsion; The continuous motion spindle; the reciprocating drill; the sand saw for hard stone, and all sorts of signalling and sign language.

Consult Mason (1) Aboriginal American Mechanics, Mem. Internat. Cong. Anthrop., Chicago, 1894; (2) Origins of Invention, 1895;

McGuire, A Study of the Primitive Methods of Drilling, Rep. U. S. Nat. Mus. 1894, 1896; Holmes, development of the Shaping Arts, Smithson. Rep. 1902. See also the various Reports of the Bureau of American Ethnology.

(O. T. M.)

Ipoksimaiks (*I'-pok-si-maiks*, 'fat roasters') A division of the Piegan.

E-pŏĭ'-si-mĭks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (='the band that fries fat'). **Fat Roasters.**—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Ih-po'-se-mă.**—Morgan, Anc. Soc., 171, 1877 (='web-fat'). **I'-pok-si-maiks.**—Grinnell, op. cit., 209.

Iroquoian Family. A linguistic stock consisting of the following tribes and tribal groups: the Hurons composed of the Attignaouantan (Bear people), the Attignèenongnahac (Cord people), the Arendahronon (Rock people), the Tohontaenrat (Atahontaenrat or Tohontaenrat, White-eared or Deer people), the Wenrohronon, the Ataronchronon, and the Atonthrataronon (Otter people, an Algonquian tribe); the Tionontati or Tobacco people or nation; the confederation of the Attiwendaronk or Neutrals, composed of the Neutrals proper, the Aondironon, the Ongniarahronon, and the Atiragenratka (Atiraguenrek); the Conkhandeenhronon; the Iroquois confederation composed of the Mohawk, the Oneida, the Onondaga, the Cayuga, and the Seneca, with the Tuscarora after 1726; and, in later times, the incorporated remnants of a number of alien tribes, such as the Tutelo, the Saponi, the Nanticoke, the Conoy, and the Muskwaki or Foxes; the Conestoga or Susquehanna of at least three tribes, of which one was the Akhrakouaehronon or Atrakouaehronon; the Erie or Cat nation of at least two allied peoples; the Tuscarora confederation composed of several leagued tribes, the names of which are now unknown; the Nottaway; the Meherrin; and the Cherokee composed of at least three divisions, the Elati, the Middle Cherokee, and the Atali; and the Onnontioga consisting of the Iroquois-Catholic seceders on the St. Lawrence.

Each tribe was an independent political unit, except those which formed leagues in which the constituent tribes, while enjoying local self-government, acted jointly in common affairs. For this reason there was no general name for themselves common to all the tribes.

Jacques Cartier, in 1534, met on the shore of Gaspe basin people of the Iroquoian stock, whom, in the following year, he again encountered in their home on the site of the city of Quebec. He found both banks of the St. Lawrence above Quebec, as far as the site of Montreal, occupied by people of this family. He visited the villages Hagonchenda, Hochelaga, Hochelayi, Stadacona, and Tutonaguy. This was the first known habitat of an Iroquoian people. Champlain found these territories entirely deserted 70 years later, and Lescarbot found people roving over this area speaking an entirely different language from that recorded by Cartier. He believed that this change of languages was due to "a destruction of people," because, he writes, "some years ago the Iroquois assembled themselves to the number of 8,000 men and destroyed all their enemies, whom they surprised in their enclosures." The new language which he recorded was Algonquian, spoken by bands that passed over this region on warlike forays.

The early occupants of the St. Lawrence were probably the Arendahronon and Tohontaenrat, tribes of the Hurons. Their lands bordered on those of the Iroquois, whose territory extended westward to that of the Neutrals, neighbours of the Tionontati and western Huron tribes to the N. and the Erie to the S. and W. The Conestoga occupied the middle and lower basin of the Susquehanna S. of the Iroquois. The N. Iroquoian area, which Algonquian tribes surrounded on nearly every side, therefore embraced nearly the entire valley of the St. Lawrence, the basins of lake Ontario and lake Erie, the S. E. shores of lake Huron and Georgian bay, all of the present New York state except the lower Hudson valley, all of central Pennsylvania, and the shores of Chesapeake bay in Maryland as far as Choptank and Patuxent rs. In the S. the Cherokee area, surrounded by Algonquian tribes on the N., Siouan on the E., and Muskhogean and Uchean tribes on the S. and W., embraced the valleys of the Tennessee and upper Savannah rs. and the mountainous part of Virginia, the Carolinas, and Alabama. Separated from the Cherokee by the territory of the eastern Siouan tribes was the area occupied by the Tuscarora in E. North Carolina and by the Meherrin and Nottaway N. of them in S. E. Virginia.

The northern Iroquoian tribes, especially the Five Nations so called, were second to no other Indian people N. of Mexico in political organization, statecraft, and military prowess. Their leaders were astute diplomats, as the

wily French and English statesmen with whom they treated soon discovered. In war they practised ferocious cruelty toward their prisoners, burning even their unadopted women and infant prisoners; but, far from being a race of rude and savage warriors, they were a kindly and affectionate people, full of keen sympathy for kin and friends in distress, kind and deferential to their women, exceedingly fond of their children, anxiously striving for peace and good will among men, and profoundly imbued with a just reverence for the constitution of their commonwealth and for its founders. Their wars were waged primarily to secure and perpetuate their political life and independence. The fundamental principles of their confederation, persistently maintained for centuries by force of arms and by compacts with other peoples, were based primarily on blood relationship, and they shaped and directed their foreign and internal polity in consonance with these principles. The underlying motive for the institution of the Iroquois league was to secure universal peace and welfare (*ne'' skĕn'no^{n}'*) among men by the recognition and enforcement of the forms of civil government (*ne'' gā'i'hwiio*) through the direction and regulation of personal and public conduct and thought in accordance with beneficent customs and council degrees; by the stopping of bloodshed in the blood-feud through the tender of the prescribed price for the killing of a co-tribesman; by abstaining from eating human flesh; and, lastly, through the maintenance and necessary exercise of power (*ne'' gă' shăsdon^{n}''sā'*), not only military but also magic power believed to be embodied in the forms of their ceremonial activities. The tender by the homicide and his family for the murder or killing by accident of a co-tribesman was twenty strings of wampum—ten for the dead person, and ten for the forfeited life of the homicide.

The religious activities of these tribes expressed themselves in the worship of all environing elements and bodies and many creatures of a teeming fancy, which, directly or remotely affecting their welfare, were regarded as man-beings or anthropic personages endowed with life, volition, and peculiar individual *orenda*, or magic power. In the practice of this religion, ethics or morals, as such, far from having a primary had only a secondary, if any, consideration. The status and personal relations of the personages of their pantheon were fixed and regulated by rules and customs similar to those in vogue in the social and political organization of the people, and there was, therefore, among at least the principal gods, a kinship system patterned on that of the people themselves.

The mental superiority of the Hurons (q.v.) over their Algonquian neighbours is frequently mentioned by the early French missionaries. A remainder of the Tionontati, with a few refugee Hurons among them, having fled to the region of the upper lakes, along with certain Ottawa tribes, to escape the Iroquois invasion in 1649, maintained among their fellow refugees, a predominating influence. This was largely because, like other Iroquoian tribes, they had been highly organized socially and politically, and were therefore trained in definite parliamentary customs and procedure. The fact that, although but a small tribe, the Hurons claimed and exercised the right of lighting the council fire at all general gatherings, shows the esteem in which they were held by their neighbours. The Cherokee were the first tribe to adopt a constitutional form of government, embodied in a code of laws written in their own language in an alphabet based on the Roman characters adapted by one of them, though, in weighing these facts, their large infusion of white blood must be considered.

The social organization of the Iroquoian tribes was in some respects similar to that of some other Indians, but it was much more complex and cohesive, and there was a notable difference in regard to the important position accorded the women. Among the Cherokee, the Iroquois, the Hurons, and probably among the other tribes, the women performed important and esssential functions in their government. Every chief was chosen and retained his position, and every important measure was enacted by the consent and co-operation of the child-bearing women, and the candidate for a chiefship was nominated by the suffrages of the matrons of this group. His selection by them from among their sons had to be confirmed by the tribal and the federal councils respectively, and finally he was installed into office by federal officers. Lands and houses belonged solely to the women.

All the Iroquoian tribes were sedentary and agricultural, depending on the chase for only a small part of their subsistence. The northern tribes were especially noted for their skill in fortification and house-building. Their so-called castles were solid log structures, with

platforms running around the top on the inside, from which stones and other missiles could be hurled down upon besiegers.

For the population of the tribes composing the Iroquoian family see *Iroquois* and the descriptions of the various Iroquoian tribes.

(J. N. B. H.)

>Chelekees.—Keane in Stanford, Compend., Cent. and So. Am., app., 472, 1878 (or Cherokees). **>Cherokees.**—Gallatin in Am. Antiq. Soc., II, 89, 306, 1836 (kept apart from Iroquois, though probable affinity asserted); Bancroft, Hist. U. S., III, 246, 1840; Prichard, Phys. Hist. Mankind, V, 401, 1847; Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848; Latham in Trans. Philol. Soc. Lond., 58, 1856 (a separate group, perhaps to be classed with Iroquois and Sioux); Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853; Latham, Opuscula, 327, 1860; Keane in Stanford, Compend., Cent. and So. Am., app., 460, 472, 1878 (same as Chelekees or Tsalagi—"apparently entirely distinct from all other American tongues"). **>Cheroki.**—Gatschet, Creek Migr. Leg., I, 24, 1884; Gatschet in Science, 413, Apr. 29, 1887. **=Huron-Cherokee.**—Hale in Am. Antiq., 20, Jan., 1883 (proposed as a family name instead of Huron-Iroquois; relationship to Iroquois affirmed). **<Huron-Iroquois.**—Bancroft, Hist. U. S., III, 243, 1840. **>Irokesen.**—Berghaus (1845), Physik. Atlas, map, 17, 1848; ibid., 1852. **×Irokesen.**—Berghaus, Physik. Atlas, map, 72 1887, (includes Kataba and said to be derived from Dakota). **=Iroquoian.**—Powell in 7th Rep. B. A. E., 77, 1891. **>Iroquois.**—Gallatin in Trans. Am. Antiq. Soc., II, 21, 23, 305, 1836 (excludes Cherokee); Prichard, Phys. Hist. Mankind, V, 381, 1847 (follows Gallatin); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848 (as in 1836); Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. Latham in Trans. Philol. Soc. Lond., 58, 1856; Latham, Opuscula, 327, 1860; Latham, Elements Comp. Philol., 463, 1862. **>Tschirokies.**—Berghaus (1845), Physik. Atlas, map 17, 1848. **>Wyandot-Iroquois.**—Keane in Stanford, Compend., Cent. and So. Am., app., 460, 468, 1878.

Iroquois (Algonkin: *Iriⁿakhoiw*, 'real adders,' with the French suffix *-ois*). The confederation of Iroquoian tribes known in history among other names, by that of the Five Nations, comprising the Cayuga, Mohawk, Oneida, Onondaga, and Seneca. Their name for themselves as a political body was *Oñgwanoⁿsioñni'*, 'we are of the extended lodge.' Among the Iroquoian tribes kinship is traced through the blood of the woman only; kinship means membership in a family, and this in turn constitutes citizenship in the tribe, conferring certain social, political, and religious privileges, duties and rights which are denied to persons of alien blood; but, by a legal fiction embodied in the right of adoption, the blood of the alien may be figuratively changed into one of the strains of the Iroquoian blood, and thus citizenship may be conferred on a person of alien lineage. In an Iroquoian tribe the legislative, judicial and executive functions are usually exercised by one and the same class of persons, commonly called chiefs in English, who are organized into councils. There are three grades of chiefs. The chiefship is hereditary in certain of the simplest political units in the government of the tribe; a chief is nominated by the suffrages of the matrons of this unit, and the nomination is confirmed by the tribal and the federal councils. The functions of the three grades of chiefs are defined in the rules of procedure. When the five Iroquoian tribes were organized into a confederation, its government was only a development of that of the separate tribes, just as the government of each of the constituent tribes was a development of that of the several clans of which it was composed. The government of the clan was a development of that of the several brood families of which it was composed, and the brood family, strictly speaking, was composed of the progeny of a woman and her female descendants, counting through the female line only; hence the clan may be described as a permanent body of kindred, socially and politically organized, who trace actual and theoretical descent through the female line only. The simpler units surrendered part of their autonomy to the next higher units in such wise that the whole was closely interdependent and cohesive. The establishment of the higher unit created new rights, privileges, and duties. This was the principle of organization of the confederation of the five Iroquoian tribes. The date of the formation of this confederation (probably not the first, but the last of a series of attempts to unite the several tribes in a federal union) was not earlier than about the year 1570, which is some 30 years anterior to that of the Huron tribes.

The Delawares gave them the name Mingwe. The northern and western Algonquians called them Nadowa, 'adders.' The Powhatan called them Massawomekes. The English knew them as the Confederation of the Five Nations, and, after the admission of the Tuscarora in 1722, as the Six Nations. Moreover, the names Maqua, Mohawk, Seneca, and Tsonnontowan, by which their leading tribes were called, were also applied to them collectively. The League of the Iroquois, when first known to Europeans, was composed of the five tribes, and occupied the territory extending from the E. watershed of lake Champlain to the W. watershed of Genesee r., and from the Adirondacks southward to the ter-

ritory of the Conestoga. The date of the formation of the league is not certain, but there is evidence that it took place about 1570, occasioned by wars with Algonquian and Huron tribes. The confederated Iroquois immediately began to make their united power felt. After the coming of the Dutch, from whom they procured firearms, they were able to extend their conquests over all the neighbouring tribes until their dominion was acknowledged from the Ottawa r. to the Tennessee and from the Kennebec to Illinois r. and lake Michigan. Their westward advance was checked by the Chippewa; the Cherokee and the Catawba proved an effectual barrier in the S., while in the N. they were hampered by the operations of the French in Canada. Champlain on one of his early expeditions joined a party of Canadian Indians against the Iroquois. This made them bitter enemies of the French, whom they afterwards opposed at every step to the close of the French régime in Canada in 1763, while they were firm allies of the English. The French made several attempts through their missionaries to win over the Iroquois, and were so far successful that a considerable number of individuals from the different tribes, most of them Mohawk and Onondaga, withdrew from the several tribes and formed Catholic settlements at Caughnawaga and St. Regis, on the St. Lawrence, and Oka, on the Ottawa. The tribes of the league repeatedly tried, but without success, to induce them to return, and finally, in 1684, declared them to be traitors. In later wars the Catholic Iroquois took part with the French against their former brethren. On the breaking out of the American Revolution the League of the Iroquois decided not to take part in the conflict, but to allow each tribe to decide for itself what action to take. All the tribes, with the exception of the Oneida and about half of the Tuscarora, remained loyal to the British Crown. After the revolution the Mohawk and Cayuga, with other loyalist Iroquoian tribes, after several temporary assignments, were finally settled by the Canadian government on a reservation on Grand r., Ontario, where they still reside, although a few individuals emigrated to Gibson, Bay of Quinte and Delaware, Ont., and to Caughnawaga, Que. All the Iroquois in the United States are on reservations in New York, with the exception of the Oneida, who are settled near Green Bay, Wis. The so-called Seneca of Oklahoma are composed of the remnants of many tribes, among which may be mentioned the Conestoga and Hurons, and of emigrants from all the tribes of the Iroquoian confederation. It is very probable that the nucleus of these Seneca was the remnant of the ancient Erie. The Catholic Iroquois of Caughnawaga, St. Regis, and Oka, although having no connection with the confederation, supplied many recruits to the fur trade, and a large number of them have become permanently resident among the northwestern tribes of the United States and Canada.

The number of the Iroquois villages varied greatly at different periods and from decade to decade. In 1657 there were about 24, but after the conquest of the Erie the entire country from the Genesee to the w. watershed of lake Erie came into possession of the Iroquoian tribes, which afterwards settled colonies on the upper waters of the Allegheny and Susquehanna and on the N. shore of lake Ontario, so that by 1750 their villages may have numbered about 50. The population of the Iroquois also varied much at different periods. Their constant wars greatly weakened them. In 1689 it it was estimated that they had 2,250 warriors, who were reduced by war, disease and defections to Canada, to 1,230 in 1698. Their losses were largely made up by their system of wholesale adoption, which was carried on to such an extent that at one time their adopted aliens were reported to equal or exceed the number of the native Iroquois. Disregarding the extraordinary estimates of some early writers, it is evident that the modern Iroquois, instead of decreasing in population, have increased, and number more at present than at any former period. On account of the defection of the Catholic Iroquois and the omission of the Tuscarora from the estimates it was impossible to get a statement of the full strength of the Iroquois until within recent times. About the middle of the 17th century the Five Nations were supposed to have reached their highest point, and in 1677 and 1685 they were estimated at about 16,000. In 1689 they were estimated at about 12,850, but in the next 9 years they lost more than half by war and by desertions to Canada. The most accurate estimates for the 18th century gave to the Six Nations and their colonies about 10,000 or 12,000 souls. In 1774

they were estimated at 10,000 to 12,500. In 1911 they numbered about 16,000, including more than 3,000 mixed-bloods, as follows:

In Ontario: Iroquois and Algonkin at Watha (Gibson), 130 (about one-half Iroquois); Mohawk of the Bay of Quinte, 1,343; Oneida of the Thames, 777; Six Nations on Grand r., 4,299 (Mohawk, 1,867; Oneida, 362; Onondaga, 367; Tuscarora, 421; Cayuga, 1,063; Seneca, 219). In Quebec: Iroquois of Caughnawaga, 2,240; of St. Regis, 1,515; of Lake of Two Mountains, 434. There are also Iroquois in the Michel reserve, w. of Edmonton, Alta. It is interesting to note that they are the descendants of the voyageurs of the North West and Hudson's Bay companies. Total in Canada, about 10,738.

The Iroquois of New York in 1904 were distributed as follows: Onondaga and Seneca on Allegany res., 1,041; Cayuga, Onondaga, and Seneca on Cattaraugus res., 1,456; Oneida on Oneida res., 150; Oneida and Onondaga on Onondaga res., 513; St. Regis res., 1,208; Cayuga and Seneca on Tonawanda res., 512; Onondaga and Tuscarora on Tuscarora res., 410. Total, 5,290.

In 1905 there were also 366 Indians classed as Seneca under the Seneca School, Okla.

The Algonquian and other Indians included with the Iroquois are probably outnumbered by the Caughnawaga and others in Alberta who are not separately enumerated.

The following villages were Iroquois, but the particular tribes to which they belonged are either unknown or are collective: Adjouquay, Allaquippa, Anpuaqun, Aquatsagana, Aratumquat, Awegen, Blackleg's Village, Buckaloon, Cahunghage, Canowdowsa, Caughnawaga, Chartierstown, Chemegaide, Chenango, Chinklacamoose, Chugnut, Churamuk, Codocoraren, Cokanuck, Conaquanosshan, Conejoholo, Conemaugh, Conihunta, Connosomothdian, Conoytown (mixed Conoy and Iroquois), Coreorgonel (mixed), Cowawago, Cussewago, Ganadoga, Ganagarahhare, Ganasarage, Ganeraske, Ganneious, Gannentaha, Glasswanoge, Goshgoshunk (mixed), Grand River Indians, Hickorytown (mixed), Janundat, Jedakne, Johnstown, Jonondes, Juniata, Juraken (2), Kahendohon, Kanaghsaws, Kannawalohalla, Kanesadageh, Karaken, Karhationni, Karhawenradon, Kayehkwarageh, Kaygen, Kenté, Kickenapawling, Kiskiminetas Kittaning, Kuskuski (mixed), Lawunkhannek, Logstown, Loyalhannon (?), Mahusquechikoken, Mahican, Mahoning, Manckatawangum, Matchasaung, Middletown, Mingo Town, Mohanet, Nescopeck, Newtown (4 settlements), Newtychaning, Octageron, Ohrekionni, Onaweron, Onkwe Iyede, Opolopong, Oquaga, Osewingo, Oskawaserenhon, Ostonwackin, Oswegatchie, Otiahanague, Otskwirakeron, Ousagwentera, Owego, Paille Coupée, Pluggy's Town, Punxatawney, Runonvea, Saint Regis, Sawcunk, Schoharie, Schohorage, Sconassi, Scoutash's Town, Sevegé, Sewickly's Old Town, Shamokin, Shannopin, Shenango, Sheshequin, Sheoquage, Sittawingo, Skannayutenate, Skehandowa, Solocka, Swahadowri, Taiaiagon, Tewanondadon, Tioga, Tohoguses Cabins, Tonihata, Tullihas, Tuscarora, Tuskokogie, Tutelo, Unadilla, Venango, Wakitomica, Wakerhon, Wauteghe, Yoghroonwago, Youcham. Catholic missions among the Iroquois were: Caughnawaga, Indian Point, La Montagne, La Prairie, Oka, Oswegatchie, St. Regis, and Sault-au-Recollet. For the other Iroquois settlements, see under the several tribal names.

(J. N. B. H.)

Acquinoshionee.—Schoolcraft, Ind. Tribes, III, 517, 1853. **Acquinushionee.**—Schoolcraft in Proc. N. Y. Hist. Soc., 80, 1844. **Aganuschioni.**—Macauley, N. Y., II, 185, 1829. **Agoneaseah.**—Ibid. **Agonnonsionni.**—Charlevoix (1744) quoted by Drake, Bk. Inds., bk. v, 3, 1848. **Agonnousioni.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Agonnsionni.**—Clark, Onondaga, I, 19, 1849. **Akononsionni.**—Brinton, Lenape Leg., 255, 1885. **Akwinoshioni.**—Schoolcraft, Ind. Tribes, VI, 138, 1857. **Aquanoschioni.**—Barton, New Views, app., 7, 1798. **Aquanuschioni.**—Drake, Bk. Inds., bk. v, 4, 1848. **Aquanuschionig.**—Vater, Mith., pt. 3, sec. 3, 309, 1816. **Aquinoshioni.**—Schoolcraft, Ind. Tribes, VI, 188, 1857. **Aquinushionee.**—Ibid., III, 532, 1853. **Caenoestoery.**—Schuyler (1699) in N. Y. Doc. Col. Hist., IV, 563, 1854. **Canaghkonje.**—Dellius (1697), ibid., 280. **Canaghkouse.**—Ibid. **Cannassoone.**—Doc. of 1695, ibid., 122. **Cannissoone.**—Ibid., 120. **Cannossoene.**—Gov. of Can. (1695), ibid., 122, note. **Canossoené.**—Doc. of 1695, ibid., 120. **Canossoone.**—Ibid. **Canton Indians.**—Fletcher (1693), ibid., 33. **Coenossoeny.**—Ibid., 563, note. **Confederate Indians.**—Johnson (1760), ibid., VII, 432. **Confederate Nations.**—Mt. Johnson conf. (1755), ibid., VI, 983, 1855. **Confederates.**—Johnson (1763), ibid., VII, 582, 1856. **Erocoise.**—Morton (*ca.* 1650) in Me. Hist. Soc. Coll., III, 34, 1853. **Five Canton Nations.**—Jamison (1696) in N. Y. Doc. Col. Hist., IV, 235, 1854. **Five Indian Cantons.**—Hunter (1711), ibid., v. 252, 1855. **Five Mohawk Nations.**—Carver, Trav., 173, 1778. **Five Nations.**—Andros (1690) in R. I. Col. Rec., III, 284, 1858. **Gwhunnughshonee.**—Macauley, N. Y., II, 185, 1829. **Haughgoghnuchshionee.**—Ibid., 185. **Hirocoi.**—Shea, Cath. Miss., 215, 1855. **Hiroquais.**—Ibid., 205 (first applied by French to both Hurons and Iroquois). **Hiroquois.**—Jes. Rel. for 1632, 14, 1858. **Ho-de'-no-sau-nee.**—Morgan, League Iroq., 51, 1851. **Ho-di-no^{n}'syo^{n}'ni'.**—Hewitt, inf'n, 1886 ('they are of the house': own name

Seneca form). **Honontonchionni.**—Millet (1693) in N. Y. Doc. Col. Hist., IV, 78, 1854. **Hotinnonchiendi.**—Jes. Rel. for 1654, 11, 1858. **Hotinnonsionni.**—Shea, Cath. Miss., 205, 1855. **Hotinnonsionni.**—Bruyas (*ca.* 1700) quoted in Charlevoix, New France, II, 189, note, 1866 (Mohawk form). **Hyroquoise.**—Sagard (1636) in note to Champlain, Œuv., III, 220, 1870. **Hyroquoyse.**—Ibid. **Inquoi.**—Boyd, Ind. Local Names, 1885 (misprint). **Irecoies.**—Lovelace (1670) in N. Y. Doc. Col. Hist., III, 190, 1853. **Iroquois.**—Brickell, N. C., 283, 1737. **Iriquoi.**—Boyd, Ind. Local Names, 30, 1885. **Iriquois.**—Thornton in Me. Hist. Soc. Coll., V, 175, 1857. **Irocois.**—Champlain (1603), Œuv., II, 9, 1870. **Irocquois.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 134, 1853. **Irognas.**—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 246, 1819. **Irokesen.**—Vater, Mith., pt. 3, sec. 3, 303, 1816 (German form). **Ironois.**—Hennepin, Cont. of New Discov., map, 1698. **Iroquaes.**—Bayard (1698) in N. Y. Doc. Col. Hist., IV, 353, 1854. **Iroque.**—Smith (1799) quoted by Drake, Trag. Wild., 254, 1841. **Iroquese.**—Hennepin (1683) quoted by Harris, Voy. and Trav., II, 906, 1705. **Iroqueze.**—Harris, ibid., I, 811 1705. **Iroquiese.**—Hennepin, New Discov., 19, 1698. **Iroquoi.**—Baraga, Eng.-Otch. Dict., 147, 1878. **Iroquois.**—Jes. Rel. for 1645, 2, 1858. **Iroquos.**—Drake, Bk. Inds., bk. V, 41, 1848. **Irriquois.**—Pike, Trav., 130, 1811. **Irroquois.**—Talon (1671) in Margry, Déc., I, 100, 1875. **Irroquoys.**—La Montagne (1658) in N. Y. Doc. Col. Hist., XIII, 89, 1881. **Ke-nunctioni.**—Macauley, N. Y., II, 174, 1829. **Konoshioni.**—Gale, Upper Miss., 159, 1867. **Konossioni.**—Dellius (1694) in N. Y. Doc. Col. Hist., IV, 78, 1854. **Konungzi Oniga.**—Vater, Mith., pt. 3, sec. 3, 309, 1816. **Let-e-nugh-shonee.**—Macauley, N. Y., II, 185, 1829. **Mahongwis.**—Rafinesque, Am. Nations, I, 157, 1836. **Masawomekes.**—Smith (1629), Va., I, 120, 1819. **Massawamacs.**—Keane in Stanford Compend., 521,. 1878. **Massawomacs.**—Jefferson, Notes, 279, 1825. **Massawomecks.**—Strachey, (*ca.* 1612), Va., 40, 1849, **Massawomees.**—Rafinesque, introd. to Marshall, Ky., I, 33, 1824. **Massawomekes.**—Smith (1629), Va., I, 74, 1819. **Massawonacks.**—Schoolcraft, Ind. Tribes, VI, 130, 1857. **Massawonaes.**—Boudinot, Star in the West, 127, 1816. **Massowomeks.**—Smith (1629), Va., I, 119, 1819. **Mat-che-naw-to-waig.**—Tanner, Narr., 316, 1830 ('bad snakes': Ottawa name for the Iroquois, in contradistinction to the Hurons, called the 'good snakes'). **Matchinadoaek.**—La Hontan (1703) quoted by Vater, Mith., pt. 3, sec. 3, 264, 1816 ('bad people': Algonquian name). **Mengua.**—Heckewelder (1819) quoted by Thompson, Long Id., I, 767, 1843. **Menguees.**—Bozman, Md., II, 481, 1837. **Menguy.**—Rafinesque, introd. to Marshall, Ky., I, 31, 1824. **Mengwe.**—Heckewelder (1819) in Me. Hist. Soc. Coll., VI, 216, 1859. **Mengwee.**—Macauley, N. Y., II, 185, 1829. **Mengwi.**—Rafinesque, Am. Nations, I, 157, 1836. **Messawomes.**—Am. Pion., II, 189, 1843. **Minckquas.**—Smitt (1660) in N. Y. Doc. Col. Hist., XIII, 164, 1881. **Mincquaas.**—Doc. of 1660, ibid., 184. **Mingaes.**—Doc. of 1659, ibid., 106. **Mingoe.**—Conestoga council (1721) quoted by Proud, Penn., II, 132, 1797. **Mingos.**—Homann Heirs map, 1756. **Mingwee.**—Macauley, N. Y., II, 185, 1829. **Minquaas.**—Doc. of 1660 in N. Y. Doc. Col. Hist., XIII, 181, 1881 (also applied to the Mingo on Ohio r., on map in Mandrillon, Spectateur Américain, 1785). **Minquaes.**—Doc. of 1658, ibid. 95. **Minquas.**—Van der Donck (1656) quoted by Ruttenber, Tribes Hudson R., 51, 1872. **Mungwas.**—Schoolcraft, Ind. Tribes, V, 147, 1855 (Chippewa name, and may mean the Mundua). **Nădo-wage'.**—Morgan in N. Am. Rev., 52, 1870. **Nadowaig.**—Schoolcraft, Ind. Tribes, V, 39, 1855. **Nadowas.**—Schoolcraft, Pers. Mem., 446, 1851. **Nădowé.**—Baraga, Engl.-Otch. Dict., 147, 1878 (Chippewa name). **Nah-dah-waig.**—Schoolcraft, Ind. Tribes, V, 193, 1855. **Nahdooways.**—Jones, Ojebway Inds., 32, 1861. **Nahdoways.**—Ibid., 111. **Natuági.**—Gatschet, Creek Migr. Leg., I, 61, 1884 (Creek name). **Naud-o-waig.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 83, 1885. **Naudoways.**—Tanner, Narr., 88, 1830. **Nautowaig.**—Ibid., 316 (Ottawa name). **Nautowas.**—Schoolcraft, Ind. Tribes, I, 304, 1853. **Nautoway.**—Tanner, Narr., 310, 1830. **Nod-o-waig.**—U.S. Ind. Aff. Rep., 90, 1850. **Nodoways.**—Schoolcraft, Ind. Tribes, II, 149, 1852. **Nodswaig.**—U.S. Ind. Aff. Rep., 83, 1850. **Notinnonchioni.**—Millet (1693) in N. Y. Doc. Col. Hist., IV, 79, 1854. **Nottawagees.**—Glen (1750), ibid., VI, 588, 1855. **Nottawegas.**—Mitchel in Hist. Mag., 1st s., IV, 358, 1860. **Notteweges.**—McCall, Hist. Ga., I, 243, 1811. **Oñ-gwă-no^{n}/syo^{n}/ni'.**—Hewitt, inf'n, 1886 (Seneca form). **Rodinunschiouni.**—Colden (1727) quoted in Charlevoix, New France, II, 189, note, 1866. **Sechs Nationen.**—Güssefeld, map, 1784 (German: Six Nations'). **Six Allied Nations.**—Sharpe (1754) in Mass. Hist. Soc. Coll., 3d s., V, 16, 1836. **Six Nations.**—Albany conf. (1724) in N. Y. Doc. Col. Hist., V, 713, 1855. **Trokesen.**—Heckewelder (1819) quoted by Thompson, Long Id., I, 76, 1843 (Dutch form; misprint). **Troquois.**—Gorges (1658) in Me. Hist. Soc. Coll., II, 66, 1847 (misprint). **Tudamanes.**—Barcia, Ensayo, 16, 1723. **Wassawomees.**—Rafinesque, introd. to Marshall, Ky., I, 33, 1824. **Yă^{n}kwă-nă^{n}-'syăñ-ni'.**—Hewitt, inf'n, 1886 (Tuscarora form). **Yrocois.**—Champlain (1632), Œuv., V, pt. 2, 46, 1870. **Yrokoise.**—Vaudreuil (1760) in N. Y. Doc. Col. Hist., X, 1092, 1858. **Yroquois.**—Champlain (1632) ,Œuv., V, pt. 2, 47, 1870.

Iroquoise Chippeways. The Catholic Iroquois and Nipissing settléd at Oka, Quebec. —Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 11, 1814.

Isalwakten. A body of Salish of Fraser superintendency, Brit. Col.

Isalwakten.—Can. Ind. Aff., 79, 1878. **Isalwalken.**—Ibid., 138, 1879.

Isamis. A body of Salish of Fraser superintendency, Brit. Col.—Can. Ind. Aff., 78, 1878.

Isamuck. A body of Salish of Fraser superintendency, Brit. Col.

Isammuck.—Can. Ind. Aff., 138, 1879. **Isamuck.**—Ibid., 78, 1878.

Isisokasimiks (*I-sis'-o-kas-im-iks*, 'hair shirts'). A division of the Kainah.

Hair Shirts.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **I-sis-'o-kas-im-iks.**—Ibid. **The Robes with Hair on the outside.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Isle aux Tourtes (French: 'turtle-dove island'). A French Sulpitian mission station,

probably on Ottawa r., Quebec, begun for the Algonkin and Nipissing about 1720, but shortly afterward removed to Oka, q.v.—Shea, Cath. Miss., 333, 1855.

Isle of St. Johns. A village or resort of a band of Micmac, probably in Nova Scotia,* in 1760.—Frye (1760) in Mass. Hist. Soc. Coll. 1st s., x, 115, 1809.

Islets de Jeremie. An Indian mission, probably Montagnais, on the lower St. Lawrence, Quebec, in 1863.—Hind, Lab. Penin., II, 179, 1863.

Islyamen. A village w. of the Tlaamen and N. of Texada id., on the mainland of British Columbia.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Isquepah. A Sumas village on the N. bank of Fraser r., Brit. Col., opposite the lake. —Brit. Col. map, Ind. Aff., Victoria, 1872.

Istsikainah (*Is-tsi'-kai-nah*, 'woods Bloods') A division of the Kainah.

Is-tsi'-kai-nah.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Woods Bloods.**—Ibid.

Itamamiou. A Montagnais mission in 1854, E. of Natashkwan, on the N. bank of the St. Lawrence, Quebec.

Itamameou.—Arnaud (1854) in Hind, Lab. Penin., II, 178, 1863. **Itamamiou.**—Hind, ibid., 180.

Itijarelling. A summer settlement of Padlimiut Eskimo on Exeter sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Itivimiut. ('people of the farther side,' so called by the Eskimo of Labrador proper). A tribe of Ungava Eskimo inhabiting the E. coast of Hudson bay, from lat. 53° to 58°; pop. estimated at 500. These people hunt in the interior half-way across the peninsula, continually scouring the coast for seal and the plains and hills for caribou to obtain necessary food and clothing.

Itivimiut.—Turner in Trans. Roy. Soc. Can., II, 99, 1888. **Thiviment.**—Boas in Am. Antiq., 40, 1888 (misprint).

Itliok. A Squawmish village community on the left bank of Skwamish r., Brit. Col.

Itli'ōq.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Yiu'q.**—Boas, MS., B. A. E., 1887.

Itscheabine. A division of the Assiniboin, numbering 850, including 250 warriors, in 100 tipis, when seen by Lewis and Clark in 1804, at which time they roved on the headwaters of the Souris, Qu'Appelle, and Assiniboine rs., in Canada and the United States. In 1808, according to Henry (Coues, New Light, II, 522, 1897), they were at enmity with the Dakota, Shoshoni, and with some of the Arikara and other tribes, but were friendly with the Cree. They lived by hunting, conducting trade with the Hudson's Bay, Northwest, and X. Y. fur companies. They are said to have paid little attention to their engagements and were great drunkards. In 1853 they numbered 10 lodges under chief Les Yeux Gris. (F. W. H.)

Gens de Feuilles.—Lewis and Clark, Exped., I, 217, 1893. **Gens de la Feuille.**—Badin (1830) in Ann. de la Prop. de la Foi, IV, 536, 1843 (same?). **Gens des fees or Girls.**—Orig. Jour. Lewis and Clark, VI, 104 1905 (given as traders' nickname). **Gens des filles.**—Maximilian, Trav., 194, 1843. **Gens des Tee.**—Orig. Jour. Lewis and Clark, op. cit. **Girls' band.**—Hayden quoted by Dorsey in 15th Rep. B. A. E., 222, 1897. **Itscheabinè.**—Maximilian, op. cit. **Little Girl Assiniboines.**—Coues, Henry and Thompson Jour. (1808), II, 522, 1897. **Na-co'-tah O-see-gah.**—Orig. Jour. Lewis and Clark, op. cit. **Osgeegah.**—Ibid. **We-che-ap-pe-nah.**—Denig (1853) quoted by Dorsey, op. cit. **Wi-ic'-ap-i-nah.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Witci^{n}ya^{n}pina.**—Dorsey in 15th Rep. B. A. E., 223, 1897.

Ittatso. The principal village of the Ucluelet (q.v.) on Ucluelet arm of Barkley sd., W. coast of Vancouver id.—Can. Ind. Aff., 263, 1902.

Jack Indians. An unidentified tribe mentioned by Dobbs (Hudson Bay, 13, 1744), who states that in 1731, they came to trade at the mouth of Albany river, Ontario. Named as distinct from Moose River Indians (Monsoni), Sturgeon Indians (Nameuilini), and French Indians.

Jackquyome (*Jack-quy-ome*). A body of Salish of Kamloops agency, Brit. Col.; pop. 257 in 1884, when their name appears for the last time.—Can. Ind. Aff. for 1884, 188.

Jatonabine ('people of the rocks'). An Assiniboin band living in 1808 in N. W. Manitoba, and having 40 tipis.

E-an-to-ah.—Denig quoted by Dorsey in 15th Rep B. A. E., 222, 1897 ('Stone Indians': "the original appellation for the whole nation"). **Eascab.**—Franklin, Narr., 104, 1823. **Gens de Roche.**—Ibid., 306. **Gens des Roches.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Gens des roaches.**—U.S. Ind. Aff. Rep., 289, 1854. **I'-aŋ-to'-an.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Ie-ska-pi.**—Am. Natur., 829, 1882. **I^{n}ya^{n}to^{n}wa^{n}.**—Dorsey in 15th Rep. B. A. E., 223, 1897 (= 'stone village'). **Jatonabinè.**—Maximilian, Trav., 194, 1843. **Rocks.**—Larpenteur (1829), Narr., I, 109, 1898. **Stone Indians.**—Maximilian, Trav., 194, 843 (so called by the English).

*The French called the present Prince Edward Island, Ile St. Jean.

Jones, Peter (Kahkewaquonaby, Kahkewagwonnaby). A mixed-blood Missisauga chief, missionary, and author; born Jan. 1, 1802, died June 29, 1856. His father was a white man of Welsh descent named Augustus Jones, who maintained the closest friendship with Brant during the latter's life. Peter's mother was Tuhbenahneeguay, daughter of Wahbanosay, a chief of the Missisauga of Credit. Peter and his brother John were born at the extreme w. end of lake Ontario, on a tract of land known as Burlington heights. He remained with his tribe, following their customs and accompanying them on their excursions, until his 16th year, when his father, who was then a government surveyor, had him baptized by Rev. Ralph Leeming, an English Episcopal minister, at the Mohawk church on Grand r., near Brantford, Ont. Having professed religion at a camp meeting held near Ancaster, Ont., and taken an active part in the religious exercises of the Wesleyan Methodist Church, Peter was sent on a missionary tour, in 1827, to lake Simcoe, lake St. Clair, Muncey, and other points in w. Ontario, although not yet ordained. He had by this time entered upon his literary work, as in this year was published a hymn book translated by him into Chippewa. He was constituted a deacon of the Wesleyan Methodist conference in 1830, and as minister by Rev. George Marsden at the Toronto conference in 1833. The remainder of his life was devoted chiefly to missionary work among the Missisauga and Chippewa, and to some extent among the Iroquois. His position as a Christian pastor and ruling chief of his tribe gave him great influence, not only among his own people, but among all the Chippewa tribes. He visited England and New York, and made repeated journeys to Toronto in the prosecution of his work and in behalf of his people. It was largely through his efforts that the titles of the Credit Indians to their lands were perfected. Although inured to out-door life and of a somewhat robust frame, his constitution began to yield to excessive exposures, resulting in his death near Brantford, in 1856. A monument was erected to his memory, in 1857, with the inscription: "Erected by the Ojibeway and other Indian tribes to their revered and beloved chief, Kahkewaquonaby (the Rev. Peter Jones)." A memorial tablet was placed by his family in the Indian church at the New Credit settlement.

Ryerson (Ojebway Indians, 18, 1861) describes Jones as "a man of athletic frame, as well as of masculine intellect; a man of clear perception, good judgment, great decision of character; a sound preacher, fervent and powerful in his appeals; very well informed on general subjects, extensively acquainted with men and things." His wife was an English woman, who with 4 sons survived him. His seventh son, Peter E. Jones, who bore his father's name (Kah-ke-wa-quo-na-by), was editor of a periodical, *The Indian*, published at Hagersville, Ont., in 1885-86.

In addition to the volume of hymns, first printed in 1829, republished in 1836, and in various enlarged editions in later years, Jones translated also into Chippewa a volume of Additional Hymns (1861), an Ojibway Spelling Book (1828), Part of the New Testament (1829) The First Book of Moses (1835), and Part of the Discipline of the Wesleyan Methodist Church in Canada (1835). He also wrote the Life and Journals of Kah-ke-wa-quo-na-by (Rev. Peter Jones), 1860, and a History of the Ojebway Indians, with Especial Reference to their Conversion to Christianity, 1861. Consult Pilling, Bibliog. Algonq. Lang., Bull. B. A. E., 1891.

Kaake (*Qā'ăqē*). A Salish tribe which formerly occupied the S. E. coast of Valdez id., Brit. Col., and spoke the Comox dialect. It is now extinct.—Boas, MS., B. A. E., 1887.

Kaayahunik. A Squawmish village on the w. bank of Skwamish r., Brit. Col.—Brit. Adm. chart, No. 1917.

Kabahseh ('sturgeon'). A gens of the Abnaki.

Kä-bäh'-seh.—Morgan, Anc. Soc., 174, 1877. **Kabasa.**—J. Dyneley Prince, inf'n, 1905 (modern St. Francis Abnaki form).

Kadadjans (*Q!adadja'ns*, said to be applied to a person who gets angry with another and talks of him behind his back; a backbiter). A town of the Hagilanas of the Haida, on the N. W. end of Anthony id., Queen Charlotte ids., Brit. Col., on which also stood the town of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Kadusgo (*Q!ā'dʌsgo*). A Haida town or camp on Louise id., Queen Charlotte group, Brit. Col., at the mouth of a creek bearing the same name, which flows into Cumshewa inlet from the S. The family which occupied it

came to be called Kadusgo-kegawai ('those born at Kadus-go').—Swanton, Cont. Haida, 278, 1905.

Kadusgo-kegawai (*Q!ā'dʌsgo qē'ɢawa-i*, 'those born at Kadusgo creek'). A family belonging to the Raven clan of the Haida, residing in the town of Kloo, Queen Charlotte ids., Brit. Col. The name was derived from that of an old camping place on the N. side of Louise id., and the people claimed descent from the Hlgahetgu-lanas of Old Gold Harbour; but until recent years they occupied a low position socially. At present they form one of the most numerous of the surviving family groups of the tribe. (J. R. S.)

K"adas ke'ē'owai.—Boas, 12th Rep. N. W. Tribes Canada, 25, 1898. **Q!ā'dʌsgo qē'ɢawa-i.**—Swanton, Cont. Haida, 269, 1905.

Kae (*Qā-i*, 'sea-lion town'). A former Haida town on Skotsgai bay, above Skidegate, Queen Charlotte ids., Brit. Col. It was occupied by the Kaiahl-lanas, who took their name from the place before they moved to Kaisun.

(J. R. S.)

Kagials-kegawai (*Qā'giaɬs qē'ɢawa-i*, 'those born at Kagials'). An important family of the Raven clan of the Haida, which derives its name from a reef near Lawn hill, at the mouth of Skidegate inlet, Queen Charlotte ids., Brit. Col., where some of the people formerly lived. A second name was Łqe'noɬ-lā'nas, 'people of [the town of] Cumshewa,' whence one portion of the Kagials-kegawai is said to have moved. Their own town was Skedans, and their chief was one of the most influential on the islands. Subdivisions of the family were the Kils-haidagai and Kogaahl-lanas, the latter being of low social rank. The Kagials-kegawai claim to have sprung from a woman who floated ashore at Hot Springs id. in a cockleshell. They were closely connected with the Tadji-lanas, who appear to have originated in the same locality.

(J. R. S.)

K'agyalsk'ē'owai.—Boas, 12th Rep. N. W. Tribes Can., 24, 1898. **Łqe'noɬ lā'nas.**—Swanton, Cont. Haida, 269, 1905. **Qā'giaɬs qē'ɢawa-i.**—Ibid. **Tlk'i-notl lā'nas.**—Boas, op. cit.

Kahlguihlgahet - gitinai (*Qaɬgūī'-ɬgā'xet gūtina'-i*, 'the Pebble-town Gttl'ns living on the side of the town up the inlet'). A small branch of a Haida family called Hlgahet-gitinai living on the W. coast of Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 284, 1905.

Kahligua - haidagai (*Qā'liguaxā'-idʌɢa-i*, 'people living at the end of the town up the inlet'). A subdivision of the Stawas-haidagai, a family of the Eagle clan of the Haida in Brit. Col., so named from the position of their houses in the town.—Swanton, Cont. Haida, 273, 1905.

Kahmitaiks ('buffalo dung'). A division of the Piegan tribe of the Siksika.

Buffalo Dung.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Kah'-mi-taiks.**—Ibid., 209.

Kaiahl-lanas (*Qā'-iaɬ lā'nas*, 'people of sea-lion town'). A family of the Eagle clan of the Haida, so called from the town which they formerly occupied on Skotsgai bay, near Skidegate, Queen Charlotte ids., Brit. Col. After difficulties with their neighbours they moved to the W. coast, where they built the town of Kaisun. The remnant is now at Skidegate. They claimed community of origin with the Kona-kegawai, Djiguaahl-lanas, and Stawas-haidagai.

(J. R. S.)

K'ai'atl lā'nas.—Boas in 12th Rep. N. W. Tribes Can., 24, 1898. **Qā'-iaɬ lā'nas.**—Swanton, Cont. Haida, 274, 1905. **Qā'-ita lā'nas.**—Ibid.

Kaiak, kayak. The men's boat of the Eskimo of N. E. North America, from *qajaq* (*q* = German *ch*), the name in the eastern dialects of the Eskimo language.

(A. F. C.)

Kaidju (*Qai'dju*, 'songs-of-victory town'). A Haida town on a point opposite Danger rocks, Moresby id., Queen Charlotte ids., Brit. Col., occupied by the Tadji-lanas. The Kaidju-kegawai, a subdivision of the Tadji-lanas, took its name from this town.—Swanton, Cont. Haida, 277, 1905.

Kaidju. A Haida town in Hewlett bay, on the E. coast of Moresby id., Queen Charlotte ids., Brit. Col. It was occupied by the Kas-lanas.—Swanton, Cont. Haida, 277, 1905.

Kaidjudal (*Qai'djudal*). A former Haida town on Moresby id., opposite Hot Spring id., Queen Charlotte group, Brit. Col. It was occupied by the Huldanggats.—Swanton, Cont. Haida, 278, 1905.

Kaidju-kegawai (*Qai'dju qē'ɢawa-i* those born at Songs-of-victory town'). A subdivision of the Tadji-lanas, a family belonging to the Gunghet-haidagai (Ninstints people) of the Haida of British Columbia.—Swanton, Cont. Haida, 269, 1905.

Kaigani (*K!aigā'ni*). A division of the Haida, living in Alaska. Their name is derived from that of a camping place or summer settlement where they were accustomed to assemble to meet incoming vessels and to trade with the whites. The Kaigani emigrated from the N. W. end of Queen Charlotte ids. between 150 and 200 years ago, drove the Tlingit (Koluschan) from the S. end of Prince of Wales id., and took possession of their towns. The most important of these settlements were Sukwan, Klinkwan, Howkan, and Kasaan, which bear their old Tlingit names. The last three are still inhabited. Like many Tlingit tribes, but unlike other Haida, the Kaigani subdivisions often took their names from the name given to some individual house. About 1840 the population was estimated at 1,735. According to Petroff's report (10th Census, Alaska) they numbered 788 in 1880; in 1890 the population was given as 391. Their present number probably does not exceed 300.

(J. R. S.)

Kaiaganies.—Halleck (1869) in Morris, Resources of Alaska, 67, 1879. **Kaigan.**—Terry in Rep. Sec. War, I, 40, 1868–69. **Kaigani.**—Dawson, Queen Charlotte Ids., 104B, 1880. **Kegarnie.**—Dunn, Hist. Oregon, 281, 1844. **Kiganis.**—Duflot de Mofras, Oregon, I, 335, 336, 1844. **Kigarnee.**—Ludewig, Aborig. Lang. America, 157, 1860. **Kigenes.**—Am. Pioneer, II, 189, 1843. **Kygani.**—Dall in Proc. A. A. A. S., 269, 1869. **Kyganies.**—Scouler in Jour. Geog. Soc. Lond., I, 219, 1841. **Kygany.**—Gibbs after Anderson in Hist. Mag., 74, 1863. **Kygargey.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Work, 1836–41). **Kygarney.**—Kane, Wand. N. A., app., 1859 (after Wark, 1836–41).

Kaiihl-lanas (*Qai-ĭl lā'nas*). A subdivision of the Dostlan-lnagai, a family group of the Haida, named from a camping place on the W. coast of Queen Charlotte ids., Brit. Col.

(J. R. S.)

Kainah (*Ah-kai-nah*, 'many chiefs,' from *a-kai-im* 'many,' *ni'-nah* 'chiefs'). A division of the Siksika (q. v.), or Blackfeet, now living on a reservation under the Blood agency in southern Alberta, between Belly and St. Mary rs.; area 540 sq. m. The subtribes or bands are Ahkaiksumiks, Ahkaipokaks, Ahkotashiks, Ahkwoniststsists, Anepo, Apikaiyiks, Aputosikainah, Inuhksoyistamiks, Isisokasimiks, Istsikainah, Mameoya, Nitikskiks, Saksinahmahyiks, Siksahpuniks, and Siksinokaks. According to the Report of the Commissioner of Indian Affairs for 1858, there were then 300 tipis and 2,400 persons. In 1911 there were 1,122 persons on the reservation.

Bloodies.—Hind, Red R. Exped., 157, 1860 (so called by half-breeds). **Blood Indians.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Blood People.**—Morgan, Consang. and Affin., 289, 1871. **Blut Indianer.**—Walch, map, 1805 (German form). **Ede-but-say.**—Anon. Crow MS. vocab., B. A. E. (Crow name). **Gens du Sang.**—Duflot de Mofras, Expl., II, 342, 1844. **Indiens du Sang.**—Ibid., 339. **Kaënna.**—Maximilian, Travels, 245, 1843. **Kahna.**—Ibid. **Kai'-e-na.**—Hayden, Ethnog. and Philol. Mo. Val., 256, 1862. **Kaimè.**—Browne in Beach, Ind. Miscel., 81, 1877. **Kai'-na.**—Clark Wissler, inf'n, 1905 (Piegan dialectic form). **Kai'nau.**—Tims, Blackfoot Gram. and Dict., 113, 1889 (Siksika name). **Kaincœ'koon.**—Franklin, Journ. Polar Sea, I, 170, 1824 (own name). **Kam'-ne.**—Hayden, op. cit., 402 (Crow name). **Ke'na.**—Hale, Ethnol. and Philol., 219, 1846 (sing., Keneku'n). **Ki-nă.**—Morgan, Consang. and Affin., 289, 1871 (trans.: 'high minded people'). **Kinene-ai-koon.**—Henry, MS. vocab., 1808. **Ki'-no.**—Morgan, Anc. Soc., 171, 1877. **Meethco-thinyoowuc.**—Franklin, Journ. Polar Sea, I, 170, 1824. **We'-wica-ŝa.**—Cook, Yankton MS. vocab., B. A. E., 1882 (Yankton name).

Kaisun (*Qai'sun*). A former Haida town on the N. W. coast of Moresby id., Queen Charlotte group, Brit. Col. It belonged to the Kaiahl-lanas, who settled there after moving from Skidegate inlet, but before that time the Kas-lanas are said to have occupied it. By the whites Kaisun was sometimes called Gold Harbour, or, to distinguish it from the town afterward built on Maude id. by the west-coast people, Old Gold Harbour; but this term is properly applicable to Skaito, a camp on Gold Harbour, itself occupied by Haida from all parts of the Queen Charlotte ids. during the time of the gold excitement. Kaisun is the Kish-a-win of John Wark's list, which was accredited by him with 18 houses and 329 people in 1836–41. Since the old people can still remember 17 houses, Wark's figures would appear to be trustworthy. The few survivors of Kaisun now live at Skidegate.

(J. R. S.)

Kaishun.—Dawson, Q. Charlotte Ids., 168, 1880. **K'ai's'un.**—Boas, Twelfth Report N.W. Tribes Canada, 24, 1880. **Kaiswun Hăadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Kish-a-win.**—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Wark, 1836–41). **Qai'sun.**—Swanton, Cont. Haida, 287, 1905.

Kakake. Given as the Pigeon-hawk gens of the Chippewa, but really the Raven (Kagigi) gens of that tribe.

Kagagi.—Wm. Jones, inf'n, 1906. **Ka-kaik.**—Tanner, Narr., 314, 1830 ('hen hawk'). **Ka-kake'.**—Morgan, Anc. Soc., 166, 1877 ('pigeon hawk').

Kakapoya ('inside fat.'—Morgan). Given as a division of the Piegan tribe of the Siksika. Perhaps the same as Inuksikahkopwaiks, q.v.

Inside Fat.—Morgan, Anc. Soc., 171, 1877. **Ka-ka'-po-ya.**—Ibid.

Kakawatilikya (*Qā" qawatilik'a*). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kakekt (*Xāx'ēqt*). An extinct Salish tribe which formerly lived at cape Lazo, E. coast of Vancouver id., and spoke the Comox dialect. Boas, MS., B. A. E., 1887.

Kakouchaki (from *kakow*, 'porcupine'). A small Montagnais tribe formerly living on lake St. John, Quebec. They frequently visited Tadoussac with other northern tribes and were occasionally visited in their country by the missionaries.

Kacouchakhi.—Can. Ind. Aff., 40, 1879. **Kak8azakhi.**—Jes. Rel. for 1641, 57, 1858. **Kakouchac.**—Ibid., 1672, 44. **Kakouchakhi.**—Ibid., 1643, 38. **Kakouchaki.**—Champlain, Œuvres, II, 21, note, 1870. **Nation des Porc epics.**—Jes. Rel. for 1638, 24, 1858. **Nation of the Porcupine.**—Winsor, Cartier to Frontenac, 171, 1894. **Porcupine Tribe.**—Charlevoix, Hist. N. France, II, 118, 1866.

Kaksine (*Qāk'sinē*). A Squawmish village community on Mamukum cr., left bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kalokwis (*Qā'logwis* 'crooked beach'). A village of the Tlauitsis on Turnour id., Brit. Col. It was the legendary home of the Kwakiutl tribe at which all the transformations of animals took place.

Kā-loo-kwis.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 72. **Kar-luk-wees.**—Boas in Bull. Am. Geog. Soc., 229, 1887. **Qā'logwis.**—Boas, inf'n, 1906 (='crooked beach'). **Qalukwis.**—Boas in Bull. Am. Geog. Soc., op. cit.

Kalulaadiek (*Kalulaā'ʟEX*, 'small house of owl'). A village of the Ntlakyapamuk on the E. side of Fraser r., about 24 m. above Yale, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Kamloops ('point between the rivers'). A village at the junction of South Thompson and North Thompson rs., Brit. Col., occupied by Shuswap Salish; pop. 242 in 1911. It gave its name to Kamloops Indian agency.

Kam-a-loo'-pa.—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 7 (native name). **Kameloups.**—De Smet, Oregon, Miss. 100, 1847. **Kamloops.**—Cox, Columbia River, II, 87, 1831. **Salst Kamlúps.**—Gatschet, MS., B. A. E. (Okinagan name, from Sälst, 'people').

Kammuck. A former body of Salish of Fraser superintendency, Brit. Col.

Kammack.—Can. Ind. Aff. for 1879, 138. **Kammuck.**—Ibid., 1878, 79.

Kanatiochtiage ('place of wild rice'). A former Iroquois settlement or village on the N. shore of lake Ontario, inhabited chiefly by "Dowaganhaes" and reputed to be "near the Sennekes [Seneca] country." It was situated near Tchojachiage, or approximately on the site of Darlington or Port Hope, in Durham county, Ontario. Three nations, composing 16 "castles," came to settle there by Iroquois permission. (J. N. B. H.)

Ganadatsiagon.—Frontenac (1673) in N. Y. Doc. Col. Hist., IX, 112, 1855. **Ganatcheskiagon.**—Ibid., note. **Ganatoheskiagon.**—Ibid. **Kanatiochtiage.**—Doc. of 1700, ibid., IV, 694, 1854.

Kandoucho. A former village of the Neutrals in Ontario, near the Huron country.

Kandoucho.—Jes. Rel. for 1641, 75, 1858. **Tous les Saints.**—Ibid. (mission name).

Kangertloaping ('remarkable fiord'). A summer settlement of Okomiut Eskimo of Saumia, at the head of an inlet emptying into Cumberland sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Kangertluk ('fiord'). A spring and fall settlement of Iglulirmiut Eskimo on N. Melville penin. near the Fox channel coast, N. Hudson bay.—Boas in 6th Rep. B. A. E., map, 1888.

Kangertlukdjuaq ('great fiord'). A summer settlement of Okomiut Eskimo of Saumia, at the head of an inlet emptying into Cumberland sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Kangertlung ('fiord'). A summer settlement of Talirpia Okomiut Eskimo on the S.W. coast of Cumberland sd., Baffin id.—Boas in 6th Rep. Rep. B. A. E., map, 1888.

Kangguatl-lanas (*Qā'ñguaʟ lā'nas*). An extinct subdivision of the Stustas, a family of the Eagle clan of the Haida of British Columbia. (J. R. S.)

K'anguatl lā'nai.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898. **Qā'ñguaʟ lā'nas.**—Swanton, Cont. Haida, 276, 1905.

Kanghishunpegnaka ('those who wear crow feathers in their hair'). A division of the Sihasapa or Blackfoot Sioux.

Kaŋǧi-šuŋ-pegnaka.—Dorsey in 15th Rep. B. A. E., 219, 1897. **Ka^{n}xi-cŭ^{n}-pegnaka.**—Ibid.

Kangivamiut ('people at the head'). A subtribe of the Sunkinimiut Eskimo living in the region of George r., N. Ungava, Que.

Kangivamiut.—Boas in 6th Rep., B. A. E., map, 1888. **Kan'gûk‡lua'luksoagmyut.**—Turner in 11th Rep. B. A. E., 176, 1894 (='people of the great bay'). **Kañûk‡lualuksoagmyut.**—Turner in Trans. Roy. Soc. Can., V, 99, 1888.

Kangmaligmiut ('distant ones'). An Arctic Eskimo tribe between Manning pt. and Herschel id. The name has been attached to different local groups all the way from pt. Hope to Mackenzie r.

Kadjaklans.—Rink in Jour. Anthrop. Inst., xv, 240, 1886. **Kakmaliks.**—Zagoskin, Descr. Russ. Poss. Am., pt. I, 74, 1847. **Kangiugdlit.**—Rink, op. cit., 240. **Kangmali-enyuin.**—Richardson, Polar Regions, 300, 1861. **Kangmaligmeut.**—Murdoch in Ninth Rep. B. A. E., 46, 1892. **Kângmâli'gmût.**—Dall in Cont. N. A. Ethnol., I, 10, 1877. **Kangmalinnuin.**—Simpson quoted by Dall, ibid. **Kangmalik.**—Woolfe in 11th Census, Alaska, 130, 1893. **Kangnialis.**—Keane in Stanford, Compend., 517, 1878. **Kanmali-enyuin.**—Murdoch in 9th Rep. B. A. E., 46, 1892. **Kûñmû'd'lîñ.**—Ibid., 43, 46. **Western Mackenzie Innuit.**—Dall in Cont. N. A. Ethnol., I, 12, 1877 (collective term including Kopagmiut and Kangmaligmiut).

Kangormiut ('goose people'). A tribe of Central Eskimo living in Victoria island, Franklin, N.W.T.

Kang-orr-Mœoot.—Franklin, Journ. to Polar Sea, II, 43, 1824. **Kanq-or-mi-ut.**—Richardson, Arct. Exped., I, 362, 1851. **Kañp-meut.**—Petitot in Bib. Ling. et Ethnol. Am., III, 11, 1876 (Chiglit name). **White-Goose Eskimos.**—Franklin, op. cit., 42.

Kanhada (*G'anhâda*, meaning obscure). One of the 4 clans or phratries into which all Indians of the Chimmesyan stock are divided. It is also applied specifically to various local subdivisions of the clan. One such is found in the Niska town of Lakkulzap and one in each of the Kitksan towns.—Kitwingach, Kitzegukla, and Kishpiyeoux.—Boas in 10th Rep. N. W. Tribes Can., 49–50. 1895,

Kanlax (*Nxō'istEn*, 'the point'). An Upper Lillooet town at the junction of Bridge and Fraser rs., interior of British Columbia; pop. 94 in 1911.

Bridge river.—Can. Ind. Aff. Rep. 1904, pt. 2, 72, 1905. **Kan-lax'.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44. **Nxō'istɛn.**—Boas, inf'n, 1906.

Kapachichin ('sandy shore'). A Ntlakyapamuk town on the W. side of Fraser r., about 28 m. above Yale, Brit. Col.; pop. 52 in 1901.

Kapatci'tcin.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Kapatsitsan.**—Can. Ind. Aff. for 1901, pt. II, 164. **Klapatci'tcin.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Kopachichin.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **North Bend.**—Teit, op. cit. (name given by whites).

Kaparoktolik. A summer settlement of Tununirusirmiut Eskimo near the entrance to Ponds inlet, Baffin island.—M'Clintock, Voy. of Fox, 162, 1859.

Kapaslok (*K'apaslōq*, 'sand roof'). A village of Ntlakyapamuk on Fraser r., above Suk, Brit. Col. It was formerly a large settlement.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Kapiminakouetiik. Mentioned in the Jesuit Relations (2ɗ, 1646) as a tribe living at some distance N. of Three Rivers, Que. Doubtless Montagnais, and possibly the Papinachois, q. v.

Kapkapetlp (*Qapqapēllp*, 'place of cedar' [?]). A Squawmish village community at Point Grey, Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Karhadage ('in the forest.'—Hewitt). An unidentified tribe, band, or village, probably in Canada, with which the Iroquois affirmed they had made peace in 1701. Mentioned with the Chippewa, Missisauga, Nipissing and others (Livingston in N.Y. Doc. Col. Hist., IV, 899, 1854). Cf. *Karhagaghrooney, Karigouistes, Karrihaet.* (J. M.)

Karhagaghrooney (*Karhagaronon*, 'people of the woods'). According to Sir Wm. Johnson a name applied by the Iroquois to wandering Indians N. of Quebec; but as he suggests Carillon on Ottawa r. as the best point for a post of trade with them, they were probably more to the westward. Dobbs placed them N. of lake Huron. The term is a collective one, referring to wandering bands of different tribes, possibly to the Têtes de Boule, and to those called O'pimittish Ininiwac by Henry.

Karhagaghrooneys.—Johnson (1764) in N. Y. Doc. Col. Hist., VII, 658, 1856. **Kirhawguagh Roanu.**—Dobbs, Hudson Bay, 28, 1744.

Kariak. A summer settlement of Aivilirmiut Eskimo on Lyon inlet, N. end of Hudson bay.—Boas in 6th Rep. B.A.E., 450, 1888.

Karigouistes. The name given by the Iroquois to the Catholic Indians of Canada, probably more especially to the Caughnawaga. The name seems to have reference to a long dress, possibly the gowns worn by the priests. (J. N. B. H.)

Caraguists.—Colden (1727), Five Nations, 163, 1747. **Karigouistes.**—Bacqueville de la Potherie, III, 200, 1753. **Karig8stes.**—Dellins (1694) in N. Y. Doc. Col. Hist., IV, 95, 1854.

Karmakdjuin (*Qarmaqdjuin*, 'large huts'). A summer settlement of the Akudnirmiut Eskimo on Home bay, Baffin island.—Boas in 6th Rep. B. A. E., 441, 1888.

Karmakdjuin. A village of Padlimiut Eskimo on the coast just N. of Exeter sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Karmang (*Qarmang*, 'hut'). A summer settlement of Talirpingmiut Okomiut Eskimo at the N.W. end of Nettilling lake, W. of Cumberland sd., Baffin id.—Boas in 6th Rep. B. A. E.., map,1888.

Karrihaet. Given as the name of a tribe, probably in Canada, with whom the Iroquois made peace in 1701. Mentioned with the Chippewa, Missisauga, Nipissing, and others. —Livingston (1701) in N. Y. Doc. Col. Hist., IV, 899, 1854. Cf. *Karigouistes*, *Karhadage*.

Karsukan. A spring settlement of Okomiut Eskimo of Saumia, on the coast of Baffin island, N. of Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Karusuit ('the caves'). A village of the Talirpingmiut Okomiut Eskimo on Nettilling fiord, W. shore of Cumberland sd.; pop. 29 in 1883.

Kaiossuit,—Boas in Deutsche Geog. Blätt., VIII, 32, 1885. **K'arussuit.**—Boas in Petermanns Mitt., no. 80, 70, 1885. **Kemasuit.**—Kumlien in Bull. Nat. Mus., no. 15, 15, 1879. **Kemesuit.**—Ibid. **Kimmocksowick.**—Wareham in Jour. Roy. Geog. Soc., XII, 24, 1842. **Qarussuit.**—Boas in 6th Rep. B. A. E., 426, 1888.

Kaska. Given by Dawson (Rep. Geol. Surv. Can., 199B, 1889) as a division of the Nahane, comprising the Achetotena (Etchareottine) and Dahotena (Etagottine) tribes. They are described as undersized and of poor physique, have the reputation of being timid, and are lazy and untrustworthy, but are comparatively prosperous, as their country yields good furs in abundance. According to Morice (Trans. Can. Inst., VII, 519, 1892-93), however "Kaska is the name of no tribe or subtribe, but McDame cr. is called by the Nahane Kasha . . . and this is the real word which, corrupted into *Cassiar* by the whites, has since a score of years or more served to designate the whole mining region from the Coast range to the Rocky mts., along and particularly to the N, of the Stikine r." The name Kaska is not recognized by the Indians themselves, who form the third division of Morice's classification of the Nahane. They number about 200. (A. F. C.)

Kas-lanas (*Q!ās lā'nas*, 'pitch-town people') A family of the Raven clan of the Haida. They inhabited the W. coast of Moresby id., Queen Charlotte group, Brit. Col., had no crests like the other Haida divisions, and were regarded as barbarous by the latter. Their principal town was in Tasu harbour.—Swanton, Cont. Haida, 270, 1905.

Kassigiakdjuak (*Qassigiaqdjuaq*). A winter settlement of Nugumiut Eskimo on Frobisher bay, S.E. Baffin island.—Boas in 6th Rep. B.A. E., map, 1888.

Kasta (*Q!ā'sta*). A legendary Haida town on Copper bay, Moresby id., Queen Charlotte group, Brit. Col. It was named for the creek (Skidegate cr.), which ran near it, and was occupied by the Daiyuahl-lanas.—Swanton, Cont. Haida, 279, 1905.

Kastitchewanuk. A Cree band on Albany r., N. Ontario, in 1770.—Hutchins (1770) in Richardson, Arctic Exped., II, 37, 1851.

Katagemane (*Kā-ta'-gemā-ne*, 'starving'). Given by Morgan (Anc. Soc., 171, 1877) as a division of the Piegan tribe of the Siksika, q. v.

Katana (*K!ā'tana*). A former Haida town on Louise id., Queen Charlotte group, Brit. Col., in possession of the Kagials-kegawai.—Swanton, Cont. Haida, 279, 1905.

Katernuna (perhaps jargon 'Kater land'). A Talirpingmiut Eskimo village of the Okomiut tribe on Cumberland sd., Baffin island.—Howgate, Cruise of Florence, 84, 1879.

Kathlaram. A body of Salish formerly under Fraser superintendency, British Columbia; now no longer officially reported.

Kathlaram.—Canadian Ind. Aff., 79, 1878. **Kathlarem.**—Ibid., 138, 1879.

Katluchtna ('lovers of glass beads'). A Knaiakhotana clan.—Richardson, Arct. Exped., I, 407, 1851.

Katsey. A Cowichan tribe occupying the villages of Seltsas and Shuwalethet, on Pitt lake and river emptying into the lower Fraser Brit. Col.; pop. 78 in 1911.

Kaitze.—Brit. Adm. Chart, no. 1917. **Katezie.**—Can. Ind. Aff. for 1878, 79. **Katsey.**—Can. Ind. Rep. 1901, pt. 2, 158. **Katzie.**—Ibid., 14, II, 1911. **K'ē'ētsē.**—Boas in Rep. 64th Meeting Brit. A. A. S., 454, 1894. **Ke'tsī.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Katshikotin. A part of the Hankutchin living on Yukon r., a short distance below Fortymile r., near the Yukon-Alaska boundary.

Ka-tshik-otin.—Dawson in Rep. Geol. Surv. Can. for 1888, 202B, 1889. **Klat-ol-klin.**—Schwatka, Rep. on Alaska, 86, 1885 (name given by Russian half-breeds).

Katzik. Two Indian settlements on the S. bank of lower Fraser r., below Sumas lake, Brit. Col. (Brit. Col. map, Ind. Aff., Victoria, 1872). Perhaps the name refers to the Katsey tribe. *Hatzic* is a railway station on Can. Pac. ry.

Kaudjukdjuak (*Qaudjuqdjuaq*). A winter settlement of the Akudnirmiut Eskimo between Frobisher bay and Cumberland sd., Baffin island.—Boas in 6th Rep. B.A.E., map, 1888.

Kauldaw. The Kitksan division and town lying farthest inland toward the headwaters of Skeena r., under the Babine and Skeena River agency, Brit. Col.; pop. 37 in 1911.

Culdoah.—Horetzky, Canada on Pac., 212, 1874. **Gal-doe.**—Can. Ind. Aff. Rep., 431, 1896. **Gal Doe.**—Ibid., 252, 1891. **Gol-doe.**—Ibid., 280, 1894. **Kal-doe.**—Ibid., 415, 1898. **Kaul-daw.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kuldo.**—Brit. Col. map, 1872. **Kuldoe.**—Can. Ind. Aff., pt. II, 160, 1901. **Kuldŏs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kaumauangmiut (from the lake of the same name, around which they chiefly dwell). An Eskimo tribe in S. E. Baffin island, probably closely related to the Nugumiut.

Karmowong.—Hall, Arctic Researches, 294, 1865. **Kaumanang.**—Boas in Deutsche Geog. Blätt., VIII, 32, 1885 (misprint). **K'aumauangmiut.**—Boas in Petermanns Mitt., no. 80, 70, 1885. **Quaumauang-miut.**—Boas in 6th Rep. B. A. E., 421, 1888.

Kauten (*Kau'ten*). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A.A.S., 474, 1900.

Kawas (*K!ā'was*, 'fish eggs'). A subdivision of the Stustas, an important family of the Eagle clan of the Haida. One of their chiefs is said to have been blown across to the Stikine country, where he became a chief among the Stikine. (J. R. S.)

K'ā'was.—Boas, 12th Rep. N. W. Tribes Canada, 22, 1898. **K!ā'was.**—Swanton, Cont. Haida, 275, 1905. **Kouas.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895.

Kawchodinne (*ka* 'hare,' *cho* 'great,' *dinne* 'people': 'people of the great hares'). An Athapascan tribe dwelling N. of Great Bear lake, Mackenzie dist., N.W.T., on Mackenzie r., the lakes E. of it, and Anderson r. Mackenzie (Voy., I, 206, 1802) said they were a small tribe residing on Peace r., who spoke the language of the Chipewyan and derived their name from the Arctic hare, their chief means of support. At another time (Mass. Hist. Coll., II, 43, 1814) he placed them on Porcupine r., Yukon and Alaska. Franklin (Journ. to Polar Sea, 261, 1824) placed them immediately N. of the Thlingchadinne on the N. side of the outlet of Bear lake. Back (Journal, 497, 1833-35) located them on Mackenzie r. as far N. as 68°. Richardson (Arct. Exped., II, 3, 1851) gave their habitat as the banks of Mackenzie r. from Great Slave lake downward. Hind (Lab. Penin., II, 261, 1863) said they resorted to Ft. Norman and Ft. Good Hope on the Mackenzie, and also to Ft. Yukon, Alaska. Ross (MS., B.A.E.) said they resided in 1859 in the country surrounding Ft. Good Hope on Mackenzie r., extending beyond the Arctic circle, where they came in contact with the Kutchin, with whom by intermarriage they have formed the tribe of Bastard Loucheux (Nellagottine). Petitot (Dict. Dènè-Dindjié, XX, 1876) said the Kawchodinne lived on the lower Mackenzie from Ft. Norman to the Arctic ocean. They are described as a thick-set people, who subsist partly on fish and reindeer, but obtain their clothing and most of their food from the hares that abound in their country. Their language differs little from that of the Etchareottine, while their style of dress and their customs are the same, although through long intercourse with the traders, for whom they have great respect, most of the old customs and beliefs of the tribe have become extinct. They are on friendly terms with the Eskimo. The Kawchodinne have a legend of the formation of the earth by the muskrat and the beaver. The dead are deposited in a rude cage built above ground, the body being wrapped in a blanket or a moose skin; the property of relatives is destroyed, and their hair is cut as a sign of mourning. When the supply of hares becomes exhausted, as it frequently does, they believe these mount to the sky by means of the trees and return in the same way when they reappear. Polygamy is now rare. They are a peaceable tribe, contrasting with their Kutchin neighbours. In personal combat they grasp each other by their hair, which they twist round and round until one of the contestants falls to the ground. They are not so numerous as formerly, a great many having died from starvation in 1841, at which time numerous acts of cannibalism are said to have occurred. In 1858 Ross (MS., B.A.E.) gave the population as 467; 291 males, 176

females. Of these 103 resorted to Ft. Norman and 364 to Ft. Good Hope. Petitot (Dict. Dènè-Dindjié, xx, 1876) arranged them in five subdivisions: Nigottine, Katagottine, Katchogottine, Satchotugottine, and Nellagottine. In another list (Bull. Soc. Géog. Paris, 1875) instead of Nigottine he has Etatchogottine and Chintagottine. In a later grouping (Autour du lac des Esclaves, 362, 1891) Petitot identifies Katagottine with Chintagottine, suppresses Satchotugottine, and adds Kfwetragottine.

Dénè.—Petitot, Hare MS. vocab., B. A. E., 1869. **Dènè Peaux-de-Lièvre.**—Petitot, Autour du lac des Esclaves, 289, 1891. **Harefoot Indians.**—Chappell, Hudson Bay, 166, 1817. **Hare Indians.**—Mackenzie, Voy., I, 206, 1802. **Hareskins.**—Petitot in Jour. Roy. Geog. Soc., 650, 1883. **Kā-cho-'dtinnè.**—Richardson, Arct. Exped., II, 3, 1851. **Kah-cho tinne.**—Ross quoted by Gibbs, MS., B. A. E. ('Arctic hare people'). **Kancho.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Kat'a-got-tiné.**—Petitot, MS. vocab., B. A. E., 1867. **K'a-t'a-gottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('people among the hares'). **Kawchodinneh.**—Franklin, Journ. to Polar Sea, 261, 1824. **Kha-t'a-ottinè.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Khatρa-Gottine.**—Petitot, Autour du lac des Esclaves, 362, 1891 ('people among the rabbits'). **Kkρayttchare ottiné.**—Petitot, Hare MS. vocab., B. A. E., 1869 (Chipewyan name). **Nouga.**—Macfarlane (1857) in Hind. Lab. Penin., II, 258, 1863 ('spittle': Eskimo name). **Peau de Lièvre**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Peaux-de-Lièvres.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Rabbitskins.**—McLean, Hudson Bay, II, 243, 1849. **Slave.**—Richardson, Arct. Exped., I, 242, 1851. **Tä-nä-tin-ne.**—Morgan, Consang. and Affin., 289, 1871.

Kawchogottine ('dwellers among the large hares'). A division of the Kawchodinne. Petitot, in 1867 (MS., B. A. E.), located them on the border of the wooded region N. E. of Ft. Good Hope, and in 1875 (Bull. Soc. de Géog. Paris, chart, 1875) on the headwaters of Anderson r., N. of Great Bear lake. The same authority (Autour du lac des Esclaves, 362, 1891) says their habitat is on the large lakes of the interior E. of Mackenzie r.

K'a-tchô-gottiné.—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Katchô-Ottiné.**—Petitot in Can. Rec. Sci., I, 49, 1884. **Kha-tchô-gottinè.**—Petitot in Bull. Soc. de Géog. Paris, chart, 1875. **Natlé-tρa-Gottine.**—Petitot, Autour du lac des Esclaves, 362, 1891 (='people among the little reindeer').

Kayung (*Q!ayā'ñ*). A Haida town on Masset inlet, Queen Charlotte ids, Brit. Col., just above Masset. It was occupied by the Kuna-lanas, who owned the place, and the Sagui-gitunai. John Wark does not give separate figures for the population of this town in 1836-41, but the old people estimate the number of houses at 14, which would indicate about 175 people. The place was at one time entirely abandoned, but two or three families have recently returned to it.

(J. R. S.)

K''āya'ng.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Kayung.**—Dawson, Queen Charlotte Ids., 163B, 1880. **Q!ayā'ñ Inagā'-I.**—Swanton, Cont. Haida, 281, 1905 (the people).

Kchegagonggo (*K'chi-gā-gong'-go*, 'pigeon-hawk'). A gens of the Abnaki (q.v.).—Morgan, Anc. Soc., 174, 1877.

Keda-lanas (*Q!ē'da lā'nas*, 'strait people'). A subdivision of the Hagi-lanas, a family of Ninstints belonging to the Raven clan of the Haida. They received their name from a narrow strait in front of the town.—Swanton, Cont. Haida, 268, 1905.

Kedlamik (*Qē''ɫamix*, broad patch of bushes'). An Okinagan village near Nicola lake, Brit. Col.

Ɫka'ɫamix.—Teit in Mem. Am. Mus. Nat. Hist., II 174, 1900. **Qē''ɫamix.**—Ibid.

Keinouche (*Kī'nōzhā''*, 'pickerel'). One of the divisions or chief bands of the Ottawa, q.v. The Jesuit Relation of 1640 locates them at that time, under the name Kinounchepirini, S. of the isle of the Algonquins (Allumettes id.) in Ottawa r. This would place them, if taken literally, some distance E. of lake Huron; but as the knowledge then possessed by the French was very imperfect, it is probable that the Relation of 1643, which places them on lake Huron, is more nearly correct. In 1658 they appear to have lived along the N. shore of the lake. Between 1660-70 they, with the Kiskakon and Sinago, were attached to the mission at Shaugawaumikong (now Bayfield), on the S. shore of lake Superior. It is probable however, that at the time of Father Menard's visit, in 1660, they were at Keweenaw bay, Mich. In 1670-71 they returned to Mackinaw, some passing on to Manitoulin id.; but it is probable that the latter, or a part of them, were included in the Sable band.

(J. M. C. T.)

Keinouché.—Jes. Rel. 1670, 87, 1858. **Kinonchepirinik.**—Ibid., 1658, 22 ,1858. **Kinonchepirinik.**—Ibid., 1643, 61, 1858. **Kinouché.**—Marquette (1670) quoted by Shea, Miss. Val., xlix, 1852. **Kinouchebiriniouek.**—Jes. Rel. 1646, 34, 1858. **Kinounchepirini.**—Ibid., 1640, 34, 1858. **Quenongebin.**—Champlain (1613), Œuvres, III, 298, 1870.

Kekayeken (*K'ēk'ā'yēk'En*). A Songish division residing between Esquimalt and Becher bay, S. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kekelun (*K'ē'kɛlun*). A Squawmish village community on the w. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A.A.S., 474, 1900.

Kekertakdjuin (*Qeqertaqdjuin*, 'big island'). A spring settlement of Padlimiut Eskimo at the end of Howe bay, Baffin island.—Boas in 6th Rep. B.A.E., map, 1888.

Kekertaujang (*Qeqertaujang*, 'like an island'). A winter village of the Saumingmiut, a subtribe of the Okomiut Eskimo, on Cumberland penin., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Kekerten ('islands'). The winter village of the Kingnaitmiut Eskimo on the E. side of Cumberland id., Baffin island; pop. 82 in 1883.

K'exerten.—Boas in Petermanns Mitt., no. 80, 70, 1885. **Kikkerton.**—Kumlien in Bull. U. S. Nat. Mus., no. 15, 15, 1879. **Qeqerten.**—Boas in 6th Rep. B. A. E., 425, 1888.

Kekertukjuak (*Qeqertuqdjuaq*, 'big island'). A spring settlement of Nugumiut Eskimo on an island in Frobisher bay, S. E. Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Kekios. A Squawmish village community on the right bank of Skwamish r., S. B.C.

Qaqiō's.—Boas, MS., B. A. E., 1887. **Qē'qiōs.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kekwaiakin (*Qɛk'wai'akin*). A Squawmish village community on the left bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kelatl (*Qɛlā'tl*). The uppermost Cowichan subtribe on Fraser r., Brit. Col. Their town was Asilao, above Yale.—Boas in Rep. Brit. A. A. S., 454, 1894.

Keles (*Qē'lɛs*). A Chilliwak town on upper Chilliwak r., Brit. Col.—Boas in 64th Rep. Brit. A. A. S., 454, 1894.

Kelketos (*Qɛ'lkɛtōs*, 'painted'). A Squawmish village community on the E. coast of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A.A.S., 474, 1900.

Kelsemaht ('rhubarb people'). A Nootka tribe on Clayoquot sd., Vancouver id.; pop. 80 in 1911. Their principal village is Yahksis.

Kel-seem-aht.—Can. Ind. Aff., 186, 1884. **Kel-sem-aht.**—Ibid., 357, 1897. **K'eltsmā'ath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Kilsmaht.**—Sproat, Savage Life, 308, 1868. **Kilsămăt.**—Mayne, Brit. Col., 251, 1861.

Keltakkaua (*Kɛ'ltāqk'aua*). A division of the Nuhalk, a Bellacoola tribe of the coast of British Columbia.—Boas in 7th Rep. N. W Tribes Can., 3, 1891.

Kemanks. A body of Salish of Fraser superintendency, Brit. Col. (Can. Ind. Aff., 138, 1879); no longer officially reported.

Kenabig (*Kĭnăbĭk*, 'snake'). A gens of the Chippewa.

Che-she-gwa.—Warren (1852) in Minn. Hist. Soc. Coll., v, 45, 1885 ('rattlesnake'). **Ke-na'-big.**—Morgan, Anc. Soc., 166, 1877 ('snake'). **Kinăbĭk.**—Wm. Jones, inf'n, 1906. **She-she-gwah.**—Tanner, Narrative, 175, 1830. **She-she-gwun.**—Ibid., 315 ('rattlesnake').

Kenim Lake. A Shuswap village or band on Canim lake, which flows into North Thompson r., interior of British Columbia; pop. 87 in 1902, 72 in 1911.

Canim Lake. Can. Ind. Aff., 18, II, 1911. **Kanim Lake.**—Can. Ind. Aff., 274, 1902. **Kaninim Lake.**—Ibid., 271, 1889. **Kaninis' Tribe.**—Ibid., 190, 1884. **Kenim Lake.**—Ibid., pt. II, 72, 1902.

Kenipsim. A Cowichan tribe in Cowichan valley, near the S. E. end of Vancouver id.; pop. 40 in 1911.

Ka-nip-sum.—Can. Ind. Aff., 308, 1879. **Kee-nip-saim.**—Ibid., 302, 1893. **Kee-nip-sim.**—Ibid., 231, 1886. **Ke-nip-sim.**—Ibid., 190, 1883. **Khenipsim.**—Ibid., pt. II, 64, 1904. **Khenipsin.**—Ibid., pt. II, 69, 1904. **Qē'nipsen.**—Boas, MS., B. A. E., 1887. **Shenepsin.** Can. Ind. Aff., II, 8, 1911.

Kenozhe (*Kĭnozhā^n*, 'pickerel'). A gens of the Chippewa. Cf. *Keinouche.*

Ke-noushay.—Warren (1852) in Minn. Hist. Soc. Coll., v, 44, 1885 (trans. 'pike'). **Ke-no-zha.**—Tanner, Narrative, 314, 1830 ('pickerel'). **Ke-no'-zhe.**—Morgan, Anc. Soc., 166, 1877 ('pike'). **Kinōjän.**—Wm. Jones, inf'n, 1906.

Kente (*kent'a'*, 'field,' 'meadow'). A Cayuga village existing about 1670 on Quinte bay of lake Ontario.

Kanté.—Bruyas (1673) in N. Y. Doc. Col. Hist., IX, 792, 1855. **Kenté.**—Frontenac (1673), ibid., 96. **Kentsia.**—Homann Heirs' map, 1756. **Kentsio.**—Lotter, map, ca. 1770. **Quentè.**—La Hontan, New Voy., I, 32, 1703. **Quintay.**—Frontenac (1672), op. cit, 93. **Quinté.**—Doc. of 1698 in N. Y. Doc. Coll. Hist., IX, 681, 1855.

Kepatawangachik. Given as the name of a tribe formerly living near lake St. John, Que., but driven off by the Iroquois (Jes. Rel. 1660, 12, 1858). Named in connection with Abitibi and Ouakouiechidek (Chisedec). Possibly the Papinachois.

Keremeos. A Similkameen band of the Okinagan; pop. 55 in 1897, when last separately enumerated.

Kerem-eeos.—Can. Ind. Aff. for 1883, 191. **Keremeoos.**—Ibid., 1892, 313. **Keremeos.**—Postal Guide, 1912. **Keremeus.**—Ibid., 1897, 364. **Kêremya'uz.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Kesa (*Qē'sa*). A Haida town on the W. coast of Graham id., Queen Charlotte group, Brit. Col. It was occupied by the Tadjilanas before moving to Alaska.—Swanton, Cont. Haida, 281, 1905.

Kespoogwit ('land's end'). One of the two divisions of the territory of the Micmacs as recognized by themselves. According to Rand it includes the districts of Eskegawaage, Shubenacadie, and Annapolis (q. v.), embracing all of S. and E. Nova Scotia. In Frye's list of 1760, Kashpugowitk and Keshpugowitk are mentioned as two of 14 Micmac bands or villages. These are evidently duplicates, as the same chief was over both, and were intended for the Kespoogwit division. The inhabitants are called Kespoogwitunak. See *Micmac.* (J. M.)

Kashpugowitk.—Frye (1760) in Mass. Hist. Soc. Coll. 1st s., X, 115–116, 1809. **Keshpugowitk.**—Ibid. (mentioned separately, but evidently the same). **Kespoogwit.**—Rand, First Micmac Reading Book, 81, 1875. **Kespoogwitunâ'k.**—Ibid. (the people of Kespoogwit).

Ket (*Q!ēt*, 'narrow strait'). A Haida town on Burnaby str., Moresby id., Queen Charlotte group, Brit. Col. It was occupied by a branch of the Hagi-lanas, who from their town were called Keda-lanas.—Swanton, Cont. Haida, 277, 1905.

Ketlalsm (*Kē'tlals'm*, 'nipping grass,' so called because deer come here in spring to eat the fresh grass). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A.A.S., 474, 1900.

Ketlaynup. A body of Salish of Vancouver id., speaking the Cowichan dialect; pop. 24 in 1882.—Can. Ind. Aff. for 1882, 258.

Ketnas-hadai (*K'ētnas :had'ā'i*, 'sea-lion house people' [?]). Given by Boas)Fifth Rep. N. W. Tribes Canada, 27, 1889) as the name of a subdivision of the Yaku-lanas, a family of the Raven clan of the Haida of S. W. Alaska; but it is in reality only a house name belonging to that family. There seems to be an error in the designation, the word for 'sea-lion' being *qa-i.* (J. R .S.)

Kevilkivashalah. A body of Salish of Victoria superintendency, Vancouver id. Pop. 31 in 1882, when last separately enumerated.

Kevil-kiva-sha-lah.—Can. Ind. Aff. for 1882, 258.

Keyerhwotket ('old village'). A village of the Hwotsotenne on Bulkley r., Brit. Col., lat. 55°.

Kéyᵊr-hwotqᵊt.—Morice, Notes on W. Dénés, 27, 1902. **'Xeyᵊɹhwotqᵊt.**—Morice in Trans. Roy. Soc. Can., X, map, 1892. **Kyahuntgate.**—Tolmie and Dawson, Vocabs. B.C., map, 1884. **Kyahwilgate.**—Dawson in Rep. Geol. Surv. Can., 20B, 1881.

Kezche. A Tatshiautin village on Taché r., Brit. Col., under the Babine and Upper Skeena River agency; pop. 24 in 1904.

Grand Rapids.—Can. Ind. Aff., pt. ?, 70, 1902. **'Kezteе.**—Morice, Notes on W. Dénés, 26, 1902. **Kuschē-o-tin.**—Dawson in Rep. Can. Geol. Surv., 30B, 1881. **Kustsheotin.**—Tolmie and Dawson, Vocabs. B. C., 123B, 1884.

Kezonlathut. A Takulli village on McLeod lake, Brit. Col.; pop. 85 in 1911.

McLeod's Lake.—Can. Ind. Aff., 1904, pt. II, 74, 1905. **Qézoñlathût.**—Morice in Trans. Roy. Soc. Can., X, 109, 1892.

Kfwetragottine ('mountain people'). A division of the Kawchodinne living S. of Ft. Good Hope, along Mackenzie r., Mackenzie dist., N.W.T.

Kfwè-tǫa-Gottinè.—Petitot, Autour du lac des Esclaves, 362, 1891.

Khaap. A body of Ntlakyapamuk under the Kamloops-Okanagan agency, Brit. Col.; pop. 23 in 1901, the last time the name appears.

Khaap.—Can. Ind. Aff. 1901, pt. 2, 166. **Skaap.**—Ibid., 1885, 196.

Khinonascarant ('at the base of the mountain.'—Hewitt). A Huron village in Ontario in 1637.—Jes. Rel. for 1637, 126, 1858.

Khioetoa. A former village of the Neutrals, apparently situated a short distance E. of the present Sandwich, Ontario.

(J. N. B. H.)

Khioetoa.—Jes. Rel. for 1641, 80, 1858. **Kioetoa.**—Jes. Rel., III, index, 1858. **St. Michel.**—Jes. Rel. for 1641, 80, 1858 (mission name).

Kiaken (*K'īāke'n*, 'palisade' or 'fenced village'). Two Squawmish village communities in British Columbia; one on the left bank of Skwamish r., the other on Burrard inlet.—Hill-Tout in Rep. Brit. A. A. S., 474, 475 1900.

Kianusili (*Kiā'nusîlî*, 'cod people'). A family belonging to the Raven clan of the Haida. *Kiān* is the name for the common cod. This family group formerly lived on the W. coast of Queen Charlotte ids., near Hippa id., Brit. Col. (J. R. S.)

Klānōsilī.—Harrison in Proc. and Trans. Roy. Soc. Canada, II, 123, 1895. **Klā'nusilī.**—Swanton, Cont. Haida, 271, 1905. **Kyā'nusla.**—Boas, 12th Rep. N.W. Tribes Canada, 22, 1898.

Kiaskusis ('small gulls'). A small Cree band residing in 1856 around the fourth lake from Lac Qu'Appelle, Saskatchewan. They were formerly numerous, but had become reduced to 30 or 40 families owing to persistent Blackfeet raids.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Kicham (*K''tcā'm*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900

Kichesipirini ('men of the great river,' from *kiche* 'great,' *sipi* 'river,' *iriniouek* 'men.' By the Huron they were called Ehonkeronon; from the place of their residence they were often designated Algonquins of the Island, and Savages of the Island). Once an important tribe living on Allumette id., in the Ottawa river, Quebec. They were considered as the typical Algonkin, and in order to distinguish them from the other tribes included under the term in this restricted sense were called "Algonquins of the Island," a name first applied by Champlain (see *Algonkin*). As Ottawa r. was the line of travel between the Upper Lake country and the French settlements, the position of the tribe made it at times troublesome to traders and voyageurs, although as a rule they appear to have been peaceable. In 1645 they, together with the Hurons, made a treaty of peace with the Iroquois; but it was of short duration, for 5 years later both the Hurons and the Kichesipirini fled for safety to more distant regions. What became of them is not known. It is probable that they were consolidated with the Ottawa or with some other northwestern Algonquian tribe. (J. M. J. N. B. H.)

Algommequin de l'Isle.—Champlain (1632), Œuvres, v, pt. 2, 193, 1870 (see *Algonkin* for various forms of the word). **Ehonkeronons.**—Jes. Rel. 1639, 88, 1858. **Héhonqueronon.**—Sagard (1632), Hist. Can., IV, cap. 'Nations,' 1866. **Honqueronons.**—Sagard (1636), ibid., III, 620, **Honquerons.**—Ibid., I, 247. **Kichesipiriniouek.**—Jes. Rel. 1658, 22, 1858. **Kichesipirini.**—Ibid., 1640, 34, 1858. **Kichesipiriniwek.**—Ibid., 1646, 34, 1858. **Nation de l' Isle.**—Ibid., 1633, 34, 1858. **Sauvages de l' Isle.**—Ibid., 1646, 34, 1858.

Kidnelik. A tribe of Central Eskimo living on Coronation gulf, Arctic ocean.

Copper Eskimo.—Schwatka in Science, 543, 1884. **Kidelik.**—Rink, Eskimo Tribes, 33, 1887. **Kidnelik.**—Schwatka in Science, 543, 1884. **Qidneliq.**—Boas in 6th Rep. B. A. E., 470, 1888.

Kigicapigiak ('the great establishment,' or 'great harbour'). A former Micmac village on Cascapedia r., Bonaventure co., Quebec.—Vetromile, Abnakis, 59, 1866.

Kigiktagmiut ('island people'). A tribe of Eskimo inhabiting the islands of Hudson bay off the Ungava coast, between lat. 56° and 61°. They wear the skins of seals and dogs instead of reindeer skins, use the bow and arrow and the spear instead of firearms, and often suffer for want of food.

Ki'gĭktag'myut.—Turner in 11th Rep. B. A. E., 180, 1894. **Kigukhtagmyut.**—Turner in Trans. Roy. Soc. Can., 1887, sec. II, 99.

Kikait (*Kīkait*). A Kwantlen village at Brownsville, opposite New Westminster, on lower Fraser r., Brit. Col.; pop., together with the New Westminster village, 65 in 1902.—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Kikwistok. A Nakoaktok village on Seymour inlet, Brit. Col.

Kē-ques-ta.—Boas in Bull. Am. Geog. Soc., 226, 1887. **Kikwistoq.**—Ibid. **Tē'-kwok-stai-e.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65.

Kil (*K!il*, 'sand-spit-point [town]'). A small Haida town formerly on Shingle bay, Skidegate inlet, Queen Charlotte ids., Brit. Col. It was occupied by the Lanachaadus, who owned it, and the Gitingĭdjats, two family groups of very low social rank.—Swanton, Cont. Haida, 279, 1905

Kilinigmiut ('people of the serrated country'). A subtribe of the Suhinimiut Eskimo inhabiting the region about cape Chidley, N. Labrador and Ungava. Pop. fewer than 40.

Ki lin'ig myut.—Turner in 11th Rep. B. A. E., 176, 1894.

Kilistinons of the Nipisiriniens. Mentioned by the Jesuit Rel. of 1658 (Thwaites ed., XLIV, 249, 1898) as one of the 4 divisions of the Cree, so called because they traded with the Nipissing. They lived between lake Nipigon and Moose r., Ontario, though they were not very stationary. Their population at the date given was estimated at 2,500.

Killikinnick. See *Kinnikinnick*.

Kilpaulus. A Cowichan tribe in Cowichan valley, Vancouver id., consisting of only 4 people in 1911.

Kil-pan-hus.—Can. Ind. Aff. for 1883, 190. **Kilpanlus.**—Ibid., 1901, pt. 2, 164, 1902. **Kilpaulus**—Ibid., 1911, 207. **Tilpā'les.**—Boas, MS., B. A. E. 1887. **Tlip-pah-lis.**—Can. Ind. Aff. for 1880 31 **Tlip-pat-lis.**—Ibid., 1879, 308.

Kils-haidagai (*K!ils xā'-idaqa-i*, 'peninsula people'). A branch of the Kagials-kegawai, a family group belonging to the Raven clan of the Haida. They took their name from a point at the outer end of the tongue of land on which the Skedans formerly stood, and where were most of their houses.—Swanton, Cont. Haida, 269, 1905.

Kilstlai-djat-takinggalung (*K!'lsɬa-i djat tlakl!'nqalañ*, 'chieftainess' children'). A subdivision of the Hlgahetgu-lanas, a family of the Raven clan of the Haida.—Swanton, Cont. Haida, 270, 1905.

Kilutsai (*Gyilōts'ā'r*, 'people of the river's arm'). A Tsimshian family and town near Metlakatla, on the N.W. coast of British Columbia.

Gyilōts'ā'r.—Boas in Zeitschr. für Ethnol., 232, 188. **Kel-ut-sah.**—Kane, Wand. in N. A., app., 1859. **Kill,on,chan.**—Howard, Notes on Northern Tribes, 1854, MS., B. A. E., **Killoosa.**—Horetzky, Canada on Pacific, 212, 1874. **Killowitsa.**—Brit, Col. map, 1872. **Kilūtsār.**—Krause, Tlinkit Ind., 318, 1885. **Kiloot-sā.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kil-utsai.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Kimaksuk. A Kinguamiut Eskimo village on Cumberland sd., lat. 65°, Baffin island.—McDonald, Discovery of Hogarth sd., 86, 1841.

Kimissing (*Qimissing*). A fall settlement of Talirpingmiut Eskimo, of the Okomiut tribe, on the s. side of Cumberland sd., Baffin island.—Boas in 6th Rep. B.A.E., map, 1888.

Kimsquit (probably from *Ki'm-kuitx*, applied to the Bellacoola of Dean channel by the Heiltsuk). Given as the name of part of the "Tallion nation" or Bellacoola.

Athlankenetis.—Brit. Col. map, Ind. Aff., Victoria, 1872. **Kemsquits.**—Ibid. **Ki'mkuitq.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Kinisquit.**—Can. Ind. Aff., pt. II, 162, 1901 (perhaps identical). **Kinisquitt.**—Ibid., 272, 1889. **Kui-much-qui-toch.**—Kane, Wand. in N. A., app., 1859.

Kimus ('brow' or 'edge'). A village of the Ntlakyapamuk on the E. side of Fraser r., between Yale and Siska, Brit. Col. Pop. in 1901 (the last time the name appears), together with Suk, 74.

Kamus.—Can. Ind. Aff. for 1886, 230. **Kimu's.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Sk'mūc.**—Hill-Tout in Rep. Brit. Ass. Adv. Sci., 5, 1899. **Sook-kamus.**—Can. Ind. Aff. for 1901, pt. 2, 164 (name combined with that of Suk, q. v.). **Suuk-kamus.**—Ibid., 418, 1898.

Kinagingeeg (*Gyinaxangyi'ek* 'people of the mosquito place'). A Tsimshian town and local group near Metlakatla, N. W. coast of British Columbia.

Gyinaxangyi'ek.—Boas in Zeitschr. für Ethnol., 232, 1888. **Kenchenkleg.**—Kane, Wand. in N. A., app., 1859. **Kinagingeeg.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kinahungik.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kinkhankuk.**—Howard, Notes on Northern Tribes, 1854, MS., B. A. E. **Kin-nach-hangīk.**—Krause, Tlinkit Ind., 318, 1885. **Kinnakangeck.**—Brit. Col. map, 1872.

Kinbaskets. A body of Shuswap who forced themselves into the Kootenay country near Windermere, Brit. Col., from North Thompson r., about 50 years ago and maintained themselves there with the help of the Assiniboin until the whites appeared and wars came to an end. Pop. 41 in 1891, 63 in 1911.

Kinbaskets.—Can. Ind. Aff. 1902, 253, 1903. **Shuswap Band.**—Ibid.

Kincolith ('place of scalp'). A mission village on Nass inlet, Brit. Col., founded in 1867 and settled by the Niska. Pop. 267 in 1902, 250 in 1911.

Kingasereang (*Qingaseareang*). A spring settlement of Kinguamiut Eskimo on an island near the entrance to Nettilling fiord, Cumberland sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Kingmiktuk (*Qingmiktuq*). The winter settlement of the Ugjulirmiut in King William island.—Boas in 6th Rep. B.A.E., map, 1888.

Kingnaitmiut. One of the 4 branches of the Okomiut Eskimo of Baffin id., formerly settled at Pagnirtu and Kignait fiords, but now having their permanent village at Kekertén; pop. 86 in 1883. Their summer villages are Kitingujang, Kordlubing, Niutang, and Nirdlirn.—Boas in 6th Rep. B.A.E., 437, 1888.

Kingnelling. A spring settlement of Padlimiut Eskimo at the s. end of Home bay, Baffin island.—Boas in 6th Rep. B.A.E., map, 1888.

Kingua ('its head'). A Kinguamiut Okomiut summer village at the head of Cumberland sd., S. E. Baffin id.

Kingawa.—Boas in Bull. Am. Mus. Nat. Hist., XV, pt. 1, 126, 1901. **Kingoua.**—McDonald, Discov. of Hogarth Sd., 86, 1841. **Qingua.**—Boas in 6th Rep. B. A. E., map, 1888.

Kinguamiut ('inhabitants of its head'). A subtribe of the Okomiut Eskimo living in the

villages of Anarnitung, Imigen, and Kingasearеang, at the head of Cumberland sd., and numbering 60 in 1883. Kimaksuk seems to have been a former village.

Kignuamiut.—Boas in Geog. Blätt., VIII, 33, 1885. **K'inguamiut.**—Boas in Petermanns Mitt., no. 80, 69, 1885. **Qinguamiut.**—Boas in 6th Rep. B. A. E., 426, 1888.

Kinipetu ('wet country'). A central Eskimo tribe on the w. coast of Hudson bay, extending s. from Chesterfield inlet 250 m. They hunt deer and musk-oxen, using the skins for clothing and kaiak covers, coming to the coast only in winter, when seals are easily taken.

Agutit.—Petitot in Bib. Ling. et Ethnog. Am., III, x, 1876. **Kiaknukmiut.**—Boas in Bul. Am. Mus. Nat. Hist., XV, 6, 1901 (own name). **Kimnepatoo.**—Schwatka in Century Mag., XXII, 76, 1881. **Kinipetu.**—Boas in 6th Rep. B. A. E., 450, 1888. **Kinnepatu.**—Boas in Trans. Anthrop. Soc. Wash., III, 96, 1885. **Kinnipetu.**—Boas in Petermanns Mitt., no. 80, 72, 1885.

Kinuhtoiah (*Gyidnadâ'eks*, 'people of the rapids'). A former Tsimshian division and town near Metlakatla, Brit. Col.

Gyidnadâ'eks.—Boas in Zeitsch. für Ethnol., 232, 1888. **Keen-ath-toix.**—Kane, Wand. in N. Am., app., 1859. **Kenath tui ex.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kinnatō-lks.**—Krause, Tlinkit Ind., 318, 1885. **Kinnstoucks.**—Brit. Col. map, 1872. **Kinuhtōiah.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kioch's Tribe. A body of Salish of Williams Lake agency, Brit. Col., numbering 45 in 1886, the last time the name appears.—Can. Ind. Aff. for 1886, 232.

Kishgagass. ('place of ancestor Gagass'). A Kitksan division and town on Babine r., an E. tributary of the Skeena, Brit. Col.; pop. 234 in 1911.

Kis-ge-gas.—Can. Ind. Aff., 415, 1898. **Kisgegos.**—Can. Ind. Aff. 1904, pt. 2, 73, 1905. **Kis-go-gas.**—Ibid., 431, 1896. **Kish-ga-gass.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kishgahgahs.**—Brit. Col. map, 1872. **Kishkeg-as.**—Can. Ind. Aff., 272, 1889. **Kiskagāhs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kissgarrase.**—Horetzky, Canada on Pacific, 212, 1874. **Kiss-ge-gaas.**—Can. Ind. Aff., 252, 1891. **Kit-ka-gas.**—Dawson in Geol. Surv. Can., 20B, 1879–80. **Kitsagas.**—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Kits-ge-goos.**—Can. Ind. Aff., 358, 1895. **Kits-go-gase.**—Ibid., 280, 1894.

Kishpachlaots (*Gyiŝpɛxlâ'ots*, 'people of the place of the fruit of the cornus'). A Tsimshian division and town formerly at Metlakatla, Brit. Col. The people have now removed to Port Simpson.

Gpaughettes.—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Gyispaqlâ'ots.**—Boas in 5th Rep. N. W. Tribes Canada, 35, 1889. **Gyiŝpɛx lâ'ots.**—Boas in Zeitschr. für Ethnol., 232, 1888. **Kisch-pāch-lā-ōts.**—Krause, Tlinkit Ind., 317, 1885. **Kishpochalots.**—Brit. Col. map, 1872. **Kishpokalants.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kispa-cha-laidy.**—Kane, Wand. in N. Am., app., 1859. **Kispachlohts.**—Gibbs in Cont. N. A. Ethnol., I, 143, 1877. **Kitspukaloats.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kyspyox.**—Horetzky, Canada on the Pacific, 212, 1874.

Kispiox ('place of ancestor Piyeoux'). A Kitksan division and town at the junction of Kispiox and Skeena rs., Brit. Col. According to Boas there were two clans there, Raven and Bear. Pop. 222 in 1911.

Gyispayô'kc.—Boas in 10th Rep. N. W. Tribes Canada, 50, 1895. **Kish-pi-yeoux.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kispaloohs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kispiax.**—Can. Ind. Aff. 1904, pt. 2, 73, 1905. **Kish-pi-youx.**—Jackson, Alaska, 300, 1880. **Kispyaths.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Kispiox.**—Geog. Board, 71, 1911. **Kispyox.**—Tolmie and Dawson, Vocabs. Brit. Col. map, 1884. **Kitspayuchs.**—Scott in U. S. Ind. Aff. Rep. 1869, 563, 1870. **Kits-plouse.**—Can. Ind. Aff., 358, 1895. **Kits-ploux.**—Ibid., 359, 1897. **Kits-piox.**—Ibid., 415, 1898. **Kits-pyonks.**—Ibid., 304, 1893.

Kisthemuwelgit. An old Niska town on the N. side of Nass r., Brit. Col., near its mouth, and numbering about 50 inhabitants. There is some question about the correctness of the name. See *Kitangata*.

Kis-themu-welgit.—Dorsey in Am. Antiq., XIX, 279, 1897.

Kitahon. A former Niska village on Nass r., Brit. Col., a few miles from tidewater.

Kit-a-hon.—Kane, Wand. in N. Am., app., 1859. **Kitawn.**—Horetzky, Canada on the Pacific, 132, 1874.

Kitaix. A Niska village near the mouth of Nass r., Brit. Col.; pop. 28 in 1903, the last time it was separately enumerated. In 1904 the combined strength of the Kitaix and Andeguale people was 80.

Gitk̄ē'ks.—Swanton, field notes, 1900–01. **Kit-aix.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kitax.**—Can. Ind. Aff., 416, 1898. **Kitlax.**—Ibid., 280, 1894. **Kittak.**—Ibid., 251, 1891. **Kit-tek.**—Ibid., 360, 1897. **Kitten.**—Ibid., 1903, pt. 2, 72, 1904. **Kit-tex.**—Ibid., 432, 1896.

Kitamat. See *Kitimat*.

Kitangata. A Niska town on Nass r. or inlet, Brit. Col.; pop. 30 in 1903, the last time the name appears. Probably identical with either Lakungida or Kisthemuwelgit.

Kitangata.—Can. Ind. Aff., pt. II, 68, 1902. **Kitangataa.**—Ibid., 416, 1898.

Kitanmaiksh. An old town and division of the Kitksan just above the junction of Skeena and Bulkley rs., Brit. Col. The new town is now called Hazelton and has become a place of some importance, as it stands near the Grand Trunk Pacific Ry. crossing of the Skeena. Pop. 251 in 1911.

Get-an-max.—Can. Ind. Aff., 415, 1898. **Git-an-max.**—Ibid., 252, 1891. **Git-au-max.**—Ibid., 304, 1893. **Gyit'anmā'kys.**—Boas in 10th Rep. N. W. Tribes Can., 50, 1895. **Kit-an-maiksh.**—Dorsey in Am. Antiq., XIX, 278, 1897. **Kitināhs.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitchigami ('great water,' from *kitchi*, 'great,' *gami* 'water,' the Chippewa name for lake Superior). A tribe living in 1669-70, about central or S. W. Wisconsin, with the Kickapoo and Mascoutens, with which tribes they were ethnically and linguistically related. Little has been recorded in relation to the Kitchigami, and after a few brief notices of them, chiefly by Fathers Allouez and Marquette, they drop from history, having probably been absorbed by the Mascoutens or the Kickapoo. The first mention of them is in a letter written by Marquette, probably in the spring of 1670 (Jes. Rel. 1670, 90, 1858), in which he says: "The Illinois are thirty days' journey by land from La Pointe, the way being very difficult. They are southwestward from La Pointe du Saint Esprit. One passes by the nation of the Kitchigamis, who compose more than 20 large lodges and live in the interior. After that the traveller passes through the country of the Miamiouek [Miami], and traversing great deserts (prairies) he arrives at the country of the Illinois." It appears from his statement that they were at this time at war with the Illinois. In the same Relation (p. 100) it is stated that along Wisconsin r. are numerous other nations; that 4 leagues from there "are the Kickapoos and the Kitchigamis, who speak the same language as the Mascoutens." Tailhan, who is inclined to associate them with the Illinois, says the above statement is confirmed by the inedited relation of P. Beschefer. As neither Marquette nor Allouez speaks of them when they reach the section indicated, but mention the Kickapoo, Mascouten and Illinois, and as it appears that they had been at war with the Illinois, it is probable that the Kitchigami formed a part of the Kickapoo or the Mascoutens tribe. They are not noted on Marquette's true map, but are located on Thevenot's so-called Marquette map, under the name Kithigami, as immediately W. of the Mississippi, opposite the mouth of Wisconsin r. The fact that they drop so suddenly and entirely from history would indicate that they became known under some other name.

(C. T.)

Ketchegamins.—Perrot (1718-20), Mémoire, 221, 1864. **Ketchigamins.**—Jes. Rel., index, 1858. **Ketchigamins.**—Ibid., 1670, 90, 1858. **Kischigamins.**—Jes. Rel. 1683, Thwaite's ed., LXII, 193, 1900. **Kitchigamich.**—Jes. Rel. 1670, 100, 1858. **Kitchigamick.**—Shea in Wis. Hist. Coll., III, 131, 1857. **Kithigami.**—Thevenot quoted by Shea, Discov. Miss., 268, 1852.

Kitegareut ('dwellers on reindeer mountains'). A tribe of Eskmo E. of Mackenzie r. on Anderson r. and at cape Bathurst, Mackenzie. They are the most easterly tribe wearing labrets. Their country is known as a source of stone utensils.

Anderson's River Esquimaux.—Hind, Labrador, II, 259, 1863. **Kitiga'ru.**—Murdoch in 9th Rep. B. A. E., 45, 1892. **Kittè-gà-re-ut.**—Richardson, Arct. Exped., I, 362, 1851. **Kitte-garrœ-oot.**—Richardson in Franklin, Second Exped., 174, 1828. **Kit-te-ga'-ru.**—Simpson quoted by Murdoch in 9th Rep. B. A. E., 48, 1892. **Kρagmalit.**—Petitot, quoted by Murdoch, ibid. **Kρagmalivëit.**—Ibid. **Kρagmalivéit.**—Petitot in Bib. Ling. et Ethnog. Am., XI, 11, 1876 (='the real Kragmalit'). **Kρamalit.**)—Rink, Eskimo Tribes, 33, 1887. **Kρavañaρtat.**—Petitot in Bib. Ling. et Ethnog. Am., XI, 11, 1876 (='easterners'). **Kρoteyoρéut.**—Ibid.

Kithateen. A Chimmesyan division on Nass r., Brit. Col.—Kane, Wand. in N.A., app., 1850.

Kithathratts. Given by Downie (Jour. Roy. Geog. Soc., XXXI, 253, 1861) as a Chimmesyan village on the headwaters of Skeena r., Brit. Col., in the territory of the Kitksan; not identifiable with any present Kitksan town.

Kitimat. A northern Kwakiutl tribe livon Douglas channel, Brit. Col., and speaking the Heiltsuk dialect. They are divided into the Beaver, Eagle, Wolf, Salmon, Raven, and Killer-Whale clans. Pop. 287 in 1911.

Gyit'amā't.—Boas, 5th Rep. N. W. Tribes Can., 9, 1889 (Chimmesyan name). **Hai-shi-la.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Hai-shilla.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Hyshalla.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., 233, 1848. **Ket a Mats.**—Colyer in U.S. Ind. Aff. Rep. 1869, 534, 1870. **Kitamah.**—Can. Ind. Aff. 1904, pt. 2, 70, 1905. **Kitamaht.**—Brit. Col. map, 1872. **Kitamat.**—Tolmie and Dawson, op. cit. **Kitamatt.**—Can. Ind. Aff., 244, 1890. **Kitimat.**—Ibid., pt. 2, 162, 1901. **Kit ta maat.**—Schoolcraft, Ind. Tribes, V, 487, 1855. **Kittamarks.**—Downie in Mayne, Brit. Col., app., 452, 1862. **Kit-ta-muat.**—Kane, Wand. in N. Am., app., 1859 (erroneously included under the Chim-

mesyan Sabassa). **Kittimat.**—Fleming, Can. Pac. R. R. Rep. Prog., 138, 1877. **Kittumarks.**—Horetzky, Can. on Pacific, 212, 1874. **Qāisla'.**—Boas, 6th Rep. N. W. Tribes Can., 32, 1890. **Xa-isla'.**—Boas in Rep. Nat. Mus. 1895, 328, 1897 (own name).

Kitingujang. A summer settlement of the Kingnaitmiut Eskimo at the head of Kingnait fiord, Cumberland sd.—Boas in 6th Rep. B. A. E., map, 1888.

Kitkadusshade. According to Krause (Tlinkit Indianer, 304, 1885), the name of a branch of the Haida. Unidentified.

Kitkahta ('people of the poles'; so called from their salmon weirs). A Tsimshian division and town on Douglas channel, N. W. coast of British Columbia. Although formerly a large town, its inhabitants are said by Boas to have been subject to the chief of the Kitwilgioks, to whom they paid tribute. Pop. 92 in 1911.

Gyitg'ā'ata.—Boas in 5th Rep. N. W. Tribes, Canada 9, 1889. **Hartley Bay.**—Can. Ind. Aff. 1904, pt. 2, 70, 1905. **Kil-cah-ta.**—Kane, Wand. in N. A., app., 1859. **Kitha-ata.**—Can. Ind. Aff., 271, 1889. **Kitkaata.**—Ibid., 432, 1896. **Kitkāda.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitkāĕt.**—Krause, Tlinkit Ind., 318, 1885. **Kitkaht.**—Brit. Col. map, Victoria, 1872. **Kit-kahta.**—Dorsey in Am. Antiq., XIX, 280, 1897. **Kit-kats.**—Scott in U. S. Ind. Aff. Rep., 316, 1868.

Kitkatla ('people of the sea'). A leading Tsimshian division and town on Porcher id., N. W. coast of British Columbia; pop. 225 in 1902, 210 in 1911.

Gyitqā'tla.—Boas in 5th Rep. N. W. Tribes Canada, 9, 1889. **Keek heat la.**—Schoolcraft, Ind. Tribes, v, 487, 1855. **Keet-heat-la.**—Kane, Wand. in N. A., app., 1859. **Keethratlah.**—Mayne, Brit. Col., 279, 1861. **Kitatels.**—Scott in U.S. Ind. Aff. Rep., 312, 1868. **Kitcathla.**—Mohun in Can. Ind. Aff., 153, 1881. **Kitchatlah.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Kithātlă.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kithkatla.**—Can. Ind. Aff., 251, 1891. **Kitkathla.**—Brit. Col. map, Victoria, 1872. **Kitkatla.**—Can. Ind. Aff., 432, 1896. **Kitkhall-ah.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kit-khatla.**—Dorsey in Am. Antiq., XIX, 280, 1897. **Kitoonitza.**—Tolmie and Dawson, Vocabs. Brit. Col., 115B, 1884 (Kwakiutl name). **Kittrālchlă.**—Krause, Tlinkit Ind., 318, 1885. **Slbapa.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E., (probably the name of the chief, Djebasa).

Kitksan ('people of Skeena [Ksian] river'). One of the three dialectic divisions of the Chimmesyan stock, affiliated more closely with the Niska than with the Tsimshian proper. The people speaking the dialect live along the upper waters of Skeena r., Brit. Col. Dorsey enumerates the following towns: Kauldaw, Kishgagass, Kishpiyeoux, Kitanmaiksh, Kitwingach, Kitwinskole, and Kitzegukla. To these must be added the modern mission town of Meamskinisht. A division is known as the Glen-Vowell band. Pop. 1,314 in 1911.

Gyikshan.—Boas in 10th Rep. N. W. Tribes Can., 50, 1895. **Gyitksa'n.**—Boas in 5th Rep. N. W. Tribes Can., 8, 1889. **Gyitkshan.**—Boas in 10th Rep. ibid., 50, 1895. **Kiksăn.**—J. O. Dorsey in Am. Antiq., XIX, 277, 1897. **Kit-ih-shian.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitksa'n.**—Dorsey in Am. Antiq., XIX, 277, 1897. **Kit-ksum.**—Can. Ind. Aff., 359, 1897. **Kit-ksun.**—Can. Ind. Aff., 358, 1895. **Kitsun.**—Ibid., 194, 1911.

Kitlakaous ('people on the sandy point'). A former Niska village on Nass r., Brit. Col., near its mouth. It was entirely abandoned in 1885.—Dorsey in Am. Antiq., XIX, 279, 1897.

Kitlakdamix. A division and town of the Niska on Nass r., Brit. Col., about 25 m. from tidewater; pop. 169 in 1898, 126 in 1904, 84 in 1911.

Gitladamax.—Can. Ind. Aff., pt. II, 12, 1911. **Gyit'laqdā'mikc.**—Boas in 10th Rep. N. W. Tribes Can., 49, 1895. **Kilawalaks.**—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Kin-a-roa-lax.**—Kane, Wand. in N. A., app., 1859. **Kin-a-wa-lax.**—Schoolcraft, Ind. Tribes, v, 487, 1855. **Kinne-woolun.**—Brit. Col. map, 1872. **Kitlacdamax.**—Can. Ind. Aff. 1904, pt. 2, 69, 1905. **Kitlach-damak.**—Can. Ind. Aff., 271, 1889. **Kitlach-damax.**—Ibid., 416, 1898. **Kit-lak-damix.**—Dorsey in Am. Antiq., XIX, 280, 1897. **Kitlatamox.**—Horetzky, Canada on Pacific, 128, 1874.

Kitlani (*Gyilä'n*, 'the people who paddle stern first'). A former Tsimshian division and town near Metlakatla, N. W. coast of British Columbia; now at Port Simpson.

Gyitlä'n.—Boas in Zeitschr. für Ethnol., 232, 1888. **Ketlane.**—Kane, Wand. in N. A., app., 1859. **Kitlan.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitlanl.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kitlan Kilwilpeyot.**—Brit. Col. map of Ind. Tribes, Victoria, 1872. **Kittlĕăn.**—Krause, Tlinkit Ind., 318, 1885.

Kitlope (Tsimshian: 'people of the rocks'). A Kwakiutl tribe living on Gardiner channel Brit. Col.; pop. 84 in 1901, 71 in 1904, 68 in 1911.

Gī'manoftx.—Boas in Rep. Nat Mus., 1895, 328, 1897. **Gyimanoitq.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889. **Gyitlŏ'p.**—Ibid. **Keimanoeltoh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Kitloop.**—Brit. Col. map, 1872. **Kitlop.**—Tolmie and Dawson, op. cit. **Kit-lope.**—Kane, Wand. in N. A., app., 1859 (wrongly classed as Sabassa). **Kittlope.**—Can. Ind. Aff., 315, 1892. **Xanā'ks'iala.**—Boas in Rep. Nat. Mus. 1895, 328, 1897 (own name).

Kitrauaiiks (*Kŭraŭ-ai-iks.*) Given by Krause (Tlinkit Ind., 318, 1885) as a division

of the Tsimshian on Skeena r., Brit. Col., and southward; they are not now identifiable.

Kitsalas ('people of the cañon,' i.e., of Skeena r.) A Tsimshian division. The two towns successively occupied by them bore their name. The first, just above Kitsalas cañon of Skeena r., Brit. Col., has been abandoned, the people having moved, mainly in 1893, to New Kitsalas, just below the cañon. Pop. of the latter town, 144 in 1902; in 1911, 79.

Gyits'ala'ser.—Boas in 5th Rep. N. W. Tribes Canada, 9, 1889. **Kisalas.**—Can. Ind. Aff., 416, 1898. **Kit-alaska.**—Downie in Jour. Roy. Geog. Soc., XXXI, 252, 1861. **Kitchu laas.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kitsalas.**—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Kitsalass.**—Can. Ind. Aff., 252, 1891. **Kitsallas.**—Brit. Col. map, Victoria, 1872. **Kit-se-lai-so.**—Kane, Wand. in N. A., app., 1859. **Kitselāssir.**—Krause, Tlinkit Ind., 318, 1885. **Kitseliase.**—Horetzky, Canada, on Pacific, 212, 1874. **Kit zilas.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kit-zilass.**—Ibid., map.

Ḱitzimgaylum. See *Kitsumgallum*.

Kitsalthlal (*Gyidzaχtlä'tl*, 'people of the salmon-berries'). A Tsimshian division and town on the coast of British Columbia, between Nass and Skeena rs., probably near Metlakatla.

Gyidzaχtlä'tl.—Boas in Zeitschr. für Ethnol., 232, 1888 **Kitch-a-clalth.**—Kane, Wand. in N. A., app., 1859. **Kitche kla la.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kits-ăch-lă-ā'l'ch.**—Krause, Tlinkit Ind., 317, 1885. **Kitsaga-tala.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Kitsalthlal.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitsanaka. Given by Dawson (Queen Charlotte Ids., 134, 1880) as the name of one of four Haida clans, the word being supposed to signify "crow." As there are only two Haida clans, the Raven (*Hoya*) and the Eagle (*Got*), and the word for crow is *k!āldjida*, it is evident that Dawson misunderstood his informant. (J. R. S.)

Kitsumgallum ('people on the upper part of the river.'—Boas). A Tsimshian division and town on the N. side of Skeena r., Brit. Col., below the cañon. These people were originally Tongas, of the Koluschan stock, who fled from Alaska on account of continual wars, and settled at this point. In course of time they came to speak the Tsimshian language. Pop. 69 in 1902; in 1911, together with Port Essington, 160.

Gyits'umrä'lon.—Boas in 5th Rep. N. W. Tribes Canada, 9, 35, 1889. **Kee-chum-a-kai-lo.**—Kane, Wand. in N. A., app., 1859. **Kee-chum akarlo.**—Schoolcraft, Ind. Tribes, v, 487, 1855. **Kitchem-kalem.**—Can. Ind. Aff., 271, 1889. **Kitchimkale.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kitsumkalem.**—Can. Ind. Aff., 416, 1898. **Kitsumgallum.**—Geog. Board, 72, 1911. **Kit-sumkalum.**—Horetzky, Canada on Pacific, 212, 1874. **Kit-zim-gay-lum.**—Dorsey in Am. Antiq., XIX, 279, 1897.

Kittizoo. The southernmost division and town of the Tsimshian, on the S. side of Swindle id., N. W. of Milbanke sd., Brit. Col. The town is now almost deserted.

Gyidesdzo'.—Boas in 5th Rep. N. W. Tribes Can., 9, 1889. **Ketyagoos.**—Colyer in U.S., Ind. Aff. Rep. 1869, 534, 1870. **Kitestues.**—Brit. Col. map, Victoria, 1872. **Kitistzoo.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kit-tist-zū.**—Gibbs in Cont. N. A. Ethnol., I, 143, 1877. **Kit-tizoo.**—Dorsey in Am. Antiq., XIX, 280, 1897. **Kityagoos.**—Scott in U.S. Ind. Aff. Rep., 316, 1868. **Whīskläleitoh.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884 ('people across the sea': Heiltsuk name).

Kittsawat. A Ntlakyapamuk village near Lytton, Brit. Col., with 4 inhabitants in 1897 (Can. Ind. Aff. Rep.), the last time the name appears.

Kituitsach-hade. A name given by Krause (Tlinkit Indianer, 304, 1885) to a supposed branch of the Haida on Queen Charlotte ids., Brit. Col. Unidentified.

Kitunahan Family. A linguistic family established by Powell (7th Rep. B. A. E., 85, 1891) to include the single Kutenai tribe (q.v.). The name is adopted from Hale's term, Kitunaha, applied to the tribe. This family has since been found to consist of two tribes with slightly differing dialects, viz., the Upper Kutenai and the Lower Kutenai, the former being properly the Kitōnā' qā, the latter the Ăqkōqtl'ātlqō. Certain other minor differences exist between these two sections. The following family synonyms are chronologic.

(A. F. C.)

=Kitunaha.—Hale in U. S. Expl. Exped., VI, 204, 535, 1846 (between the forks of the Columbia); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c. 10, 77, 1848 (Flatbow); Berghaus (1851), Physik. Atlas, map 17, 1852; Latham in Trans. Philol. Soc. Lond., 70, 1856; Latham, Opuscula, 338, 1860; Latham, Elem. Comp. Philol., 395, 1862 (between lat. 52° and 48°, w. of main ridge of Rocky mts.); Gatschet in Mag. Am. Hist. 170, 1877 (on Kootenay r.). **=Coutanies.**—Hale in U. S. Expl. Exped., VI, 204, 1846 (=Kitunaha). **=Kutanis.**—Latham, Nat. Hist. Man., 316, 1850 (Kitunaha). **=Kituanaha.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (Coutaria or Flatbows, N. of lat. 49°). **=Kootanies.**—Buschmann, Spuren der aztek. Sprache, 661, 1859. **=Kutani.**—Latham, Elem. Comp. Philol., 395, 1862 (or Kitunaha). **=Cootanie.**—Latham, ibid. (synonymous with Kitunaha). **=Kootenai.**—Gatschet in Mag. Am. Hist., 170, 1877 (defines area occupied); Gatschet in Beach, Ind. Miscel., 446, 1877; Bancroft, Nat. Races,

III, 565, 1882. = **Kootenuha.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 79–87, 1884 (vocabulary of Upper Kootenuha). = **Flatbow.**—Hale in U. S. Expl. Exped., VI, 204, 1846 (= Kitunaha); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, 10, 77, 1848 (after Hale); Buschmann, Spuren der aztek. Sprache, 661, 1859; Latham, Elem. Comp. Philol., 395, 1862 (or Kitunaha); Gatschet in Mag. Am. Hist., 170, 1877. = **Flachbogen.**—Berghaus (1851), Physik. Atlas, map 17, 1852. ×**Shushwaps.**—Keane in Stanford Compend. (Cent. and So. Am.), app., 460, 474, 1878 (includes Kootenais Flatbows or Skâlzi). = **Kitunahan.**—Powell in 7th Rep. B. A. E., 85, 1891.

Kitunto (*Gyit'endâ*, 'people of the stockaded town'). A Tsimshian division and town formerly near the mouth of Skeena r., Brit. Col. The people were related to the Kishpachlaots.

Gyit'endâ.—Boas in 5th Rep. N. W. Tribes Canada, 35, 1889. **Ket-an-dou.**—Kane, Wand. in N. A., app., 1859. **Kitadah.**—Dorsey in Am. Antiq., XIX, 281, 1897. **Kit, an, doh.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E., **Kittandó.**—Krause, Tlinkit Ind., 318, 1885. **Kitunto.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitwilgioks (*Gyitwulgyâ'ts*, 'people of the camping place'). A Tsimshian division in the neighbourhood of the mouth of Skeena r., Brit. Col. Their chief outranked all other Tsimshian chiefs.

Gyitwulgyâ'ts.—Boas in 5th Rep. N. W. Tribes Canada, 35, 1889. **Kitwilgiōks.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kit-will-coits.**—Kane, Wand. in N. A., app., 1859. **Kitwill quoitz,**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kit-wulg-jats.**—Krause, Tlinkit Ind., 317, 1885.

Kitwilksheba (*Gyitwulkŝębā'*). A Tsimshian division in the neighbourhood of Metlakatla and the mouth of Skeena r., Brit. Col. In 1884 it was almost extinct.

Gyitwulkŝębā'.—Boas in Zeitschr. für Ethnol., 232, 1888. **Ket-wilk-ci-pa.**—Kane, Wand. in N. A., app., 1859. **Kitwilksheba.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kit,will,su,pat.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E. **Kit-wúlkse-bĕ.**—Krause, Tlinkit Ind., 318, 1885.

Kitwinga ('people of place of plenty of rabbits'). A division and town of the Kitksan on the N. bank of Skeena r., Brit. Col., just above the rapids; pop. 154 in 1904, 155 in 1911.

Gyitwung̀'-ā'.—Boas in 10th Rep. N. W. Tribes Canada, 50, 1895. **Kilgonwah.**—Brit. Col. map, Victoria, 1872. **Kitcoonsa.**—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861. **Kitswingahs.**—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Kit-wang-agh.**—Can. Ind. Aff., 415, 1898. **Kitwanga.**—Ibit., 193, 1911. **Kitwangar.**—Horetzky, Canada on the Pacific, 212, 1874. **Kit-win-gach.**—Dorsey in Am. Antiq., XIX, 279, 1897. **Kitwungā.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884.

Kitwinshilk ('people of the place of lizards') A Niska town on the middle course of Nass r., N. W. British Columbia. According to Boas there were four divisions: Laktiaktl, Lakloukst, Gyitsaek, and Gyisgahast. The first of these belonged to the Wolf clan, the second and third to the Eagle clan, and the fourth to the Bear clan. Pop. 77 in 1898, 62 in 1904, 48 in 1911.

Gyitwunksĕ'tik.—Boas in 10th Rep. N. W. Tribes Canada, 49, 1895. **Ke toon ok shelk.**—Schoolcraft, Ind. Tribes, V, 487, 1855. **Kitwanshelt.**—Horetzky, Canada on the Pacific, 129, 1874. **Kit-win-shilk.**—Dorsey in Am. Antiq., XIX, 280, 1897. **Kitwintshieth.**—Can. Ind. Aff., 271, 1889. **Kitwintshilth.**—Ibid., 416, 1898.

Kitwinskole ('people where the narrows pass'). A Kitksan division and town on a W. branch of upper Skeena r., Brit. Col.; pop. exclusive of about 115 living at Ayensk, Kincolith and Fishery bay, Nass., was 47 in 1911.

Gyitwuntlkō'l.—Boas in 10th Rep. N. W. Tribes Canada, 49, 1895. **Kitswinscolds.**—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Kitwancole.**—Horetzky, Canada on the Pacific, 116, 1874. **Kit-wan-cool.**—Can. Ind. Aff., 415, 1898. **Kit-wan Cool.**—Ibid., 252, 1891. **Kit-win-skole.**—Dorsey in Am. Antiq., XIX, 279, 1897 **Kit-wun-kool.**—Dawson in Geol. Surv. of Can., 20B, 1879–80.

Kitzeesh (*Gyidzī's*, 'people of the salmon weir'). A Tsimshian division and town formerly near Metlakatla, Brit. Col. According to the Haida, this family was descended from a woman of their tribe.

Gittcī's.—Swanton, field notes, 1900–01. **Gyidzī's.**—Boas in Zeitschr. f. Ethnol., 232, 1888. **Kee-chee.**—Schoolcraft, Ind. Tribes, V, 487, 1855. **Kee-chis.**—Kane, Wand. in N. A., app., 1859. **Keshase.**—Howard, Notes on Northern Tribes visited in 1854, MS., B. A. E **Kitseesh.**—Brit. Col. map, Victoria, 1872. **Kitsiisch.**—Krause, Tlinkit Ind., 318, 1885. **Kitsis.**—Tolmie and Dawson, Vocabs. Brit. Col., 114B, 1884. **Kitzeesh.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Kitzegukla ('people of Zekukla mountain'). A Kitksan division and town on upper Skeena r., a short distance below Hazelton, Brit. Col. There is an old and also a new town of this name. According to Boas there were two clans here, Raven and Bear, the people of the latter being called specifically Gyisg'ā'hast. Pop. of both, 91 in 1904, 63 in 1911.

Gyitsigyu'ktia.—Boas in 10th Rep. N. W. Tribes Canada, 50, 1895. **Kitseguecia.**—Dawson in Geol. Surv. Canada, 20B, 1879–80. **Kitse-gukla.**—Can. Ind. Aff., 252, 1891. **Kitsenelah.**—Brit. Col. map, Victoria, 1872. **Kit-se-quahla.**—Can. Ind. Aff., 415, 1898. **Kit-se-quak-la.**—Ibid., 358, 1895. **Kitsigeuhlé.**—Horetzky, Canada on Pacific, 116, 1874. **Kitsiguchs.**—Scott in U. S. Ind. Aff. Rep. 1869, 563, 1870. **Kitsi-**

ǥuhli.—Tolmie and Dawson, Vocabs. Brit. Col., 114E, 1884. **Kits-se-quec-la.**—Can. Ind. Aff., 304, 1893. **Kitzeǥukla.**—Dorsey in Am. Antiq., XIX, 278, 1897.

Kitzilas. See *Kitsalas*.

Kiusta. (*Kl!iū'stlA*, 'where the trail comes out' [?]). A former Haida town on the N.W. coast of Moresby id., opposite North id., Queen Charlotte ids., Brit. Col. It was owned by the Stustas. Possibly the town given in John Wark's list as "Lu-lan-na," with 20 houses and 296 inhabitants in 1836-40, included this place and the neighbouring town of Yaku. The old people remember 9 houses as having stood here and 8 at Yaku. After the population of Kiusta had decreased considerably, the remainder went to Kung, in Naden harbour. (J.R.S.)

Kloo-sta.—Dawson, Queen Charlotte Ids., 162, 1880. **Kūstā Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., sec. II, 125, 1895. **Ky'lū'st'a.**—Boas, 12th Rep. N. W. Tribes Canada, 22, 1898.

Kivitung. A settlement of Akudnirmiut Eskimo on Padli fiord, Baffin id.

Qivitung.—Boas in 6th Rep. B. A. E., 441, 1888.

Kiyis (*Ki'yis*, 'dried meat'). A division of the Piegan tribe of the Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 225, 1892.

Klahosaht. A Nootka tribe formerly living N. of Nootka sd., Vancouver id. (Sproat, Sav. Life, 308, 1869). Boas was unable to learn anything about them, but the name seems to occur in Jewitt's Narrative as the designation of a small tribe that had been "conquered and incorporated into that of Nootka."

Klahars.—Jewitt, Narr., 74, 1849. **Klahosaht.**—Sproat, Sav. Life, 308, 1869. **Tlahosath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890.

Klamatuk. An old village, probably belonging to the Comox, on the E. coast of Vancouver id., opposite the S. end of Valdes id.

Kla-ma-took.—Dawson, Geol. Surv. Can., map, 1888.

Klaskino ('people of the ocean'). A Kwakiutl tribe on Klaskino inlet, N. W. coast of Vancouver id.,; pop. 13 in 1888, when last separately enumerated.

Klarkinos.—Can. Ind. Aff., 145, 1879. **Klās'-kaino.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Klass-ki-no.**—Can. Ind. Aff., 189, 1884. **Ļ'ā'sq'ē-nōx.**—Boas in Rep. Nat. Mus. for 1895, 329, 1897. **L!ā'sq!ēnoX^u.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 354, 1902. **Tla'sk'ēnoq.**—Boas in 6th Rep. N. W. Tribes Canada, 53, 1890. **Tlats'ē'noq.**—Boas in Petermanns Mitt., pt. 5, 131, 1887 (misprint).

Klatanars. A band of Cowichan on Fraser r., Brit. Col. Pop. 36 in 1886, when last enumerated separately.

Klatanars.—Can. Ind. Aff. for 1886, 229. **Klatawars.**—Ibid., for 1879, 309.

Klatwoat. A village on the W. bank of Harrison r., near its junction with Fraser r., Brit. Col.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Kleaukt (*Klēau'kt*, 'rocky bar'). A village of the Ntlakyapamuk on Fraser r., below North Bend, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Kliksiwi ('*ļîx·sī'wē^k*, 'clover root at mouth of river.'—Boas). A former Kwakiutl village at the mouth of Kliksiwi r., on the E. side of Vancouver id. All traces of it have disappeared.

Klik-sī-wi.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 72. **ļîx`sī'wē^k.**—Boas, inf'n, 1905.

Klodesseottine ('hay river people'). A division of the Etchareottine on Hay r., Mackenzie dist., N.W.T. In 1904 there were 247 enumerated on the upper and 115 on the lower river.

Gens de la rivière au Foin.—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Slaves of Lower Hay River.**—Can. Ind. Aff. 1904, pt. 2, 82, 1905. **Slaves of Upper Hay River.**—Ibid.

Klokeǥottine ('prairie people'). A Nahane division living between Mackenzie r. and lakes La Martre, Grandin, and Taché, Mackenzie dist., N.W.T.

Klô-kkè-Gottinè.—Petitot, Autour du lac des Esclaves, 362, 1891. **Klô-kkè-ottinè.**—Petitot, MS. vocab., B. A. E., 1865. **Kl'o-ke-ottiné.**—Ibid. **Thlo-co-chassies.**—Campbell quoted by Dawson in Rep. Geol. Surv. Can., 200B, 1889. **Tlòtœne.**—Morice, MS. letter, 1890 (Takulli name). **Tlo-to"-na.**—Ibid. (trans. 'grass people').

Klondike (el dorado, a rich strike, a fortune). This word, which entered the English language of America during the Yukon gold fever of 1896-1900, is the name of a tributary of the Yukon in the territory of Yukon. Klondike is a corruption of the name of this stream in one of the Athapascan dialects prevailing in that region. In the literature of the day, 'Klondiker,' and even 'to Klondike' also occur. Of the name Baker (Geog. Dict. Alaska, 244, 1902) says: "This [Klondike] river was named Deer river by the Western Union Telegraph Expedition, in 1867, and so appeared on various maps. Later it was called Raindeer and afterwards Reindeer. Ogilvie, writing Sept. 6, 1896, from Cudahy, says: 'The river known here as the Klondike'; and in a footnote says: 'The correct name is Thron

Duick.' It has also been called Clondyke and Chandik, or Deer."

(A. F. C.)

Kloo (*Xe-u*, 'southeast,' the name of a town chief). A former Haida town at the E. end of Tanu id., Queen Charlotte ids., Brit. Col. It was one of the largest towns in the Haida country and was occupied by three families, the Kona-kegawai, Djiguaahl-lanas, and Kadusgo-kegawai, to the first of which the town chief belonged. JohnWark (1836-41) assigned 40 houses and 545 inhabitants to this town; old people still remember 26 houses. Although abandoned, the houses and poles here are in better condition than in most uninhabited Haida villages. (J. R. S.)

Clew.—Can. Ind. Aff. 1894, 280, 1895. **Cloo.**—Schoolcraft, Ind. Tribes, v, 489, 1855 (after Wark, 1836-41). **Kloo.**—Common geographic form. **Klue.**—Poole, Queen Charlotte Ids., passim, 1872. **Klue's Village.**—Dawson, Queen Charlotte Ids., 169, 1880 (so called from chief). **Laχ-skīk.**—Ibid. (Chimmesyan name; *Laxkikey* = 'those of the Eagle clan'). **T'anó.**—Boas in 12th Rep. N. W. Tribes Can., 25, 1898. **Tanoo.**—Dawson, op. cit. (own name; the name of a kind of sea grass). **Tanū Hāadē.**—Harrison in Proc. and Trans. Roy. Soc. Can., 125, 1895. **Tlu.**—Ibid.

Kloo. A temporary settlement on the N. side of Cumshewa inlet, occupied by Haida from the older town of Kloo for a few years before they passed on to Skidegate.(J. R. S.)

Kltlasen (*Qlûl'sen*). A Songish band at McNeill bay, S. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Klukluuk (from *Lowû'q*, 'slides,' applied to places where gravel, small stones, or sand slides or falls down). A village of the Spence Bridge band of the Ntlakyapamuk, on Nicola r., 8 m. from Spence Bridge, Brit. Col.

Klūklū'uk.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Lolowû'q.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Knives. Cutting tools are indispensable to primitive men, and the greatest ingenuity was exercised by the northern tribes in their manufacture. Every material capable of taking and retaining an edge was utilized—wood, reed, bone, antler, shell, stone, and metal. Teeth are nature's cutting tools and the teeth of animals (shark, beaver, etc.) were much employed by primitive men, as also were sharp bits of stone and splinters of wood and bone, the natural edges of which were artificially sharpened, and natural forms were modified to make them more effectual. The uses of the knife are innumerable; it served in war and was indispensable in every branch of the arts of life, in acquiring raw materials, in preparing them for use, and in shaping whatever was made. Knives served also in symbolism and ceremony, and one of the most cherished symbols of rank and authority was the great stone knife chipped with consummate skill from obsidian or flint. According to Culin the stone knife is used among the Pueblos as a symbol of divinity, especially of the war gods, and is widely used in a healing ceremony called the "knife ceremony."Differentiation of use combined with differences in material to give variety to the blade and its hafting; the so-called *ulu*, or woman's knife of the Eskimo, employed in various culinary arts, differs from the man's knife, which is used in carving wood and for various other purposes (Mason); and the bone snow knife of the Arctic regions is a species by itself (Nelson). The copper knife is distinct from the stone knife, and the latter takes a multitude of forms, passing from the normal types in one direction into the club or mace, in another into the scraper, and in another into the dagger; and it blends with the arrowhead and the spearhead so fully that no definite line can be drawn between them save when the complete haft is in evidence. The flaked knife blade of flint is straight like a spearhead or is curved like a hook or sickle, and it is frequently bevelled on one or both edges. The ceremonial knife is often of large size and great beauty. * * * * *

Two or three tribes of Indians, various clans, and some towns received their names from the knife, as Conshac ('reed knife'), a name for the Creeks; the town of Kusa among the Choctaw, and the Ntlakyapamuk of Thompson r., Brit. Col.

Consult Boas (1) in 6th Rep. B. A. E., 1888, (2) in Nat. Mus. Rep. 1895, 1897; Fowke in 13th Rep. B. A. E., 1896; Goddard in Pub. Univ. of Cal., Anthrop. ser., I, 1903; Holmes in Nat. Mus. Rep. 1901, 1903; Mason (1) in Rep. Nat. Mus. 1890, 1891; (2) ibid., 1897, 1901; (3) ibid., 1886, 1889; Moorehead, Prehist. Impls., 1900; Murdoch in Rep. B. A. E., 1892; Nelson on 18th Rep. B. A. E., 1899; Niblack in Rep. Nat. Mus. 1888, 1890; Powers in Cont. N. A. Ethnol., III, 1877; Rau in Smithson. Cont., XXII, 1876; Rust and Kroeber in Am. Anthrop., VII, 688, 1905; Thruston, Antiq. of Tenn., 1897; Wilson in Rep. Nat. Mus. 1897, 1899.

(W. H. H.)

Knots. The Indians, and especially the Eskimo, whose difficulties with unfastening lines in a frozen area made them ingenious, tied for various purposes many kinds of knots and splices in bark, stems, roots, sinews, thongs, strings, and ropes. There were knots and turk's heads in the ends of lines for buttons and toggles and for fastening work, loops and running nooses for bowstrings and tent fastenings, knots for attaching one line to another or to some object, the knots in netting for fish nets and the webbing in snowshoes and rackets, knots for attaching burdens and for packing and cinching, decorative knots in the dress of both sexes, and memorial knots used in calendars and for registering accounts and in religion. The bight, seen on Yuman carrying baskets, was universal, and the single, square, and granny knots and the half hitch were also quite common. In 1680 the Pueblo Indians communicated the number of days before their great uprising against the Spaniards by means of a knotted string, and some of their descendants still keep personal calendars by the same means, but in North America the *quiqu* was nowhere so highly developed as it was in Peru. Boas (Bull. Am. Mus. Nat. Hist., xv, 1901) illustrates the many splices, hitches, loops, and knots of the Eskimo; Murdoch (9th Rep. B. A. E., 1892 has treated the knots used in nets, snowshoes, and sinew-backed bows; Dixon (Bull. Am. Mus. Nat. Hist., xvii, 1905) shows the knots of the northern Maidu of California; and Mason (Smithson. Rep. for 1893) gives details of those generally used on bows and arrows.

(o. t. m.)

Koagaogit (*Koaga'ogit*, 'wide and rushing waters'). A former Haida town on the n. shore of Bearskin bay, Skidegate inlet, Queen Charlotte ids., Brit. Col., in possession of the Djahui-gitinai.—Swanton, Cont. Haida, 279, 1905.

Koalcha (*Qōā'ltca*). A Squawmish village community at Linn cr., Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Koalekt (*Koā'lEqt*). A Chehalis village at the headwaters of a w. tributary of Harrison r., in s.w. British Columbia.—Boas, MS., B.A.E., 1891.

Koanalalis (*Koanā'lalis*). The ancestor of a Nimkish gens after whom the gens was sometimes named.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Koapk (*Q'oa'px*). One of the Talio towns of the Bellacoola at the head of South Bentinck arm, coast of British Columbia.

K.'oa'pq.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Q'oa'px.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Koatlna (*Q'oā'ɬna*). A Bellacoola village on a bay of the same name at the s. entrance of Bentinck arm, coast of British Columbia.

K'oā'tlna.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Q'oā'ɬna.**—Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898.

Kodlimarn (*Qodlimarn*). A summer settlement of the Eskimo of the plateau of Nugumiut, on the E. entrance to Frobisher bay, Baffin id.—Boas in 6th Rep. B. A. E., map, 1888.

Koekoaainok (*Qoē'qoaainôx*, 'people from the river Koais'). A gens of the Tenaktak, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 331, 1897.

Koekoi (*K'ōē'kōi*). A Squawmish village community on the w. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474 1900.

Koeksotenok (people of the other side'). A Kwakiutl tribe on Gilford id., Brit. Col. The gentes are Naknahula, Memoggyins Gyigyilkam, and Nenelpae. In 1885 they lived with the Mamalelekala in a town called Memkumlis. Kwakwakas was probably a former village. Pop. 50 in 1885, the last time the name appears.

K'wē'k'sōt'ēnoq.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Kwick-so-te-no.**—Can. Ind. Aff., 189, 1884. **Kwiksot'enoq.**—Boas in Bull. Am. Geog. Soc., 227, 1887. **Kwīk'-so-tino.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 74. **Qoē'xsōt'ēnôx.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897. **Quick-sul-i-nut.**—Kane, Wand. in N. Am., app., 1859. **Qwē'q^a sōtlē'nox^a.**—Boas in Mem. Am. Mus. Nat. Hist., v, pt. 1, 156, 1902.

Koetenok (*Q'oē'lēnôx*, 'raven'). A clan of the Bellabella, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 328, 1897.

Koga (*Qō'ga*). A small Haida town formerly on McKay harbour, Cumshewa inlet, Queen Charlotte ids., Brit. Col., which was occupied by a family of the same name, of low social rank, who afterward moved to Skedans.—Swanton, Cont. Haida, 279, 1905.

Kogahl-lanas (*Qō'gat ɬā'nas*, 'people of the town of Koga'). A small division of the

Kagials-kegawai family group of the Haida. They were of low social rank. Their town, called Koga, once stood in McKay harbour, and they are said to have been won in a gambling contest by the Kagials-kegawai.—Swanton, Cont. Haida, 269, 1905.

Kogals-kun (*K!ogā'ls kun*, 'sand-spit point'). A former Haida town on Masset inlet, Queen Charlotte ids., Brit. Col., occupied by the Aostlan-lnagai.—Swanton, Cont. Haida, 281, 1905.

Kogangas (*Qogā'ñas*, 'sea-otters'). An extinct family group belonging to the Raven clan of the Haida. Their towns stood near the modern town of Skidegate, Queen Charlotte ids., Brit. Col. (J. R. S.)

K'ŏg'ā'ngas.—Boas, 12th Rep. N. W. Tribes Canada, 24, 1898. **Qogā'ñas.**—Swanton, Cont. Haida, 269, 1905.

Kohatsoath. A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Koiaum ('to pick berries'). A village of the Ntlakyapamuk on the E. side of Fraser r., 25 m. above Yale, Brit. Col.

Boston Bar.—Name given by whites. **Koia'um.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Quiyone.**—Brit. Col. map, Ind. Aff., Victoria, 1872 (probably identical).

Koikahtenok (*Qoī'k'axlēnôx*, 'whale people'). A clan of the Wikeno, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 328, 1897.

Koikoi (*Xoē' xoē*, a supernatural being, sometimes described as living in ponds; used as a mask by the Lillooet, many coast Salish, and the southern Kwakiutl.—Boas). A Squawmish village community on Burrard inlet, Brit. Col.

Qoiqoi.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Xoē'xoē.**—Boas, inf'n, 1905.

Koiskana (from *kōēs*, or *kwō'es*, a bush the bark of which is used for making twine; some say it is a Stuwigh or Athapascan name, but this seems doubtful). A village of the Nicola band of Ntlakyapamuk near Nicola r., 29m. above Spence Bridge, Brit. Col.; pop. 52 in 1901, the last time the name appears.

Koaskunā'.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Koiskana'.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Kuinskanaht.**—Can. Ind. Aff. for 1892, 313. **Kwois-kun-a'.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44. **Pitit Creek.**—Teit., op. cit. (name given by whites). **Qaiskana'.**—Teit, op. cit. **Quinskanaht.**—Can. Ind. Aff. for 1898, 419. **Quinskanht.**—Ibid. for 1901, 166. **Quis-kan-aht.**—Ibid. for 1886, 232. **Ques-kan-aht.**—Ibid. for 1883, 191.

Kojejewininewug (*Kuchĭchĭwĭnĭnĭwŭg*; from *kuchĭchĭw*, referring to the straits and bends of the rivers and lakes on which they resided; *ĭnĭnĭwŭg*, 'people'). A division of the Chippewa formerly living on Rainy lake and river on the N. boundary of Minnesota and in the adjacent portion of Ontario.

Algonquins of Rainy Lake.—Lewis and Clark, Travels, 55, 1806. **Kŏchēchē Wenenewak.**—Long, Exped. St. Peter's R., II, 153, 1824. **Ko-je-je-win-in-e-wug.** Warren (1852) in Minn. Hist. Soc. Coll., V, 84, 1885. **Kotchitchi-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Kutcitciwininiwąg.**—Wm. Jones, inf'n, 1906. **Lac la Pluie Indians.**—Hind, Red River Exped., I, 82, 1860. **Rainy-lake Indians.**—Schoolcraft (1838) in H. R. Doc. 107, 25th Cong., 3d sess., 9, 1839.

Kokaia (*Qō-qai'á*, 'maggot-fly,' because there are many found there in summer). An abandoned Chilliwak village on Chilliwak r., S. Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1902.

Kokaitk. A division of the Bellabella, living on N. Milbanke sd.

K'ŏ'k'aitq.—Boas in 6th Rep. N. W. Tribes Can., 52, 1890. **Kok-wai-y-toch.**—Kane, Wand. in N. Am., app., 1859. **Kook-wai-wai-toh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Koqueightuk.**—Brit. Col. map, 1872. **Q'ŏ'qa-ĭtx.**—Boas in Rep. Nat. Mus. for 1895, 328, 1897.

Koknas-hadai (*Kōk'-nas:had'ā'i*, 'snow-owl house people'). Given by Boas (5th Rep. N. W. Tribes Canada, 27, 1889) as a subdivision of the Yaku-lanas, a family of the Raven clan of the Alaskan Haida, but in reality it is only a house name belonging to that family group.

(J. R. S.)

Kokoaeuk (*Kōkoaē'uk'*). A village of the Matsqui tribe of Cowichan at the S. W. point of Sumas lake, near Fraser r., Brit. Col.—Boas in Rep. Brit. A. A. S., 454, 1894.

Kokoiap (*K'okōīap'*, 'place of strawberries'). A village of the Ntlakyapamuk on Fraser r., above Siska, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Koksilah. A Cowichan tribe in Cowichan valley, E. coast of Vancouver id., opposite Admiral id.; pop. 12 in 1904, 16 in 1911.

Cokesilah.—Can. Ind. Aff., lxi, 1877. **Kokesailah.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Koksilah.**—Can. Ind. Aff., pt. II, 164, 1901. **Kulkuisála.**—Boas, MS., B. A. E., 1887.

Koksoagmiut ('people of big river'). A subtribe of the Sukinimiut Eskimo living on Koksoak r., N. Ungava, Que. They numbered fewer than 30 individuals in 1893.

Koakramint.—Boas in Am. Antiq., 40, 1888 (misprint). **Koksoagmyut.**—Turner in 11th Rep. B. A. E., 176, 1894. **Koksoak Innuit.**—Ibid., 179. **Koksoak river people.**—Ibid. **Kouksoarmiut.**—Boas in 6th Rep. B. A. E., 463, 470, 1888.

Kolelakom (*Qōlē'laqōm*). A Squawmish village community on Bowen id., Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Koltsiowotl (*K'oltsī'owotl*). A division of the Nanaimo on the E. coast of Vancouver id.—Boas in 5th Rep. N. W. Tribes Can., 32, 1889.

Koluschan Family. A linguistic family embracing the Tlingit (q.v.). The name is said by Dall to be derived from Russian *kalushka*, 'a little trough,' but by others from the Aleut word *kaluga*, signifying 'a dish,' the allusion being to the concave dish-shaped labrets worn by the Tlingit women.

Komenok ('wealthy people'). An extinct sept of the Lekwiltok, a Kwakiutl tribe.

K"ō'm'ēnoq.—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Q'ō'm'ēnōx.**—Boas in Rep. Nat. Mus. for 1895, 332, 1897.

Komkonatko ('head water,' or 'head lake'). An Okinagan village 21 m. from the town of Quilchena on Nicola lake, Brit. Col.

Fish Lake.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900 (name given by whites). **Komkona'tko.**—**Ibid.**

Komkutis (*Q'ō'mqūtis*). A Bellacoola village on the S. side of Bellacoola r., Brit. Col., near its mouth. It was one of the eight villages called Nuhalk.

K-ōmōtes.—Boas in 7th Rep. N. W. Tribes Can., 3, 1898. **Kougotis.**—Mayne, Brit. Col., 147, 1862. **Q'ō'mqūtis.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Komkyutis ('the rich side'). A sept of the Kwakiutl proper, living at Fort Rupert, Brit. Col., and said to count 70 warriors in 1866. Boas in 1890 called them a gens of the Walaskwakiutl; in 1895 a sept of the tribe.

Cum-que-kis.—Kane, Wand. in N. Am., app., 1859. **Komiō'tis.**—Boas in Petermanns Mitt., 131, 1887. **K"ō'mkyūtis.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Kum-cutes.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Kumkewtis.**—Brit. Col. map, 1872. **Lō'kuīll'la.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Q'ō'mk'utis.**—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Komoyue ('the rich ones'). A division of the true Kwakiutl living at Fort Rupert, near the N. end of Vancouver id. They are more often known by the war name Kueha ('slayers'). The gentes are Gyigyilkam, Haailakyemae, Haanatlenok, Kukwakum, and Yaaihakemae. Pop. 42 in 1901, 25 in 1904, 14 in 1911.

Kueh'a.—Boas in Bull. Am. Geog. Soc., 227, 1887 ('murderers'). **Kuē'qa.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Kuē'xa.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897 (war name: 'the murderers'). **Kuicha.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Kwe-ah-kah.**—Can. Ind. Aff., 189, 1884. **Kwi-ah-kah.**—Ibid., 364, 1897. **Q'ō'moyuē.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897. **Qua-kars.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Queackar.**—Can. Ind. Aff., 143, 1879. **Quee ha Qna colt.**—Wark quoted by Schoolcraft, Ind. Tribes, V, 488, 1855. **Quee-ha-qua-coll.**—Wark (1836–41) in Kane, Wand. in N. A. Am., app., 1859 (=Kueha×Kwakiutl).

Komoyue. A gens of the Kueha division of the Lekwiltok. They live with the Wiweakam at the village of Tatapowis, on Hoskyn inlet, Brit. Col. Pop. 32 in 1887, the last time they were separately enumerated.

Ah-mah-oo.—Can. Ind. Aff. 1887, 309, 1888. **K"ō-mōyuē.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Q'ō'moyuē.**—Boas in Rep. Nat. Mus. for 1895, 331, 1897.

Komps (*Komps*). A Squawmish village community on the right bank of Skwamish r., Brit. Col.)—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kona-kegawai (*Q!ō'na qē'gawa-i*, 'those born at Skedans'). One of the most important families of the Eagle clan of the Haida, part of whom lived at Skedans, while the remainder resided at Kloo, which was owned by their chief. The Kona-kegawai, Djiguaahl-lanas, Stawashaidagai, and Kaiahl-lanas, claimed descent from one woman. (J. R. S.)

K"unak'ē'owai.—Boas in 12th Rep. N. W. Tribes Can., 25, 1898. **Qlō'na qē'gawa-i.**—Swanton, Cont. Haida, 272, 1905.

Kontareahrnon. The Huron name of a people mentioned in the 17th century as living S. of St. Lawrence r., on the authority of Ragueneau's map. The name evidently designated the inhabitants of the Huron village of Contarea (q. v.). See Jesuit Rel. 1640, 35, 1858. (J. N. B. H.)

Kooji ('wolf'). Given by Dawson (Queen Charlotte Ids., 134, 1880) as the name of one of the 4 Haida clans. There were only 2 clans, however, and the Wolf was not one of them. (J. R. S.)

Kookotlane (*Kōoqōtlā'nē*). A Bellacoola division at the town of Nuskelst, Bellacoola r., Brit. Col.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Koonahmich. A body of Salish under the Victoria superintendency, Brit. Col. Pop. 15 in 1882, when last separately enumerated.

Koo-nah-mich.—Can. Ind. Aff., 258, 1882.

Kooskoo (*Koos-koo'*, 'crane'). A gens of the Abnaki (q.v.).—Morgan, Anc. Soc., 174, 1877.

Kootenay. See *Kutenai.*

Kopaalk. A body of Salish under Fraser superintendency, Brit. Col.—Can. Ind. Aff., 78, 1878.

Kopaġmiut ('people of the great river'). An Eskimo tribe at the mouth of Mackenzie r., Mackenzie, N.W.T. According to Dall they formerly extended up this river 200 m., but are now confined to islands at the mouth and the Arctic coast E. of Herschel id.

Añénépit.—Petitot in Bib. Ling. et Ethnol., III, 11, 1876 (='Eskimo of the east': so called by Hudson Bay, Labrador, and Greenland Eskimo). **Chiglit.**—Ibid., 10. **Kopăg-mūt.**—Dall in Cont. N. A. Ethnol., I, 10, 1877. **Kopăng'-meŭn.**—Richardson, Polar Regions, 1861. **Kukhpagmiut.**—Eleventh Census, Alaska, 130, 1893. **Kupûñmiun.**—Murdoch in 9th Rep. B. A. E., 45, 1854. **Kurvik.**—Petitot in Bul. Soc. de Géog., 6th s., X, 182, 1875. **Mackenzie River Eskimo.**—Richardson, Arct. Search. Exped., 354, 1851. **Tareormeut.**—Petitot, Monogr., map, 1876. **Ta,ᵓeoᵖmeut.**—Ibid., 11 (='those who live by the sea'). **Tarrèor-meut.**—Dall in Cont. N. A. Ethnol., I, 10, 1877. **Tchiglit.**—Petitot, Monogr., 11 (applied to Mackenzie and Anderson r. tribes). **Tciglit.**—Ibid.

Koprino. A Kwakiutl tribe speaking the Koskimo subdialect. They lived formerly at the entrance of Quatsino sd., and were divided into the Koprino and Kotlenok clans, but they are now amalgamated with the Koskimo proper. Pop. 14 in 1884, the last time they were separately enumerated.

G'ā'p!ēnoxᵘ.—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 393, 1902. **G''ō'p'ēnôx.**—Boas in Rep. Nat. Mus. 1895, 329, 1897. **Keope-e-no.**—Can. Ind. Aff., 190, 1883. **Keroopinough.**—Brit. Col. map, 1872, **Kiāwpino.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Koprinos.**—Can. Ind. Aff., 145, 1879, **Kyō'p'ēnoq.**—Boas in 6th Rep. N. W. Tribes Can., 53, 1890.

Koprino. A gens of the Koprino, q. v.

Koquapilt. A Chilliwak town in lower Chilliwak valley, Brit. Col.; pop. 16 in 1904, 22 in 1911.

Co-qua-piet.—Can. Ind. Aff., pt. I, 268, 1889. **Coquopiet.**—Ibid., 309, 1879. **Coquopilt.**—Ibid., 74, 1878. **Koquahpilt.**—Ibid., 78. **Koquapilt.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Kwaw-kwaw-apiet.**—Can. Ind. Aff., 413, 1898. **Kwawkwawapilt.** Can. Ind. Aff., pt. II, 158, 1901.

Kordlubing. A summer settlement of the Kingnaitmiut Eskimo near the head of an inlet emptying into Cumberland sd. from the N. side, Baffin id.

Qordlubing.—Boas in 6th Rep. B. A. E., map, 1888.

Koskimo. An important Kwakiutl tribe inhabiting the shores of Quatsino sd., Vancouver id. The gentes are Gyekolekoa, Gyeksem, Gyeksemsanatl, Hekhalanois(?), Kwakukemalenok, Naenshya, Tsetsaa, and Wohuamis. Their winter village is Hwades; their summer village, Maate. Pop. 82 in 1904, 52 in 1911.

Kooskimo.—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kosimo.**—Can. Ind. Aff., 1904, pt. 2, 71. 1905. **Kos-keemoe.**—Ibid., 1884, 189, 1885. **Kos-keemos.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **K'osk'ē'moq.**—Boas, 6th Rep. N. W. Tribes Can., 53, 1890. **Koskiemo.**—Mayne, Brit. Col., 251, 1862. **Kōs'-kī-mo.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 69. **Koskimos.**—Can. Ind. Aff., 145, 1879. **Kos-ki-mu.**—Ibid., 1894, 279, 1895. **Koskumos.**—Ibid., 113, 1879. **Kus-ke-mu.**—Kane, Wand. in N. Am., app., 1859. **Qō'sqēmox.**—Boas in Rep. Nat. Mus. 1895, 329, 1897. **Qôsqīmō.**—Boas in Petermanns Mitt., pt. 5, 131, 1887. **Roskeemo.**—Powell in Can. Ind. Aff., 130, 1879 (misprint).

Koskimo. A Kwakiutl sub-dialect spoken by the Koprino, Klaskino, Koskimo, and Quat ino.

Kostun-hąna (*Q!ō'stʟan xā'na; q!ō'stʟan* means 'crab'). A former Haida town, in possession of the Kogangas family group, a short distance E. of Skidegate, Queen Charlotte ids., Brit. Col. There does not appear to be space at this point for more than two or three houses.—Swanton, Cont. Haida, 279, 1905.

Kotlenok (*Q'ō'ʟēnôx*). A gens of the Koprino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Kotlskaim (*Qoilskaim*, 'serpent pond'). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Kouchnas-hadai (*Qō'utc nas :had'ā'i*, '[grizzly-] bear house people'). Given by Boas (Fifth Rep. N. W. Tribes Can., 27, 1889) as a subdivision of the Yaku-lanas, a family of the Raven clan of the Haida. It is in reality only a house name belonging to the family.

Koukdjuaq ('big river'). A Talirpingmiut Eskimo village of the Okomiut tribe formerly on Nettilling lake, Baffin id.—Boas in 6th Rep. B. A. E., map, 1888.

Kounaouons. A tribe or band, probably in Quebec near the Maine frontier, mentioned as allies of the French in 1724.

K8na8ons.—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 246, 1819.

Koungmiut ('river people'). An Eskimo tribe on the w. coast of Hudson bay, s. of the Kinipetu, in the region of Churchill.—Boas in Bull. Am. Mus. Nat. Hist., XV, 6, 1901.

Kowailchew. A coast Salish tribe said by Gibbs (Pac. R. R. Rep., I, 433, 1855) to live N. of the Semiamu, principally if not altogether in Brit. Col. Unless intended for the Cowichan they are not mentioned elsewhere.

Krayiragottine ('willow people'). A division of the Etchaottine on Willow r., Mackenzie dist, N.W.T.

Kkρayiρa-Gottinè.—Petitot, Autour du lac des Esclaves, 319, 1991.

Kraylongottine ('people at the end of the willows'). A Nahane division living between Mackenzie r. and Willow lake, Mackenzie dist, N.W.T. Their totem is the otter.

Kk'a-lon-Gottinè.—Petitot, Grand lac des Ours, 66, 1893 ('people at the end of the willows'). **Kkρay-lon-Gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891.

Krimerksumalek. An Iglulirmiut Eskimo village on the w. coast of Hudson bay.—M'Clintock, Voyage of Fox, 165, 1881.

Ksalokul (*Qsâ'loqul*). A division of the Nanaimo on the E. coast of Vancouver id.—Boas in 5th Rep. N. W. Tribes Can., 32, 1889.

Ksapsem (*Qsā'psEm*). A Songish division residing at Esquimalt, s. end of Vancouver id.—Boas in 5th Rep. N. W. Tribes Can., 17, 1890.

Kuaiath. A division of the Seshat, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Kuaiirnang. A winter residence of the Akuliarmiut on North bay, Baffin id.

Kuakumchen (*Kuā'kumtcęn*). Given as a division of the Squawmish, on Howe sd., coast of British Columbia.—Boas, MS., B. A. E., 1887.

Kuaut. A Shuswap village at the head of Little Shuswap lake, interior of British Columbia; pop. 83 in 1904, 99 in 1911.

Knaut.—Can. Ind. Aff., supp., 60, 1902. **Kroaout.**—Can. Ind. Aff. for 1883, 189. **Kualt.**—Ibid., 1895, 361. **Kuant.**—Ibid., 1898, 419. **Ku-a-ut.**—Ibid., 1885, 196. **Kwout.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44, 1892. **Little Shuswap.**—Can. Ind. Aff. for 1878, 74. **Little Shuswap Lake.**—Ibid., 1882, 259. **Little Súswap Lake.**—Ibid., 1879, 309. **Sushwap.**—Ibid., 1878, 78.

Kueha ('the murderers'). A division of the Lekwiltok living between Bute and Loughborough inlets, Brit. Col. They are divided into three gentes: Wiweakam, Komoyue, and Kueha. Pop. 25 in 1889. The Komoyue sept of the true Kwakiutl have this name for their war name.

Kuē'qa.—Boas in 6th Rep. N. W. Tribes Can., 660, 1891. **Kwe-ah-kah-Saich-kioie-tachs.**—Can. Ind. Aff. 1889, 227, 1890 (=Kueha Lekwiltok). **Kwiha.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Queeakahs.**—Brit. Col. map, 1872. **Quee-ha-nicul-ta.**—Wark (1836–41) quoted by Kane, Wand. in N. A., app., 1859 (=Kueha Lekwiltok). **Quieha Ne cub ta.**—Wark as quoted by Schoolcraft, Ind. Tribes, v, 488, 1855.

Kukamukamees. A Kyuquot village on Mission id., Kyuquot sd., w. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Kukkuiks (*Kŭk-kŭiks'*, 'pigeons'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it is made up of men who have been to war several times.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Kukoak (*Quqoā'q*). A Songish division at McNeill bay, s. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kukulek (*Ququ'lEk*). A Songish division residing at Cadboro bay, s. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Kukutwom (*K'ukutwō'm*, 'waterfall'). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kukwakum ('the real Kwakiutl'). A gens of the Kwakiutl proper, consisting of two septs, the Guetela and the Komoyue.

K'kwā'kum.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Kukwā'kum.**—Boas in Rep. Nat. Mus. 1895, 330, 1897. **Kwakoom.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884.

Kulatsen (*Ku'latsEn*). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kulleets. A Cowichan tribe on Chemainus bay, Vancouver id.; pop. 73 in 1911.

Ku-lees.—Can. Ind. Aff. for 1879, 308. **Ku-leets.**—Ibid., 1880, 316, **Kulleets.**—Ibid., 1901, pt. II, 164, **Q'alē'ts.**—Boas, MS., B. A. E., 1887.

Kuna-lanas (*Ku'na lā'nas*, 'town people of the point'). An important family of the Raven clan of the Haida. According to one story it was so named because its people lived on a point in the legendary town of Skena (see *Tadji-lanas*); but more probably it refers to the point at Naikun where these people were at one time settled. The Teeskun-lnagai, Hlielungkun-lnagai, Saguikun-lnagai, and Yagunkun-lnagai were subdivisions.

(J. R. S.)

Ku'na lānas.—Swanton, Cont. Haida, 270, 1905. **Kun lā'nas.**—Boas, 12th Rep. N. W. Tribes Canada, 23, 1898. **Kwun Lennas.**—Harrison in Proc. and Trans. Roy. Soc. Canada, sec. II, 125, 1895.

Kundji (*Ku'ndji*). A legendary Haida town on the S. shore of Copper bay, Moresby id., Queen Charlotte group, Brit. Col. The family living there is said to have been the Daiyuahl-lanas. Another town of this name formerly stood on the W. side of Prevost id., in the Ninstints country.—Swanton, Cont. Haida, 279, 1905.

Kunechin (*Qunē'tcin*). A Seechelt sept which formerly lived at the head of Queens reach, Jervis inlet, Brit. Co. The founder of this division is said to have come from Fort Rupert.—Hill-Tout in Jour. Anthr. Inst., 23, 1904.

Kung (*Qañ*). A former Haida town, owned by the Sakua-lana , at the mouth of Naden harbour, Graham id., Queen Charlotte group, Brit. Col. Possibly this is the place referred to by John Wark as Nigh-tasis (q. v.), where there were said to be 15 houses and 280 inhabitants in 1836-41. Old people remember 12 houses there. The inhabitants have all moved to Masset. (J. R. S.)

K'ang.—Boas, Twelfth Rep. N. W. Tribes Can., 23, 1898. **Nigh-tasis.**—Wark (1836–41) in Dawson, Q. Charlotte Ids., 173B, 1880. **Qañ.**—Swanton, Cont. Haida, 281, 1905.

Kungga (*Q!a'ñga*, 'help received unexpectedly'). A former Haida town occupied by the Kona-kegawai, on the S. shore of Dog id., Queen Charlotte group, Brit. Col. The inhabitants moved to Kloo.—Swanton, Con. Haida, 278, 1905.

Kungielung (*K!u'ngiclañ*). A former Haida town on the W. side of the entrance to Masset inlet, Queen Charlotte ids., Brit. Col. —Swanton, Cont. Haida, 281, 1905.

Kunhalas (*Ku'nxalas*). A former Haida town or camp just inside of Cumshewa pt., Queen Charlotte ds., Brit. Col. It belonged to the Kona-kegawai.—Swanton, Cont. Haida, 278, 1905.

Kunkia (*Q!a'nkia*). A former Haida town on the N. coast of North id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Kunnas-hadai (*Kun nas:had'ā'i*, 'whale-house people'). Given by Boas (Fifth Report N. W. Tribes Can., 27, 1889) as the name of a subdivision of the Yakulanas, a family of the Raven clan of the Haida, but in reality it is only a house name belonging to that group.

(J. R. S.)

Kunstamish (*Kun-sta-mish*). A village of the Guauaenok Kwakiutl on the E. side of Claydon bay, Wells passage, Brit. Col.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 73.

Kutaiimaks (*Kut'-ai-ĭm-iks*, 'they do not laugh'). A division of the Piegan tribe of the Siksika, q. v.

Don't Laugh.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Kä-tl'-ya-ye-mix.**—Morgan, Anc. Soc., 171, 1877 (='never laugh'). **Ko-te'-yi-miks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (='the band that do not laugh'). **Kut'-ai-ĭm-iks.**—Grinnell, op. cit., 209. **The People that don't laugh.**—Culbertson in Smithson. Rep. 1850, 144, 1851.

Kutaisotsiman ('no parfleche'). A division of the Piegan tribe of the Siksika.

Kut-ai-sot'-si-man.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **No Parfleche.**—Ibid., 225.

Kutchin ('people'). A group of Athapascan tribes in Canada and Alaska, inhabiting the region of the Yukon and its tributaries above Nuklukayet, the Peel River basin, and the lower Mackenzie valley. They have decreased to half their former numbers owing to wars between the tribes and the killing of female children. Chiefs and medicine-men and those who possess rank acquired by property have two or more wives. They usually live in large parties, each headed by a chief and having one or more medicine-men, the latter acquiring an authority to which even the chiefs are subject. Their dances and chants are rhythmical and their games are more manly and rational than those of their congeners. They have wrestling bouts which are begun by little boys, those next in strength coming on in turn until the strongest or freshest man in the band remains the final

victor, after which the women go through the same progressive contest. They are exceedingly hospitable, keeping guests for months, and each head of a family takes his turn in feasting the whole band, on which occasion etiquette requires him to fast until the guests have departed (Hardisty in Smithson. Rep. for 1866, 313). The Kutchin tribes are Tenankutchin, Natsitkutchin, Kutchakutchin, Hankutchin, Trotsikkutchin, Tutchonekutchin Vuntakutchin, Tukkuthkutchin, Tatlitkutchin, Nakotchokutchin, and Kwitchakutchin.

Déhkèwi.—Petitot, Kutchin MS. vocab., B. A. E., 1869 (Kawchodinneh name). **Dendjyé.**—Petitot, MS. vocab., B. A. E., 1865. **Di-go-thi-tdinnè.**—Richardson, Arct. Exped., I, 378, 1851 (Kawchodinneh name). **Dindjiè.**—Petitot in Bul. Soc. de Géog. Paris, chart, 1875. **Dindjié.**—Petitot, Autour du lac des Esclaves, 361, 1891. **Dindjié Loucheux.**—Ibid., 289. **Erkiléït.** Ibid., 163 (Greenland Eskimo name). **Irkpéléït.**—Ibid. **Koochin.**—Anderson (1858) in Hind, Lab. Penin. II, 260, 1863. **Koo-tchin'.**—Morgan in N. Am. Rev., 58, 1870. **Kŭchin.**—Ibid. **Kutchin.**—Richardson, Arct. Exped., 214, 1851. **Ku-t'qin.**—Morice, Notes on W. Dénés, 15, 1893. **Kutshi.**—Latham, Nat. Races, 293, 1854. **Kutshin.**—Ibid., 292. **Loo-choos.** Schoolcraft, Ind. Tribes, II, 27, 1852. **Loucheux.**—Franklin, Journ. Polar Sea, II, 83, 1824 (Canadian French, 'squint-eyes'). **Louchioux.**—Ross, MS. notes on Tinne, B. A. E. **Louchoux.**—Ibid. **Quarrelers.** Schoolcraft, Ind. Tribes, II, 27, 1852. **Sharp-eyed Indians.**—Richardson in Franklin, Second Exped. Polar Sea, 165, 1828. **Squint Eyes.**—Franklin, Journ. Polar Seas, II, 83, 1824. **Zänker-Indianer.**—Buschmann, Spuren der aztek. Sprache, 713, 1859.

Kutenai (corrupted form, possibly by way of the language of the Siksika, of *Kútonâqa*, one of their names for themselves). A people forming a distinct linguistic stock, the Kitunahan family of Powell, who inhabit portions of S. E. British Columbia and N. Montana and Idaho, from the lakes near the source of Columbia R. to Pend d'Oreille lake. Their legends and traditions indicate that they originally dwelt E. of the Rocky mts., probably in Montana, whence they were driven westward by the Siksika, their hereditary enemies. The two tribes now live on amicable terms, and some intermarriage has taken place. Before the buffalo disappeared from the plains they often had joint hunting expeditions. Recollection of the treatment of the Kutenai by the Siksika remains, however, in the name they give the latter, Sahantla ('bad people'). They entertained also a bad opinion of the Assiniboin (Tlutlamaeka, 'cut-throats'), and the Cree (Gutskiawe, 'liars').

The Kutenai language is spoken in two slightly differing dialects, Upper and Lower Kutenai. A few uncertain points of similarity in grammatical structure with the Shoshonean tongues seem to exist. The language is incorporative both with respect to the pronoun and the noun object. Prefixes and suffixes abound, the prefix *aq(k)-* in nouns occurring with remarkable frequency. As in the Algonquian tongues, the form of a word used in composition differs from that which it has independently. Reduplication is very rare, occurring only in a few nouns, some of which are possibly of foreign origin. There are a few loan words from Salishan dialects.

The Upper Kutenai include the following subdivisions: Akiskenukinik, Akamnik, Akanekunik, and Akiyenik.

The lower Kutenai are more primitive and nomadic, less under the influence of the Catholic church, and more given to gambling. They have long been river and lake Indians, and possess peculiar bark canoes that resemble some of those used in the Amur region in Asia (Mason in Rep. Nat, Mus., 1899). Of late years many of them have taken to horses and are skilful in their management. The Upper Kutenai keep nearer the settlements, often obtaining a living by serving the settlers and miners in various ways. Many of them have practically ceased to be canoeman and travel by horse. Both the Upper and Lower Kutenai hunt and fish, the latter depending more on fish for food. Physically, the Kutenai are well developed and rank among the taller tribes of British Columbia. Indications of race mixture seem to be shown in the form of the head. Their general character from the time of De Smet has been reported good. Their morality, kindness, and hospitality are noteworthy, and more than any other Indians of the country they have avoided drunkenness and lewd intercourse with the whites. Their mental ability is comparatively high, and the efforts of the missionaries have been rewarded with success. They are not excessively given to emotional instability, do not lack a sense of interest, and can concentrate attention when necessary. Their social system is simple, and no evidence of the existence of totems or secret societies has been found. The chieftainship, now more or less elective, was probably hereditary, with limitations; slavery of war prisoners was formerly in vogue; and relatives were responsible for the debts of a deceased person. Marriage was originally polygamous; divorced women were allowed to marry again, and adultery was not severely punished. Adoption by marriage or by residence of more than a

year was common. Women could hold certain kinds of property, such as tents and utensils. A wergild was customary. Religion was a sort of sun worship, and the belief in the ensoulment of all things and in reincarnation prevailed. The land of the dead was in the sun, from which at some time all the departed would descend to lake Pend d'Oreille to meet the Kutenai then living. In the old days the medicine-men were very powerful, their influence surviving most with the Lower Kutenai, who still paint their faces on dance occasions; but tatooing is rare. Except a sort of reed pipe, a bone flute, and the drum, musical instruments were unknown to them; but they had gambling, dancing, and medicine songs. The Lower Kutenai are still exceedingly addicted to gambling, their favourite being a noisy variety of the wide-spread guess-stick game. The Kutenai were in former days great buffalo hunters. Firearms have driven out the bow and arrow, save as children's toys or for killing birds. Spearing, the basket trap, and wicker weirs were much in use by the Lower Kutenai. Besides the bark canoe, they had dugouts; both skin and rush lodges were built; the sweat house was universal. Stone hammers were still in use in parts of their country in the last years of the 19th century. The Lower Kutenai are still noted for their watertight baskets of split roots. In dress they originally resembled the Plains Indians rather than those of the coast; but contact with the whites has greatly modified their costume. While fond of the white man's tobacco, they have a sort of their own made of willow bark. A large part of their food supply is now obtained from the whites. For food, medicine and economical purposes the Kutenai use a large number of the plant products of their environment (Chamberlain in Verh. d. Berl. Ges. f. Anthr., 551–6, 1895). They were gifted also with æsthetic appreciation of several plants and flowers. The diseases from which the Kutenai suffer most are consumption and ophthalmic troubles; venereal diseases are rare. Interesting maturity ceremonies still survive in part. The mythology and folk-lore of the Kutenai consist chiefly of cosmic and ethnic myths, animal tales, etc. In the animal tales the coyote, as an adventurer and deceiver, is the most prominent figure, and with him are often associated the chicken-hawk, the grizzly bear, the fox, the cricket, and the wolf. Other creatures which appear in these stories are the beaver, buffalo, caribou, chipmunk, deer, dog, moose, mountain lion, rabbit, squirrel, skunk, duck, eagle, grouse, goose, magpie, owl, snowbird, tomtit, trout, whale, butterfly, mosquito, frog, toad, and turtle. Most of the cosmogonic legends seem to belong to the N. W. Pacific cycle; many of the coyote tales belong to the cycle of the Rocky Mt. region, others have a Siouan or Algonquian aspect in some particulars. Their deluge myth is peculiar in several respects. A number of tales of giants occur, two of the legends, "Seven Heads" and "Lame Knee" suggesting Old World analogies. The story of the man in the moon is probably borrowed from French sources.

While few evidences of their artistic ability in the way of pictographs, birchbark drawings, etc., have been reported, the Kutenai are no mean draughtsmen. Some of them possess an idea of map making and have a good sense of the physical features of the country. Some of their drawings of the horse and the buffalo are characteristically lifelike and quite accurate. The ornamentation of their moccasins and other articles, the work of the women is often elaborate, one of the motives of their decorative art being the Oregon grape. They do not seem to have made pottery, nor to have indulged in wood carving to a large extent. The direct contact of the Kutenai with the whites is comparatively recent. Their word for white man, Sūyäpi, is identical with the Nez Percé Suēapo (Parker, Jour., 381, 1840), and is probably borrowed. Otherwise the white man is called Nūtlu'qenē, 'stranger.' They have had few serious troubles with the whites, and are not now a warlike people. The Canadian Kutenai are reservation Indians. The United States seems to have made no direct treaty with the tribe for the extinguishment of their territorial rights (Royce in 18th Rep. B. A. E., 856).

Within the Kutenai area, on the Columbia lakes, live a colony of Shuswap (Salishan) known as Kinbaskets, numbering 63 in 1911. In that year the Kutenai in British territory were reported to number 517, as follows: Lower Columbia Lake, 72; Lower Kootenay (Flatbow), 154; St. Mary (Ft. Steele), 212; Tobacco Plains, 57; Arrow lakes (West Kootenay), 22. These returns indicate a decrease of about 185 in 20 years. The United States census of 1890 gave the number of Kutenai in Idaho and Montana as 400 to 500; in 1905 those under the Flathead agency, Mont., were reported to number 554. The Kutenai have

given their name to Kootenay r., the districts of East, West, and North Kootenay, Brit. Col., Kootenay lake, Brit. Col., Kootenay pass, in the Rocky mts., Kootenai co. and the town of Kootenai, Idaho, and to other places on both sides of the international boundary (Am. Anthrop., IV, 348-350, 1902.

Consult Boas, First Gen. Rep. on the Inds. of Brit. Col. in Rep. B.A.A.S., 1889; Chamberlain, Rep. on the Kootenay Inds. in Rep. B. A. A. S., 1892, also various articles by the same author since 1892 in Am. Anthrop., Jour. Folk-lore, and Am. Antiq.; Hale in U. S. Expl. Exped., VI, 1846; Maclean, Canadian Savage Folk, 1896; De Smet (1) Oregon Missions, 1847, (2) New Indian Sketches, 1863; Tolmie and Dawson, Comp. Vocabs. Brit. Col., 1884. (A. F. C.)

Catanoneaux.—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 42, 1814 (wrongly applied to Peigan; corrupt Indian with French termination). **Catawahays.**—Moore in U.S., Ind. Aff. Rep., 292, 1846. (misprint). **Cat-tan-a-hâws.**—Lewis and Clark, Discov., 57, 1806 (said to be their own name). **Cattanahâws.**—Ibid. (so called by the French). **Cattanahowes.**—Mackenzie, Voy., map, 1801. **Cautonee.**—Harmon, Jour., map, 1820. **Cautonies.**—Ibid., 313. **Contamis.**—Schoolcraft, Ind. Tribes, I, 457, 1851 (probably a mis-print). **Contenay.**—Lane in U.S., Ind. Aff. Rep., 158, 1850. **Contonnés.**—Catlin, N. Am. Ind., passim, 1844 (said to be French name). **Cootanais.**—Ross, Advent., 213, 1849. **Cootanies.**—Parker, Jour., 307, 1840. **Cootneys.**—Milroy in H. R. Misc. Doc. 122, 43d Cong., 1st sess., 5, 1875. **Cootomies.**—Wilkes, Hist. Oregon, 44, 1845. **Cootonaikoon.**—Henry, MS. vocab., 1808 (so called by the Blackfeet). **Cootonais.**—Cox, Advent., II, 75,1831. **Cootonay.**—Ibid., 154. **Cootounies.**—Robertson, Oregon, 129, 1846. **Cotones.**—HinP, Red River Exped., II, 152, 1860. **Cottonois.**—Irving, Rocky Mts., I, 187, 1837. **Counarrha.**—Vocabulaire des Kootenays Counarrha ou Skalsa, 1883, cited by Pilling, Proof Sheets, 1885. **Coutanies.**—Hale in U. S. Expl. Exped., VI, 204, 1846. **Coutaria.**—Schoolcraft, Ind. Tribes, III, 402, 1853. **Coutenay.**—Lane (1849) in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 169, 1850. **Coutnees.**—Bonner, Life of Beckwourth, 226, 1856. **Coutonais.**—Maximilian, Trav., 509, 1843. **Coutonois.**—Pendleton in H. R. Rep. 830, 27th Cong., 2d sess., 21, 1842. **Coutouns.**—Morse, Rep. to Sec. War, 34, 1822. **Flatbows.**—See *Lower Kutenai*. **Kattanahawes.**—Keane in Stanford, Compend., 470, 1878 (applies to Upper Kutenai only). **Kl'tōnā'qa.**—Chamberlain, 8th Rep. N. W. Tribes, 6, 1892. **Kit-too-nuh'-a.** Tolmie and Dawson, Comp. Vocabs., 124B, 1884 (applied to Upper Kutenai). **Kituanaha.**—Schoolcraft, Ind. Tribes, III, 402, 1853. **Kitunaha.**—Hale in U. S. Expl. Exped., VI, 204, 535, 1846. **Kitunana.**—Stevens, Rep. on N. Pac. R. R., 440, 1854. **Kitunáχa.** Ibid., 535. **Kodenees.**—Meek in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 10, 1848. **Koeetenays.**—De Smet, Letters, 170, 1843. **Koetenais.**—Ibid., 183. **Koetenay.**—Ibid., 203. **Koetinays.**—De Smet quoted in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 141, 1860. **Koo-tames.**—Gibbs in Pac. R. R. Rep., I, 417, 1855. **Kootanaise.**—Mayne, Brit. Col., 298, 1862. **Kootanay.**—Taylor in Cal. Farmer, Feb. 27, 1863. **Kootamies.**—Stevens in U.S. Ind. Aff. Rep., 460, 1854. **Kootanie.**—Nicolet, Oregon, 143, 1846. **Kootenai.**—Brown in Beach, Ind. Misc., 77, 1877. **Kootenaies.**—Gibbs in Rep. N. Pac. R. R., 437, 1854. **Kootenays.**—De Smet, Letters, 37, 1843. **Kootenia.**—Emerson, Indian Myths, 404, 1884. **Kootenuha.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884. **Koote-nuha.**—Ibid., 5B. **Kootones.**—Henry (1811) quoted by Maclean, Canad. Sav. Folk, 138, 1896. **Kootoonais.**—Stevens in U.S. Ind. Aff. Rep., 461, 1854. **Koutaines.**—Ibid., 462. **Koutanis.**—Duflot de Mofras, Explor., II, 173, 1844. **Koutonais.**—H. R. Rep. 98, 42d Cong., 3d sess., 429, 1873. **Kúspĕlu.**—Gatschet, MS., B. A. E. (Nez Percé name: 'water people'). **Kutanā'.**—Maximilian, Reise, II, 511, 1841. **Kutanas.**—Maximilian, Trav., 242, 1843. **Kútani.**—Latham, Elem. Comp. Philol., 395, 1862. **Kútanis.**—Latham, Nat. Hist. Man, 316, 1850. **Kutenae.**—Maclean, Canad. Sav. Folk, 137, 1896 (Siksika name: sing., Kutenaekwan). **Kutenai.**—Mason in Rep. Nat. Mus. 1899, 529, 1901. **Kutenay.**—Brinton, Amer. Race, 108, 1891. **Kutnehä'.**—Maximilian, Reise, II, 511, 1841. **Kutnehas.**—Maximilian, Trav., 242, 1843. **Kútona.**—Hayden, Ethnog. and Philol. Mo. Val., 256, 1862. **Kutonacha.**—Maximilian, Trav., 500, 1843. **Kutona'qa.**—Boas, 5th Rep. N. W. Tribes, 10, 1889. **Kutonas.**—Maximilian, Trav., 245, 1843. **Skaisi.**—Schoolcraft, Ind. Tribes, III, map, 200, 1853. **Skalza.**—Gibbs in Pac. R. R. Rep., I, 416, 1855. **Skalzi.**—De Smet, Letters, 224, 1843. **Skalzy.**—Ibid., 203. **Skelsá-ulk.**—Gatschet, MS., B. A. E. (Salish name: 'water people'). **Skolsa.**—Gibbs in Pac. R. R. Rep., I, 416, 1855.

Kutssemhaath (*Ku'tssEmhaath*). A division of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Knu-lana (*K!ū'u lā'na*). A Haida town occupied by the Koetas, in Naden harbour, Graham id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Kwae (*Kwā'-e*). A summer village of the Tsawatenok at the head of Kingcome inlet, Brit. Col.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 73.

Kwakiutl (according to their own folk-etymology the name signifies 'smoke of the world,' but with more probability it means 'beach at the north side of the river'). In its original and most restricted sense this term is applied to a group of closely related tribes or septs living in the neighbourhood of Fort Rupert, Brit. Col. These septs are the Guetela, Komkutis, Komoyue, and Walaskwakiutl, and their principal village Tsahis, surrounding Fort Rupert. Other former towns were Kalokwis, Kliksiwi, Noohtamuh, Tsaite, and Whulk, of which the last two were summer villages shared with the Nimkish during the salmon season. Those who encamped at Tsaite belonged to the Komoyue sept. In comparatively recent times a portion of the Kwakiutl

separated from the rest and are known as Matilpe. These and the Komoyue are enumerated separately by the Canadian Department of Indian Affairs, thus limiting the term Kwakiutl to the Guetela, Komkutis, and Walaskwakiutl. In one place it is applied to the Guetela alone. The population of the Kwakiutl proper in 1904 was 163.

In more extended senses the term Kwakiutl is applied to one of the two great divisions of the Wakashan linguistic stock (the other being the Nootka), and to a dialect and a subdialect under this. The following is a complete classification of the Kwakuitl divisions and subdivisions, based on the investigations of Boas: HAISLA DIALECT—Kitémat and Kitlope. HEILTSUK DIALECT—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. KWAKIUTL DIALECT—*Koskino subdialect*—Klaskino, Koprino, Koskimo, and Quatsino. *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala. *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksotenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas were an extinct Kwakiutl division the minor affinities of which are unknown.

The total population of the Kwakiutl branch of the Wakashan stock in 1904 was 2,173, and it appears to be steadily decreasing.

Consult Boas, Kwakiutl Inds., Rep. Nat. Mus. 1895, 1897. For further illustrations, see *Koskimo*.

(J. R. S.)

Coquilths.—Dunn, Hist. Oregon, 239, 1844. **Fort Rupert Indians.**—Scott in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 115, 1860. **Kwā'g'uł.**—Boas in Mem. Am. Mus. Nat. Hist., v, pt. 2, 271, 1902. **Kwagutl.**—Eighty-first Rep. Brit. and For. Bib. Soc., 380, 1885. **Kwahkewith.**—Powell in Can. Ind. Aff., 119, 1880. **Kwakiool.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kwa'-kiutl'.**—Gibbs in Cont. N. A. Ethnol., I, 144, 1877. **Kwā-kuhl.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kwat-kewith.**—Sproat in Can. Ind. Aff., 147, 1879. **Kwaw-kewith.**—Sproat in Can. Ind. Aff., 270, 1889. **Kwawkwelch.**—Ibid., 189, 1884. **Qā gūtl.**—Hall, St. John in Qā-gutl, Lond., 1884. **Quackeweth.**—Can. Ind. Aff., 316, 1880. **Quackewith.**—Can. Ind. Aff., 92, 1876. **Quackoils.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Qua-colth.**—Kane, Wand. in N. Am., app., 1859. **Quacós.**—Galiano, Relacion, 103, 1802. **Quagheuil.** Scouler in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Quahkeuith.**—Can. Ind. Aff., 52, 1875. **Qualquilths.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Quaquiolts.**—Taylor in Cal. Farmer, July 19, 1862. **Quawguults.**—Mayne, Brit. Col., 251, 1861. **Quoquoults.**—Sproat, Savage Life, 311, 1868.

Kwakokutl (*Kwā'kōk'ūL*). A gens of the Nakoaktok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Kwakowenok (*Kwā'kōwēnŏx*). A gens of the Guauaenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kwakukemlaenok (*Kwākūqɛmāl'ēnŏx*). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Kwakwakas (*Kwa-kwa-kas*). A former village on the w. coast of Gilford id., Brit. Col., probably belonging to the Koeksotenok.—Dawson in Can. Geol. Surv., map, 1887.

Kwalewia (*Qwalē'wīa*; named from a large boulder in the stream close by). A former village or camp of the Pilalt, a Cowichan tribe of lower Chilliwak r., Brit. Col.—Hill-Tout in Ethnol. Surv. Can. 48, 1902.

Kwanaken (*Kwāna'ken*, 'hollow in mountain'). A Squawmish village community on Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kwane (*Kwā-nē*). A former village at cape Scott, N. end of Vancouver id., probably occupied by the Nakomgilisala.—Dawson in Can. Geol. Surv., map, 1887.

Kwantlen. An important Cowichan tribe between Stave r. and the mouth of the s. arm of Fraser r., Brit. Col. Pop. 125 in 1904. Villages: Kikait, Kwantlen, Skaiametl, Skaiets, and Whonnock. Kikait and Skaiametl were the original Kwantlen towns before the advent of the Hudson's Bay Company. (J. R. S.)

Kaitlen.—Dall, after Gibbs, in Cont. N. A. Ethnol., I, 241, 1877. **Koā'antɛl.**—Boas in Rep. 64th Meeting B. A. A. S., 454, 1894. **Kuôôlt-e.**—Wilson in Jour. Ethnol. Soc. Lond., 329, 1866. **Kwahnt-len.**—Gibbs, MS. vocab., B. A. E., no. 281. **Kwaitlens.**—De Smet Oregon Miss., 58, 1847. **Kwa'ntlɛn.**—Hill-Tout in Ethnol. Surv. Can., 53, 1902. **Kwantlin.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Kwantlum.** Mayne, Brit. Col., 243, 1861. **Kwantlun.**—Ibid., 295. **Quaitlin.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Quant-lums.**—Fitzhugh in U.S., Ind. Aff. Rep. 1857, 329, 1858. **Quā'tl.**—Wilson in Jour. Ethnol. Soc. Lond., 278, 1866.

Kwantlen. The main Kwantlen village, situated at Langley, on lower Fraser r., Brit. Col.; pop. 39 in 1911.

Kwa'ntlɛn.—Hill-Tout in Ethnol. Surv. Can., 54, 1902. **Langley.**—Can. Ind. Aff., pt. II, 72, 1902.

Kwatsi. A Kwakiutl village at Macdonald pt., Knight inlet, Brit. Col., inhabited by the Tenaktak and Awaitlala; pop. 171 in 1885.

Kwā-tsi.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Qoatse.**—Boas in Bul. Am. Geog. Soc., 229, 1887.

Kwaustums (*Ġwā'ᵉyasdᴇmsē*, 'feasting place.'—Boas). A winter village of the Koeksotenok on Gilford id., Brit. Col.; pop. 263 in 1885.

Ġwā'ᵉyasdᴇmsē.—Boas in Mem. Am. Mus. Nat. Hist., v, pt. 1, 156, 1902. **Gwayasdums.**—Can. Ind. Aff., 218, 1911. **Kwā-us-tums.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 73. **Qoaiastems.**—Boas in Bul. Am. Geog. Soc., 228, 1887. **Qua-yastums.**—Ibid.

Kwekweakwet ('blue'). A Shuswap village near upper Fraser r., 11 m. above Kelley cr., Brit. Col. Probably the town of the High Bar band, which numbered 54 in 1904.

High Bar.—Can. Ind. Aff., 274, 1902. **Kwē-kwē-a-kwēt'.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891.

Kwichtenem (*Kwi'ɬctenᴇm*). A Squawmish village community on the w. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kwikoaenok (*Kwi'koaēnδx*, 'those at the lower end of the village'). A gens of the Guauaenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kwikooi. A Shuswap village at the outlet of Adams lake, upper South Thompson r., interior of British Columbia; pop., with Slahaltkam (q. v.), 196 in 1910.

Adams Lake.—Can. Ind. Aff., 259, 1882. **Kwikooi'.**—Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 44.

Kwilchana (*Qwil:ca'na*, sig. doubful). A village of the Nicola band of the Ntlakyapamuk, on Nicola lake, Brit. Col.; pop. 111 in 1901, the last time the name appears.

Kinsaatin.—Can. Ind. Aff., 302, 1893. **Kōiltca'na.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Kuisaatin.**—Can. Ind. Aff., 313, 1892. **Quilchena.**—Name of post office. **Quinshaatin.**—Ibid., pt. II, 166, 1901. **Qwiltca'na.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Kwitchakutchin ('people of the steppes'). A Kutchin tribe inhabiting the country between Mackenzie and Anderson rs., lat. 68°, Mackenzie, N.W.T.

Kodhell-vén-Kouttchin.—Petitot, Autour du lac des Esclaves, 361, 1891 (='people of the margin of the sterile Eskimo lands'). **Kūtch'-ă kūtch'in.**—Ross, MS. notes on Tinne, B. A. E. (='people in a country without mountains'). **Kwitcha-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Kwitchia-Kutchin.**—Petitot, in Bull. Soc. de Géog. Paris, chart, 1875.

Kwolan (*K'wo'lān*, 'ear'). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Kwoneatshatka. An unidentified division of the Nootka near the N. end of Vancouver id.—Hale in U. S. Expl. Exped., VI, 569, 1846.

Kyekykyenok (*K'ek'k·'ēnôx*). A gens of the Awaitlala, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Kyuquot. A Nootka tribe on Kyuquot sd., w. coast of Vancouver id.; pop. 305 in 1902, 226 in 1911. Its principal villages are Aktese and Kukamukamees.

Laalaksentaio. A gens of the true Kwakiutl, embracing the subdivisions Laalaksentaio, Alkunwea, and Hehametawe.

Laa'laqsᴇnt'alō.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Lā'alaxsᴇnt'alō.**—Boas in Rep. Nat. Mus. 1895, 330, 1897. **Lālachsent'alō.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Labrets. Ornaments worn in holes that are pierced through the lips. Cabeza de Vaca notes of Indians of the Texas coast: "They likewise have the nether lip bored, and within the same they carry a piece of thin cane about half a finger thick." It is quite certain that this custom prevailed for some distance inland along the Colorado r. of Texas and in the neighbouring regions, while large labrets were also found by Cushing among the remains on the w. coast of Florida. Outside of this region they were almost restricted to an area in the N. W., the habitat of the Aleut, Haida, Heiltsuk, Tlingit, Tsimshian, and Eskimo tribes, extending from Dean inlet to Anderson r. on the Arctic coast. They were also adopted by some of the western Athapascans. Here the lower lip alone was pierced. While the southern tribes made a single aperture in the middle of the lip, and consequently used but one labret, the Aleut and Eskimo usually punctured a hole below each corner of the mouth and inserted two. Moreover, among the southern tribes the ornament was worn only by women, while Aleut men used it occasionally and Eskimo men more and more generally, as one proceeded northward, until beyond the Yukon the use of labrets was confined to males. Among the Haida, Heiltsuk, Tlingit, and Tsimshian the labret was a mark of high birth, superseding in this respect the headflattening of the tribes living farther s. The piercing was consequently done during potlatches, a small aperture being bored first, which was enlarged from year to year until

it sometimes became so great that the lip proper was reduced to a narrow ribbon, which was liable to break, and sometimes did. The labrets were made of wood, stone, bone, or abalone shell, often inlaid, and present two general types, namely, a long piece inserted into the lip at one end, or a round or oval stud hollowed on each side and protruding but slightly from the face. George Dixon noted one of this latter type that was 3⅞ in. long by 2⅝ in. broad. The last labrets used were small plugs of silver, and the custom has now been entirely abandoned. On account of the use of these ornaments the Tlingit were called Kolosch by their northern neighbours and the Russians, whence the name Koluschan, adopted for the linguistic stock.

Among the Eskimo and Aleut bone labrets predominated, though some very precious specimens were of jade. They were shaped like buttons or studs, or, in the case of some worn by women, like sickles. The lips of men were pierced only at puberty, and the holes were enlarged successively by means of plugs, which were often strung together afterwards and preserved.

Consult Dall (1) in 3d Rep. B. A. E., 1884, (2) in Cont. N. A. Ethnol., I, 1877; Dawson, Rep. on Queen Charlotte Ids., Geol. Surv. Canada, 1880; Murdoch in 9th Rep. B. A. E., 1892; Nelson in 18th Rep. B. A. E., 1899.

(J. R. S.)

Lachalsap. A village of the Hwotsotenne on Bulkley r., Brit. Col.; pop. 164 in 1911.

Lachalsap.—Can. Ind. Aff., pt. 2, 70, 1902. **Lackalsap.**—Ibid., 1903, pt. 2, 73, 1904. **Moricetown.**—Ibid., 70, 1902.

Laenukhuma (*Laē'nuχuma*). Given by Boas (Petermanns Mitt., pt. 5, 131, 1887) as the ancestor of a gens of the Quatsino; also applied to the gens itself.

Lahaui (*Lā'qauī*). A village of the Nicomen tribe of Cowichan at the mouth of Wilson cr., on the s. side of Fraser r., Brit. Col.—Boas in Rep. Brit. A. A. S., 454, 1894.

Lahave (named from Cap de la Hève, France). A Micmac village in 1760 near the mouth of Lahave r., Lunenburg co., Nova Scotia.

Chachippé.—Jes. Rel. (1610–13), I, 153, 1896. **La Have.**—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115–116, 1809. **Lahave.**—Present name of adjacent island. **La Heve.**—Doc. of 1746 in N. Y. Doc. Col. Hist., x, 70, 1858. **Port de la Hève.**—Lescarbot (1609) quoted by Thwaites, Jes. Rel., I, 153, note, 1896.

Lakkulzap ('on the town'). A modern Chimmesyan town, founded in 1872 by a Mr. Green from Niska, the inhabitants having been drawn from the villages of Kitaix and Kitkahta. Pop. 183 in 1902, 145 in 1911.

Greenville.—Can. Ind. Aff. for 1889, 272 (name given by whites). **Kach-als-ap.**—Dorsey in Am. Antiq., XIX, 281, 1897 (misquoted from Can. Ind. Aff.). **Lachalsap.**—Can. Ind. Aff., 416, 1898. **Lack-al-sap.**—Ibid., 272, 1889. **Lak-kul-zap.**—Dorsey in Am. Antiq., XIX, 281, 1897.

Lakloukst (*Laqlō'ukst*). A Niska division of the Lakskiyek clan, living in the town of Kitwinhilk, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Lakseel (*Laqsē'el*, 'on the ocean'). A Niska division belonging to the Kanhada clan, living in the towns of Andeguale and Kitlakdamix on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Lakskiyek (*Laqskī'yek*, 'on the eagle'). One of the 4 Chimmesyan clans. Local subdivisions bearing the same name are found in the Niska towns of Lakkulzap and Kitlakdamix, and in the Kitksan town of Kitwingach.—Boas in 10th Rep. N. W. Tribes Can., 49, 50, 1895.

Laktiaktl (*Laqt'iâ'k'tl*). A Niska division of the Lakyebo (Wolf) clan, settled in the town of Kitwinshilk, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Laktsemelik (*Laqts'Emē'lik*, 'on the beaver'). A Niska division of the Lakskiyek clan, living in the town of Kitlakdamix, on Nass r., Brit. Col.—Boas in 10th Rep. N. W. Tribes Can., 49, 1895.

Lakungida (perhaps a Haida name). A Niska town near the mouth of Nass r., Brit. Col. In 1870 its inhabitants exceeded 400, but in 1897 it contained not more than 50.—Dorsey in Am. Antiq., XIX, 279, 1897.

Lakweip (Niska: *Lāq'uyī'p*, 'on the prairie.'—Boas). An isolated Athapascan tribe, related to the Tahltan, formerly living on Portland canal, Alaska, but having quarrelled with the Niska are now on the headwaters of Stikine r., Brit. Col. Their chief village is Gunakhe.

Lackweips.—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Laq'uyi'p.**—Boas in 10th Rep. N. W. Tribes Can., 34, 1895. **Naqkyina.**—Ibid. (Tsetsaut name: 'on the other side').

Lakyebo (*Laqkyebō*, 'on the wolf'). One of the 4 clans into which all the Chimmesyan are divided. The name is applied specifically

to various local subdivisions as well, there being one such in the Niska town of Lakkulzap and another in the Kitksan town of Kispiox. —Boas in 10th Rep. N. W. tribes Can., 49, 50, 1895.

Lalauitlela (*Lā'lăuiLEla*, 'always crossing the sea'). A gens of the Tlatlasikoala, subdivided into the Gyegyote and Hahekolatl.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

La Montagne (Fr.: 'the mountain'). A mission village established in 1677 for Caughnawaga and other Catholic Iroquois on a hill* on Montreal id., Quebec. They were afterward joined by others, many of whom were not Christians. The village was temporarily deserted in 1689 on account of the Iroquois. In 1696 a part of the converts established a new mission village at Sault-au-Recollet, and were joined by the others until in 1704 La Montagne was finally abandoned.

(J. M.)

The Mountain.—Shea, Cath. Miss., 309, 1855.

Lana-chaadus (*Lā'na tcā'adAs*). A family of low social rank belonging to the Eagle clan of the Haida. Before becoming extinct they occupied, with the Gitingidjats, a town on Shingle bay, Queen Charlotte ids., Brit. Col. Some are said to have lived with the Kaiiahllanas.—Swanton, Cont. Haida, 274, 1905.

Lanadagunga (*Lā'na dā'qAña*, 'bad [or common] village'). A former Haida town, owned by the Saki-kegawai, on the coast of Moresby id. s. of Tangle cove, Queen Charlotte ids., Brit. Col. It was so called by the people of Hagi, opposite, because the Lanadagunga people used to talk against them.—Swanton, Cont. Haida, 277, 1905.

Lanagahlkehoda (*Lānā'ga łqē'xoda*, 'town that the sun does not shine on'). A Haida town on a small island opposite Kaisun, w. coast of Moresby id., Queen Charlotte ids., Brit. Col. It was so named becauses it faces N. This is a semi-mythical town, said to have been occupied by the Kas-lanas.—Swanton, Cont. Haida, 280, 1905.

Lanagukunhlin-hadai (*Lā'na gu qA'nłîn xā'da-i*, 'resting-the-breast-on-a-town people'). A subdivision of the Chaahl-lanas, a family of the Eagle clan of the Haida. Lanagukunhlin was the name of a chief.—Swanton, Cont. Haida, 276, 1905.

* Probably Montreal mountain.

Lanahawa (*La'na xā'wa*, 'swampy village'). A former Haida town on the w. coast of Graham id., opposite Hippa id., Queen Charlotte group, Brit. Col. It was also called Lanaheguns (*Lā'na xē'-gAns*, 'town where there is a noise [of drums]') and Lanahltungua (*Lā'-na łtA'ngua*, 'town where there are plenty of feathers'). It was occupied by the Skwahladas and Nasto-kegawai before they moved to Rennell sd., and afterward by the Kianusili.—Swanton, Cont. Haida, 280, 1905.

Lanahawa. A former Haida town on the w. coast of Burnaby id., Queen Charlotte ids., Brit Col., s. of the Ninstints town of Ket.—Swanton, Cont. Haida, 278, 1905.

Lanahilduns (*Lā'na hi'ldAns*, 'moving village'; also called Chahlolnagai, from the name of the inlet on which it was situated). A former Haida town on the s. w. side of Rennell sd., Graham id., Queen Charlotte group, Brit. Col.; occupied by the Nasto-kegawai or the Skwahladas family group.—Swanton, Cont. Haida, 280, 1905.

Lanaslnagai (*Lā'nas lnagā'-i*, 'peoples' town'). The name of three distinct Haida towns on Queen Charlotte ids., Brit. Col. One stood on the E. coast of Graham id., s. of cape Ball, and was owned by the Naikun-kegawai; another belonged to the Kuna-lanas and was on the w. side of Masset inlet, where it broadens out; the third, which belonged to the Yagunstlanlnagai, was on Yagun r.—Swanton, Cont. Haida, 280, 281, 1905.

Lanaungsuls (*Lā'naˢA'ñsAls*, 'town [that] hides itself'). A Haida town on Masset inlet, Queen Charlotte ids., Brit. Col., belonging to the Aoyaku-lnagai.—Swanton, Cont. Haida, 281, 1905.

Lances. As an implement of the chase or of war the lance had a wide distribution among the ancient and the modern tribes of the North America. Though none of the objects of chipped stone called lance-heads that have been found in numbers on widely separated archæological sites are attached to shafts, there is reason to believe that many of the leaf-shaped blades were lance-heads. The only survivals of the use of the ancient lance are found among the Hupa of California and the western Eskimo, but earlier writers have mentioned their existence among various tribes. Lances for the chase were used occasionally in war by the Eskimo, but the Plains Indians, whenever, possible used two distinct varieties

for war and for hunting, the hunting lance blade being shorter and heavier. The lance appears to have originated through the need of striking animals from some distance in order to escape personal danger and to produce surer results than were possible with a stone knife or other implement used at close quarters. The efficiency and range of the lance when thrown from the hand was increased by the throwing stick, and the original lance or spear developed into a number of varieties under the influences of environment, the habits of animals, acculturation, etc. The greatest number of forms sprang up among the Eskimo, whose environment was characterized by a great variety and alteration of animal life, while in most other regions a simple lance was perpetuated.

The Plains tribes, as a rule, living in a region conducive to warfare and aggression through its lack of physical boundaries, made more use of the lance in war than did, coast, woodland, desert, or mountain tribes. Since the general occupancy of the plains appears to have been coincident with the introduction of the horse, the use of the war lance has been associated with that animal, but it is evident that the tribes that occupied the plains were acquainted with the lance with a stone head as a hunting implement before they entered this vast region. A Kiowa lance in the U.S. National Museum is headed with a part of a sword blade and is reputed to have killed 16 persons.

In accord with the tendency of objects designed for especially important usuage to take on a religious significance, the lance has become an accessory of ceremonies among the Plains Indians. Elaborately decorated sheaths were made for lances, varying according to the society or office of the owner. At home the lance was leaned against the shield tripod, tied horizontally above the tipi door, or fastened lengthwise to an upright pole behind the tipi. In both earlier and recent times offerings of lance-heads were made to springs, exquisitely formed specimens having been taken from a sulphur spring at Afton, Okla.

Consult Holmes (1) in 15th Rep. B. A. E., 1897, (2) in Am. Anthrop., IV, 108-129, 1902; Mooney in 14th Rep. B. A. E., 988-990, 1896.

(W. H.)

Languages. The American languages show considerable variety in phonetics and structure. While some are vocalic and appear melodious to our ear, others contain many consonant sounds to which we are unaccustomed and which seem to give them a harsh character. Particularly frequent are sounds produced by contact between the base of the tongue and the soft palate, similar to the Scotch *ch* in *loch*, and a number of explosive *l's*, which are produced by pressing the tongue against the palate and suddenly expelling the air between the teeth. Harshness produced by clustering consonants is peculiar to the N. W. coast of America. Sonorous vocalic languages are found in a large portion of the Mississippi basin and in California. Peculiar to many American languages is a slurring of terminal syllables, which makes the recording of grammatical forms difficult.

Contrary to the prevalent notion, the vocabularies are rich and their grammatical structure is systematic and intricate. Owing to the wealth of derivatives it is difficult to estimate the number of words in any American language; but it is certain that in every one there are a couple of thousand stem words and many thousand words, as that term is defined in English dictionaries.

A considerable variety of grammatical structure exists, but there are a few common traits that seem to be characteristic of most American languages. The complexity of grammar is often great because many ideas expressed by separate words in the languages of other continents are expressed by grammatical processes in the languages of the Indians. The classification of words differs somewhat from the familiar grouping in Indo-European languages. The demarcation between noun and verb is often indistinct, many expressions being both denominative and predicative. Often the intransitive verb and the noun are identical in form, while the transitive verb only is truly verbal in character. In other languages the transitive verb is nominal, while the intransitive only is truly verbal. These phenomena are generally accompanied by the use of possessive pronouns with the nominal and of personal pronouns with the verbal class of words. In other cases the verbal forms are differentiated from the noun, but the close relationship between the two classes is indicated by the similarity of the pronominal forms. The intransitive verb generally includes the ideas which Indo-European languages express by means of adjectives. Independent pronouns are often compounds, and the pronoun appears in most cases subordinated to the verb.

In the singular are distinguished self (or speaker), person addressed, and person spoken of; in the plural, corresponding to our first person, are often distinguished the combination of speaker and persons addressed, and speaker and persons spoken of, the so-called inclusive and exclusive forms.

The demonstrative pronouns are analogous to the personal pronoun in that they are generally developed in three forms, indicating respectively the thing near me, near thee, near him. Their development is sometimes even more exuberant, visibility and invisibility, present and past, or location to the right, left, front and back of, and above and below the speaker, being distinguished.

The subordination of the pronoun to the verb is often carried to extremes. In many languages the pronominal subject, the object, and the indirect object are incorporated in the verb, for which reason American languages have often been called "incorporating languages." There are, however, numerous languages in which this pronominal subordination does not occur. In some the process of incorporation does not cease with the pronoun; but the noun, particularly the nominal object, is treated in the same manner. Where such incorporation is found the development of nominal cases is slight, since the incorporation renders this unnecessary.

The occurrence of other classes of words depends largely on the development of another feature of American languages, which is probably common to them all, namely, the expression of a great number of special ideas by means of either affixes or stem modification. On account of the exuberance of such elements American languages have been called "polysynthetic." The character of the subordinated elements shows great variations. In some languages most of the ideas that are subordinated are instrumental (with the hand, the foot, or the like; with the point or the edge of something, etc.); in others they include all kinds of qualifying ideas, such as are generally expressed by auxiliary verbs, verbal compounds, and adverbs. The Eskimo, for instance, by composition of other elements with the stem "to see," may express "he only orders him to go and see"; a Chimmesyan composition with the verb to go is, "he went with him upward in the dark and came against an obstacle." The existence of numerous subordinate elements of this kind has a strong effect in determining the series of stem words in a language. Whenever this method of composition is highly developed many special ideas are expressed by stems of very general significance, combined with qualifying elements. Their occurrence is also the cause of the obviousness of Indian etymologies. These elements also occur sometimes independently, so that the process is rather one of coordinate composition than of subordination. The forms of words that enter composition of this kind sometimes undergo considerable phonetic modification by losing affixes or by other processes. In such cases composition apparently is brought about by apocope, or decapitation of words; but most of these seem to be reducible to regular processes. In many languages polysynthesis is so highly developed that it almost entirely suppresses adverbs, prepositions, and conjunctions.

The categories of Indo-European languages do not correspond strictly to those of Indian languages. This is true particularly of the ideas of gender and plurality. Grammatical gender based on sex distinction is very rare in America. It is based on other qualities, as animate and inanimate, or noble and ignoble, and often relates only to shape, as round, long or flat. Complete absence of such classification is frequent. Plurality is seldom clearly developed; it is often absent even in the pronoun; its place is taken by the ideas of collectivity and distribution, which are expressed more often than plurality. Tense is also weakly developed in many languages, although others have a complex system of tenses. Like other adverbial ideas tense is often expressed by affixes. Moods and voice of the verb are also sometimes undeveloped and are expressed by adverbial elements.

In the use of grammatical processes there is great diversity. Suffixes occur almost everywhere; prefixes are not quite so frequent. Infixes seem to be confined to the Siouan languages, although infixation by metathesis occurs in other languages also. Reduplication is frequent, sometimes extending to triplication; but in some groups of languages it does not occur at all. Other forms of modification of stem also occur.

Indian languages tend to express ideas with much graphic detail in regard to localization and form, although other determining elements which Indo-European languages require may be absent. Those languages are, therefore, not so well adapted to generalized statements as to lively description. The power to

form abstract ideas is nevertheless not lacking, and the development of abstract thought would find in every one of the languages a ready means of expression. Yet, since the Indian is not given to purely abstract speculation, his abstract terms always appear in close connection with concrete thought; for instance, qualities are often expressed by nominal terms, but are never used without possessive pronouns.

According to the types of culture served by the languages we find holophrastic terms, expressing complex groups of ideas. These, however, are not due to a lack of power to classify, but are rather expressions of form of culture, single terms being intended for those ideas that are of prime importance to the people.

The differentiation of stocks into dialects shows greater variation, some stocks comprising only one dialect, while others embrace many that are mutually unintelligible. While the Eskimo have retained their language in all its minor features for centuries, that of the Salish, who are confined to a small area in the N. Pacific region, is split up into innumerable dialects. The fate of each stock is probably due as much to the morphological traits of the language itself as to the effects of its contact with other languages. Wherever abundant reduplication, phonetic changes in the stem, and strong phonetic modifications in composition occur, changes seem to be more rapid than where grammatical processes are based on simple laws of composition. Contact with other languages has had a far-reaching effect through assimilation of syntactic structure and, to a certain extent, of phonetic type. There is, however, no historical proof of the change of any Indian language since the time of the discovery comparable with that of the language of England between the 10th and 13th centuries.

A few peculiarities of language are worth mentioning. As various parts of the population speaking modern English differ somewhat in their forms of expression, so similar variations are found in American languages. One of the frequent types of difference is that between the language of men and that of women. This difference may be one of pronunciation, as among some Eskimo tribes, or may consist in the use of different sets of imperative and declarative articles, as among the Sioux, or in other differences of vocabulary; or it may be more fundamental, due to the foreign origin of the women of the tribe. In incantations and in the formal speeches of priests and shamans a peculiar vocabulary is sometimes used, containing many archaic and symbolic terms.

(F. B.)

Laprairie. The first mission village of the Catholic Iroquois, established in 1668 on the s. bank of the St. Lawrence, at Laprairie, Laprairie co., Quebec. The first occupants were chiefly Oneida with other Iroquois, but it soon contained members of all the neighbouring Iroquoian and Algonquian tribes. The Mohawk, from Caughnawaga, N. Y., finally gained the leading position and their language came into vogue in the settlement. In 1676 the Indians removed to Portage r., a few miles distant, and built the present Caughnawaga, q. v.

Laprairie.—Shea, Cath. Miss., 262, 1855. **La Prairie de la Madelaine.**—Frontenac (1674) in N. Y. Doc. Col. Hist., IX, 116, 1855. **Laprairie de la Madelaine.**—Letter of 1756, ibid., X, 480, 1858. **La Prairie de la Magdelaine.**—La Barre (1683), ibid., IX, 202, 1855. **Saint-François-Xavier-des-Prés.**—Jes. Rel., III, index, 1858. **St. Francis Xavier des Près.**—Shea, Cath. Miss., 268, 1855 (mission name). **St. François Xavier à Laprairie de la Magdeleine.**—Jes. Rel. (1675) quoted by Shea, Cath. Miss., 304, 1855. **S. Xavier des Fraiz.** Jes. Rel. 1671, 12, 1858. **S. Xavier des Prez.**—Ibid. 1672, 16, 1858.

Lathakrezla. A Nataotin village on the N. side of Babine lake, Brit. Col.

Lathakrᵊzla.—Morice in Trans. Roy. Soc. Can. 1892, 109, 1893. **Na-tal-kuz.**—Dawson in Geol. Surv. Can., 26B, 1881. **Ni-to-atz.**—Ibid., 27B.

Leitli ('the junction'). The village of the Tanotenne situated at the confluence of Stuart and Fraser rs., Brit. Col.

Fort George.—Morice, Notes on W. Dénés, 25, 1893. **Ɂeitli.**—Ibid. **Ɂeit'ɬi.**—Morice in Trans. Roy. Soc. Can. 1892, 109, 1893.

Lekwiltok. A large Kwakiutl tribe living between Knight and Bute inlets, Brit. Col. They were divided into five septs: Wiwekae, Hahamatses or Walitsum, Kueha, Tlaaluis, and Komenok. The last is now extinct. The towns are Hussam, Tsakwaɬooin, Tsaiiyeuk, and Tatapowis. Total pop. 218 in 1904.

Acolta.—Poole, Queen Charlotte Ids., 289, 1872. **Enclataws.**—Can. Ind. Aff., 142, 1879. **Euclataw.**—Ibid., 92, 1876. **Euclitus.**—Downie in Mayne, Brit. Col., 448, 1861. **Laek-que-libla.**—Kane, Wand. in N. A., app., 1859. **Laich-kwil-tacks.**—Can. Ind. Aff., 142, 1879. **Leequeeltoch.**—Scouler in Jour. Ethnol Soc. Lond., I, 233, 1848. **Lékwilda^{s}χ^{u}.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. 2, 318, 1902. **Lē'kwiltok'.** Boas in 6th Rep. N. W. Tribes Can., 55, 1890 (Salish name). **Lē'kwiltoq.**—Boas in Petermanns Mitt., pt. 5,

131, 1887. **Lienkwiltak.**—Can. Ind. Aff. for 1901, pt. 2, 166. **Liew-kwil-tah.**—Can. Ind. Aff. 1895, 362, 1896. **Li-kwil-tah.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Likwiltoh.**—Ibid. **Neaquiltough.**—Brit. Col. map, 1872. **Ne-cul-ta.**—Kane, Wand. in N. A., app., 1859. **Saich-kioie-tachs.**—Can. Ind. Aff. 1883, 190, 1884. **Saich-kwil-tach.**—Sproat, ibid., 145, 1879. **Tah-cul-tus.** — Lord, Natur. in Brit. Col., I, 155, 1866. **Tounglietats.**—De Smet, Oregon Miss., 56, 1847. **Ucaltas.**—Anderson quoted by Gibbs in Hist. Mag., 74, 1863. **Uchulta.**—Taylor in Cal. Farmer, July 19, 1862. **U-cle-ta.**—Mayne, Brit. Col., 74, 1862. **Ucle-tah.**—Ibid., 243. **Ucletes.**—Keane in Stanford, Compend., 541, 1878. **Uctetahs.**—St. John, Sea of Mts., II, 16, 1877. **Ucultа.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 74. **Ucultas.**—Lennard and Barrett, Brit. Col., 36, 1862. **Yookilta.**—Tolmie and Dawson, Vocabs. Brit. Cr̃., 118B, 1884. **Yukletas.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Yū'kwilta.**—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Lelaka (*Lē'lacha*). An ancestor of a Nakomgilisala gens who also gave his name to the gens.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Lelek (*Lel'ek*). A Songish band residing at Cadboro bay, S. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Lelewagyila (*Lē'lewagila* 'the heaven makers': mythical name of the raven). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Lgalaiguhl-lanas (*L'ɢala'-iguł lā'nas*). A former division of the Gitins of Skidegate, Queen Charlotte ids., Brit. Col., a family of the Eagle clan of the Haida. It has long been extinct. The name may mean 'people of the town of Lgalai.'—Swanton, Cont. Haida, 274, 1905.

Lillooet ('wild onion'). One of the 4 principal Salish tribes in the interior of British Columbia, situated on Fraser r. around the mouths of Cayoosh cr. and Bridge r., on Seton and Anderson lakes, and southward from them to Harrison lake. Pop. 1,201 in 1911. Bands: Anderson Lake, Bridge River, Cayoosh Creek (2), Douglas, Enias, Fountain, Kanlax, Lillooet (2), Mission, Niciat, Pemberton Meadows and Schloss. It is sometimes divided into the Lower Lillooet, including the Douglas and Pemberton Meadows bands, and the Upper Lillooet, including all the rest. Consult Teit, Lillooet Indians, in Mem. Am. Mus. Nat. Hist., III, pt. 5, 1906. (J. R. S.)

Chin Nation.—Schoolcraft, Ind. Tribes, v, 173, 1855. **Lillooet.**—Can. Ind. Aff. Rep. 1889, 115, 1890. **Lilowat.**—Gibbs in Cont. N. A. Ethnol., I, 268, 1877. **Loquilt Indians.**—Mayne, Brit. Col., 299, 1862. **Sclavthamuk.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Stā'-tlum-ooh.**—Dawson in Trans. Roy. Soc. Can., sec. II, 5, 1891. **Stetlum.**—Survey map, Hydr. Office, U. S. N., 1882. **Stlateium.**—Can. Ind. Aff. Rep., 1911, 267. **Stlat-limuh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 5. **Stla'tlumH.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 (own name). **Stlā'tlumQ.**—Boas in 6th Rep. N.W. Tribes Can., 80, 1890. **Stlā'tlumQ.**—Boas as quoted by Dawson in Trans. Roy. Soc. Can. for 1891, sec. II, 5.

Lillooet. A band and town of Upper Lillooet on Fraser r., where it is joined by Cayoosh cr. The Canadian Reports on Indian Affairs give two divisions of the Lillooet band of which one numbered 86 and the other 13 in 1911.

Lillooet.—Can. Ind. Aff. Rep., pt. II, 72, 1902. **Set.l**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900 (native name of the village of Lillooet).

Lilmalche (*Lɛmā'ilca*). One of the two Cowichan tribes on Thetis id., off the S. E. coast of Vancouver id.; pop. 19 in 1904. Given as a band of the Penelakut (q. v.) by the Canadian Dept. of Indian Affairs.

Lɛmā'ilca.—Boas, MS., B. A. E., 1887. **Lilmalche.**—Can. Ind. Aff. for 1901, pt. II, 164. **Li-mache.**—Ibid., 1897, 362, 1898. **Li-mal-che.**—Ibid., 1898, 417. **Limalches.**—Ibid., 1883, 190.

Linguistic families. The linguistic diversity of the Indians is perhaps the most remarkable feature of American ethnology. While certain general features, such, for example, as incorporation, use of verb and pronoun, employment of generic particles, use of nongrammatical genders, etc., usually occur, most of the languages of the New World exhibit analogies justifying their classification, on psychic grounds at least, as a single family of speech; nevertheless, the comparison of their vocabularies leads to the recognition of the existence of a large number of linguistic families or stocks having lexically no resemblance or connection with each other. Boas (Science, XXIII, 644, 1906) is of the opinion however, that, considering the enormous differences in the psychological bases of morphology in American Indian languages, such psychic unity in one family of speech can hardly be predicated with confidence. Also, it may be that the Paleo-Asiatic languages of Siberia may, perhaps, belong with the American tongues. This linguistic diversity was perceived and commented on by some of the early Spanish historians and other writers on American subjects, such as Hervas, Barton, and Adelung; but the "founder of systematic philology relating to the North American

Indians" (in the words of Powell) was Albert Gallatin, whose Synopsis of the Indian Tribes within the United States East of the Rocky Mountains and in the British and Russian Possessions in North America was published in 1836 in the Transactions and Collections of the American Antiquarian Society (Archæologia Americana, II), of Worcester, Mass. The progress of research and of linguistic cartography since Gallatin's time are sketched in Powell's epoch-marking article, "Indian linguistic families" (7th Rep. B. A. E., 1-142, 1891), with accompanying map, embodying the author's own researches and those of the experts of the Bureau. Taking vocabulary and dictionary as the factors of discrimination, Powell recognized, N. of the Mexican boundary, the following 58 "distinct linguistic families" or stocks: Adaizan (since determined to be a part of the Caddoan), *Algonquian**, *Athapascan*, Attacapan, Beothukan†, Caddoan, Chimakuan, Chimarikan, *Chimmesyan*, Chinookan, Chitimachan, Chumashan, Coahuiltecan, Copehan, Costanoan, *Eskimauan*, Esselenian, *Iroquoian*, Kalapooian, Karankawan, Keresan, Kiowan, *Kitunahan*, *Koluschan*, Kulanapan, Kusan, Lutuamian, Mariposan, Moquelumnan, Muskhogean, Natchesan, Palaihnihan (since consolidated with Shastan), Piman, Pujunan, Quoratean, Salinan, *Salishan*, Sastean (Shastan), Shahaptian, Shoshonean, *Siouan*, *Skittagetan*, Takilman, Tanoan, Timuquanan, Tonikan, Tonkawan, Uchean, Waiilatpuan, *Wakashan*, Washoan, Weitspekan, Wishoskan, Yakonan, Yanan, Yukian, Yuman, Zuñian. This is the working list for students of American languages, and, with minor variations, will remain the authoritative document on the classification of American linguistic stocks. (See Kroeber in Am. Anthrop, VII, 570-93, 1905, where modifications are proposed.) A revised edition of the map, containing the results of the latest investigations, appears in this Handbook.*†

A marked feature of the distribution of Indian linguistic families N. of Mexico is the presence or former existence in what are now the states of California and Oregon of more than one-third of the total number, while some other stocks (Algonquian, Athapascan, Siouan, Shoshonean, Eskimauan) have a very wide distribution. The Pacific coast contrasts with the Atlantic by reason of the multiplicity of its linguistic families as compared with the few on the eastern littoral. The distribution of the Eskimauan family along the whole Arctic coast from Newfoundland to Bering sea, and beyond it in a portion of Asia, is remarkable. The Uchean and the extinct Beothuk of Newfoundland are really the only small families of the Atlantic slope. The Catawba and related tribes in the Carolinas prove the earlier possession of that country by the primitive Siouan, whose migrations were generally westward, The Tuscarora and related tribes of Virginia and southward show the wanderings of the Iroquois, as do the Navaho and Apache those of the Athapascans. In 1896 McGee (The Smithson. Inst., 1846-96, 377, 1897) estimated the number of tribes belonging to the various linguistic families as follows: Algonquian, 36, Athapascan 53, Attacapan 2, Beothukan 1, Caddoan 9, Chimakuan 2, Chimarikan 2, Chimmesyan (Tsimshian) 8, Chinookan 11, Chitimachan 1, Chumashan 6, Coahuiltecan 22, Copehan 22, Costanoan 5, Eskimauan 70, Esselenian, 1, Iroquoian 13, Kalapooian 8, Karankawan 1, Keresan 17, Kiowan 1, Kitunahan 4, Koluschan 12, Kulanapan 30, Kusan 4, Lutuamian 4, Mariposan 24, Moquelumnan 35, Muskhogean 9, Nahuatlan ?, Natchesan 2, Palaihnihan 8, Piman 7, Pujunan 26, Quoratean 3, Salinan 2, Salishan 64, Sastean 1, Serian 3, Shahaptian 7, Shoshonean 12, Siouan 68, Skittagetan (Haida) 17, Takilman 1, Tanoan 14, Timuquanan 60, Tonikan 3, Tonkawan 1, Uchean 1, Waiilatpuan 2, Wakashan (Kwakiutl-Nootka) 37, Washoan 1, Weitspekan 6, Wishoskan 3, Yakonan 4, Yanan 1, Yukian 5, Yuman 9, Zuñian 1. Of this large number of tribes, some are of little importance, while others may be local divisions and not tribes in the proper sense of the term. This is true, for example, of two at least of the divisions of the Kitunahan family, and of not a few of the Algonquian "tribes." Some families, it will be seen, consist of but a single tribe: Beothukan, Chitimachan, Esselenian, Karankawan, Kiowan, Takilman, Tonkawan, Uchean, Washoan, Yanan, Zuñian; but of these a few (such as Zuñian and Kiowan) are very important. The amount of linguistic variations serving as an index of tribal division varies considerably,

* Names in italics are linguistic families found in Canada.

† In Newfoundland only.

*† A map showing the distribution of the Aborigines of Canada, Newfoundland, Greenland and Alaska, has been specially compiled and has been inserted in lieu of the Bureau of Ethnology map.

and in many cases, especially with the older writers, the delimitations are very imperfect. Researches now in progress will doubtless elucidate some of these points.

Besides the classification noted above, based on vocabulary, certain others are possible which take into consideration grammatical peculiarities, etc., common to several linguistic families. Thus, groups may be distinguished within the 56 families of speech, embracing two or more of them which seem to be grammatically or syntactically related, or in both these respects, while in nowise resembling each other in lexical content. From considerations of this sort Boas finds resemblance between several of the N.W. Pacific coast families. Grammatically, the Koluschan (Tlingit) and Skittagetan (Haida) and the Athapascan seem to be distantly related, and some lexical coincidences have been noted. The occurrence of pronominal gender in the Salishan and Chimakuan stocks is thought by Boas to be of great importance as suggesting relationship between these two families. The Wakashan (Kwakiutl-Nootka), Salishan, and Chimakuan stocks all possess suffix-nouns and inflected adverbs, similarities pointing, perhaps, to a common source (Mem. Internat. Cong. Anthrop., 339-346. 1894).

* * * * * *

Morphological peculiarities, possessed in common, according to some authorities, indicate a relationship between Piman, Nahuatlan (Mexican), and Shoshonean. The Kitunahan of N. Idaho and S. E. British Columbia has some structural characteristics resembling those of the Shoshonean, particularly the method of object-noun incorporation. Gatschet, in 1891 (Karank, Inds., 1891), suggested the probability of some relationship between the Karankawan, Pakawa (Coahuiltecan), and Tonkawan. It is nearly certain also, as supposed by Brinton, that Natchez is a Muskhogean dialect. The now extinct Beothukan of Newfoundland has been suspected of having been a mixed and much distorted dialect of one or other of the great linguistic families of the region adjacent. Brinton (Amer. Race, 68, 1891) was of opinion that "the general morphology seems somewhat more akin to Eskimo than to Algonkin examples."

The amount of material extant in the languages of the various stocks, as well as the literature about them, is in nowise uniform. Some, like the Beothukan, Esselenian, and Karankawan, are utterly extinct, and but small vocabularies of them have been preserved. Of others, who still survive in limited or decreasing numbers, like the Chimakuan, Chimarikan, Chitimachan, Chumashan, Coahuiltecan, Costanoan, Kalapooian, Mariposan, Moquelumnan, Natchesan, Pujunan, Salinan, Shastan, Takilman, Washoan, Weitspekan, Yakonan, and Yukian, the vocabularies and texts collected are not very extensive or conclusive. The Algonquian, Athapascan, Eskimauan, Iroquoian, Muskhogean, Salishan, Skittagetan, Koluschan, and Siouan families are represented by many grammars, dictionaries, and native texts, both published and in manuscript. The extent and value of these materials may be seen from the bibliographies of the late J. C. Pilling, of the Algonquian, Athapascan, Chinookan, Eskimauan, Iroquoian, Muskhogean, Salishan, Siouan, and Wakashan stocks, published as bulletins by the Bureau of American Ethnology.

(A. F. C.)

Lintchanre ('flat sides of dogs'). A clan or division of the Thlingchadinne living N. and E. of the N. arm of Great Slave lake, in Mackenzie dist., N.W.T.

Klin-tchanǫe.—Petitot, Autour du lac des Esclaves, 363, 1891. **Klin-tchonǫèh.**—Ibid., 303. **Lin-tchanrè.**—Petitot in Bul. Soc. de Géog. Paris, chart, 1875. **'Lin-tchanǫè.**—Petitot, MS. vocab., B. A. E., 1865. **L'in-tchanǫè.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Plats-côtés-de-chien du fort Raë.**—Ibid.

Lions Creek. The local name for a former band of Salish under Fraser superintendency, Brit. Col.

Leon's Creek.—Can. Ind. Aff. for 1878, 78. **Lion's Creek.**—Ibid., 1879, 138.

Long Lake. A Chippewa band on Lo lake N. of lake Superior, between lake Nipigon and Pic. r., Ontario; pop. 311 in 1884, 278 in 1911.

Lorette. A Huron village situated 8 m. N. W. of Quebec, Canada. The present village, properly distinguished as Jeune Lorette, is some miles distant from Ancienne Lorette, the old village W. of, and nearer to, Quebec, which was abandoned for the present location after 1721. The inhabitants are a remnant of the Hurons (q.v.) who fled from their country on account of the Iroquois about 1650. After stopping on the island of Orleans, they removed in 1693 to Ancienne Lorette. In 1884 they numbered 289; in 1904, 455. See *Huron Missions.* (J. M.)

Lorett.—German Flats conf. (1770) in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Loretta.**—Jefferys, Fr. Dom., pt. 1, map, 1761. **Lorette.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Loretto.**—Doc. of 1693, ibid., IX, 557, 1855. **Pematnawlak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name).

Loucheux (Fr.: 'squinters'). The Kutchin speaking the dialect of the Tukkuthkutchin. This language, which resembles more nearly the Chipewyan than the intervening Etatchogottine and Kawchogottine dialects, is spoken by the Tatlitkutchin, Vuntakutchin, Kutchakutchin, Natsitkutchin, and Trotsikkutchin (Hardisty in Smithson. Rep. 1866, 311, 1872). The term was extended by the Hudson's Bay Co. men to include all the Kutchin, though the Tukkuthkutchin, or they and the Tatlitkutchin together, constituted the Loucheux proper.

The Loucheux of Alaska are reported by Hardisty to have been divided into three castes, Chitsah, Tangeesatsah, and Natsingh, names which seem to signify 'fair,' 'partly swarthy,' and 'swarthy,' respectively. Those of the first caste lived principally on fish, and those of the last mentioned by hunting. They occupied different districts, and marriage between two individuals of the same caste was almost prohibited. Petitot gives the names of these bands as Etchian-Kpét, 'men of the left,' Nattséïn-Kpét, 'men of the right,' and Tsendjidhaettset-Kpét, 'men of the middle.' As the children belonged to the mother's clan, but lived usually with that of the father, these people are said to have exchanged countries slowly in successive generations. The three clans or castes are now represented by the Chitsa, Tangesata, and Natesa. According to Strachan Jones (Smithson. Rep., op. cit., 326), this system of castes of successive rank prevailed generally among the Kutchin. For the synonomy, see *Kutchin*.

Lower Kutenai. A division of the Kutenai (q.v.) living on Kootenay lake and r., and in the neighbouring plains of Idaho and British Columbia. From the time of their earliest contact with the whites they have been called Flatbows, for what reason is not known. There are four bands in British Columbia, viz.: St. Mary, pop. 212; Tobacco Plains, 57; Lower Columbia Lake, 72; Lower Kootenay, 154; the Arrow Lake band, pop. 22, are Shuswaps that married into a Kootenay family. They numbered 495 in British Columbia in 1911, and 79 from Idaho were connected with the Flathead agency, Montana.

Akoklako.—Tolmie and Dawson, Comp. Vocabs., 124B, 1884 (corruption of *Aqkōqtlá'tlqō*). **Akuchāklactas.**—Wilson in Trans. Ethnol. Soc. Lond., 304, 1866 (corruption of *Aqkōqtlá'tlqō*). **Aqkōqtlā'tlqō.**—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Aquqenu'kqō.** Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Aquqtlā'tlqō.**—Boas, ibid. **Arc Plattes.**—Mayne, Brit. Col., 298, 1862. **Arcs-a-plats.**—De Smet, Oreg. Miss., 112, 1847. **Arcs Plats.**—Duflot de Mofras, Expl., II, 335, 1844. **Arcs-plattes.**—Anderson quoted by Gibbs in Hist. Mag., 80, 1863. **Flachbogen.**—Berghaus, Physik. Atlas, map 17, 1852. **Flat Bow.**—Can. Ind. Aff. for 1902, pt. 2, 74. **Flat-bows.**—Hale in U. S. Expl. Exped., VI, 204, 1846 (said to be a translation of *Āqkōqtlātl*, the Kutenai name of Kootenay r., but this is doubtful). **Indians of the Lower Kootenay.**—Chamberlain, op. cit., 6. **Kertani.**—Kingsley, Stand. Nat. Hist., VI, 140, 1883. **Lake Indians.**—Henry (1811) quoted by Maclean, Canad. Sav. Folk, 138, 1896. **Lower Kootanais.**—Mayne, Brit. Col., 298, 1862. **Lower Kootanie.**—Tolmie and Dawson, Comp. Vocabs., 124B, 1884. **Lower Kootenay.**—Boas, op. cit., 10. **Lower Kootenays.**—Chamberlain, op. cit., 6.

Lower Thompson Indians. The popular name for the Ntlakyapamuk living on Fraser r., between Siska and Yale, Brit. Col.

Cañon Indians.—Teit in Mem. Am. Mus. Nat. Hist., II, 168, 1900. **Lower Thompson Indians.**—Ibid. **Lower Thompsons.**—Ibid. **Utā'mqt.**—Boas, inf'n, 1906 (own name). **Utā'mqtamux.**—Teit, op. cit. ('people below': own name).

Lulanna. A Haida town referred to by Wark in 1836-41. It is perhaps intended for Yaku, opposite Graham id., Queen Charlotte ids., Alaska, or it may have been that town and Kiusta considered as one. Its population was estimated by Wark at 296 in 20 houses.

Lu lan na.—Wark in Schoolcraft, Ind. Tribes, V, 489, 1855. **Su-lan-na.**—Kane, Wand. N. A., app., 1859 (misprint from Wark).

Lunge. An abbreviation in common use among the English-speaking people of the region of the Great lakes, particularly the N. shore of lake Ontario, for *muskelunge*, a variant of *maskinonge* (q.v.). The form *longe* represents another variant, *maskalonge*. The name is applied also to the Great Lake trout (*Salvelinus namaycush*). (A. F. C.)

Lytton band. One of 4 subdivisions of the Upper Thompson Indians, in the interior of British Columbia. In 1911 they numbered 470, under the Kamloops agency.

Lkamtci'nemux.—Teit in Mem. Am. Mus. Nat. Hist., II, 170, 1900 ('people of Lkamtci'n [Lytton]'). **Lytton band.**—Ibid. **Nlak'a'pamux.**—Ibid. (generally used for all the Ntlakyapamuk). **Nlak apamux'ō'ĕ.**—Ibid. (the Nlak'a'pamux proper).

Maakoath (*Maa'kōath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Maamtagyila. A gens of the Kwakiutl, found in two septs, the Guetela and the Matilpe.

Maa'mtag'ila.—Boas in Rep. Nat. Mus. 1895, 330, 1897. Matakī'la.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Maate (*Mā-ātē*). A summer village of the Koskimo on the s. side of Quatsino sd., Vancouver id.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 69.

Magic. There are authentic accounts from various observers in many parts of the New World, from the earliest historical period to the present time, that the Indians practised so-called magic arts, or sorcery. The earlier writers marvelled at these arts, and evidently wished their readers to marvel. They often attributed the power of the Indians to Satan. Father Acosta, in the 16th century, spoke in awe of the Mexican magicians flying through the air, assuming any form they pleased and having telepathic knowledge of events occurring at distant places, and the same may be said in a general way of the Eskimo. The Rev. Peter Jones wrote in the first decade of the 19th century: "I have sonetimes been inclined to think that, if witchcraft still exists in the world, it is to be found among the aborigines of America." His personal experience was among the Chippewa. The Nipissing were called Jongleurs by the French on account of the expertness in magic of their medicine men. Some writers of the present day marvel as much as did their predecessors; but instead of attributing the phenomena to Satan, seek the cause in spirits or something equally occult. The feats of Indian magicians, as a rule, may be easily explained as sleight-of-hand tricks, and their prophecy and telepathy as the results of collusion. Their tricks are deceptions, very ingenious when it is considered how rude their tools and appliances are, but not to be compared with the acts of civilized conjurors who make no claim to superhuman aid.

Distinct from such tricks of illusion and deceit, there is evidence that the Indians were and still are versed in hypnotism, or, better, "suggestion." Carver (1776-78) speaks of it among the Sioux, and J. E. Fletcher observed it among the Menominee about the middle of the last century. Mooney describes and pictures the condition among modern Indians.

Sleight-of-hand was not only much employed in the treatment of disease, but was used on many other occasions. A very common trick among Indian charlatans was to pretend to suck foreign bodies, such as stones, out of the persons of their patients. Records of this are found among many tribes, from the lowest in culture to the highest, even among the Aztecs. Of course such trickery was not without some therapeutic efficacy, for it, like many other proceedings of the shamans, was designed to cure disease by influence on the imagination. A Hidatsa residing in Dakota in 1865 was known by the name Cherry-in-the-mouth because he had a trick of producing from his mouth, at any season, what seemed to be fresh wild cherries. He had found some way of preserving cherries, perhaps in whiskey, and it was easy for him to hide them in his mouth before intending to play the trick; but many of the Indians considered it wonderful magic.

The most astonishing tricks of the Indians were displayed in their fire ceremonies and in handling hot substances, accounts of which performances pertain to various tribes. It is said that Chippewa sorcerers could handle with impunity red-hot stones and burning brands, and could bathe the hands in boiling water or syrup; such magicians were called "fire-dealers" and "fire-handlers." There are authentic accounts from various parts of the world of fire-dancers and fire-walks among barbarous races, and extraordinary fire acts are performed also among widely separated Indian tribes. Among the Arikara of what is now North Dakota, in the autumn of 1865, when a large fire in the center of the medicine lodge had died down until it became a bed of glowing embers, and the light in the lodge was dim, the performers ran with apparently bare feet among the hot coals and threw these around in the lodge with their bare hands, causing the spectators to flee.

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Consult the works of H. H. Bancroft, Carver, Catlin, Fewkes, Fletcher, Hoffman, Peter Jones, Lummis, Matthews, Mooney, M. C. Stevenson, and others, in the Bibliography.

(W. M.)

Maguhleloo ('caribou'). A gens of the Abnaki, q.v.

Magalibô.—J. D. Prince, inf'n, 1905 (modern St. Francis Abnaki form). Mä-guh-le-loo'.—Morgan, Anc. Soc., 174, 1877.

Mahcoah. The principal village of the Toquart (q.v.) on Village passage, Barkley sd., w. coast of Vancouver id.— Can. Ind. Aff., 263, 1902.

Mahktosis. The principal village of the Ahousaht (q. v.), on Matilda cr., Clayoquot sd., w. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Mahsolamo. Given as the name of a body of Salish on the s. side of Chemainus lake, near the E. coast of Vancouver id.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Maktlaiath (*Mā'klł'aiath*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Makwa ('bear'). A gens of the Chippewa, q. v.

Mä-kwä'.—Morgan, Anc. Soc., 166, 1877. **Muk-kwaw.**—Tanner, Narrative, 314, 1830. **Muk-wah.**—Ramsey in U.S., Ind. Aff. Rep., 91, 1850.

Malakut (*Mā'lexaL*). A Salish tribe on Saanich inlet, S. E. end of Vancouver id., speaking the Cowichan dialect; pop. 14 in 1901, 10 in 1904.

Mal-a-hut.—Can. Ind. Aff. 1889, 270, 1890. **Malakut.**—Ibid., 1901, pt., II, 164. **Mā'leqaL.**—Boas, MS., B. A. E., 1887.

Malashaganay. A name of the sheepshead or fresh-water drum (*Haplodinotus grunniens*). Through Canadian French *malashigané* or *malashigane*, from *manashigan* in the Chippewa-Nipissing dialects of the Algonquian stock, signifying 'ugly ashigan.' The *ashigan* is the black bass of Canadians. (A. F. C.)

Male (*Mā'lē*). A village of the Musqueam, a Cowichan tribe, situated N. of Seabird id., in the delta of Fraser r., Brit. Col. According to Hill-Tout it was claimed by the Squawmish.

Mā'lē.—Hill-Tout in Rep. Brit. A. A. S., 54, 1894. **Mā'-li.**—Ibid., 473, 1900.

Malecite. Various explanations of this name have been given. According to Chamberlain it is from their Micmac name *Malisit*, 'broken talkers'; Tanner gives the form as *Mahnesheets*, meaning 'slow tongues'; Baraga derives it through the Cree from *mayisit* or *malisit*, 'the disfigured or ugly foot'; Lacombe (Dict. Cris, 707) agrees with Baraga and gives the etymology as *mayi* or *mal*, 'deformed,' and *sit*, 'foot.' Maurault's explanation is radically different from all, as he says it is from *Maroudit* or *Malouidit*, 'those who are of Saint Malo.' Vetromile says it "comes from *malike*, which in old Abnaki and also in Delaware means witchcraft," but adds, "hence the French name Micmac is a substitute for *Mareschite*," as he writes the name. According to Chamberlain the name they apply to themselves is *Wulastukwiuk*, 'dwellers on the beautiful river,' or, as given by Maurault, *Ouarastegouiaks*, 'those of the river whose bed contains sparkling objects.'

The Malecite belong to the Abnaki group of the Algonquian stock. Maurault makes a distinction between the Malecite and the Etchimin, but adds that "the remnants of this tribe and the Etchimins are called at the present day Malecites." Their closest linguistic affinity is with the Passamaquoddy, the language of the two being almost identical, and is closely allied to the New England dialects, but more distant from that of the Micmac.

Although the New Brunswick coast was visited by or soon after the middle of the 16th century, and St. John r. indicated on maps as early as 1558, making it quite probable that the people of this tribe had come in contact with the whites at that early date, the earliest recorded notice of them is in Champlain's narrative of his voyage of 1604. He found the country along the banks of the St. John in the possession of Indians named "Les Etchemons," by whom his party was received with hospitality and rejoicing, and says they were the "first Christians" who had been seen by these savages, which may have been true of the particular party he met, but doubtful in the broader sense. That these were Malecite there is no reasonable doubt. "When we were seated," says Champlain, "they began to smoke, as was their custom, before making any discourse. They made us presents of game and venison. All that day and the night following they continued to sing, dance, and feast until day reappeared. They were clothed in beaver skins."

Early in the 17th century Ft. La Tour was built on St. John r., which became the rallying point of the tribe, who there learned the use of firearms, and first obtained cooking vessels of metal and the tools and instruments of civilized life. The few French settlers on this river intermarried with the Indians, thus forming a close alliance, which caused them to become enemies of the New England settlers, between whom and the French there was almost constant warfare. After the English came into possession of the country there were repeated disputes between them and the Malecite in regard to lands until 1776.

Afterward lands were assigned them. In 1856, according to Schoolcraft, "the Tobique river, and the small tract at Madawaska, Meductic Point, and Kingsclear, with their small rocky islands near St. John, containing 15 acres," constituted all the lands held or claimed by them in the country which was formerly their own, In 1884 they numbered 767, of whom 584 were in New Brunswick and the others in Quebec province. According to the report of Canadian Indian Affairs for 1904 their number was 805, of whom 103 were in Quebec province and 702 in New Brunswick.

(J. M. C. T.)

Amalecites.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Amalicites.**—Clinton (1749), ibid., VI, 540, 1855. **Amalingans.**—Shea, Cath. Miss., 144, 1855. **Amalistes.**—Am. Pioneer, I, 257, 1842. **Amelestes.**—Buchanan, N. Am. Inds., 156, 1824. **Amelicks.**—Smith (1785) in Schoolcraft, Ind. Tribes, III, 553, 1853. **Amelingas.**—Vetromile, Abnakis, 50, 1866. **Amelistes.**—Hutchins (1764) in Schoolcraft, Ind. Tribes, III, 553, 1853. **Amelistis.**—Imlay, West Terr., 293, 1797. **Amenecis.**—Writer of 1757 in Lettres Edifiantes, I, 698, 1838. **Amilicites.**—Keane in Stanford, Compend., 522, 1878. **Canoemen.**—Gallatin in Trans. Am. Antiq. Soc., II, 31, 1836. **Echemins.**—Am. Pioneer, I, 408, 1842. **Estechemains.**—Champlain (1603), Œuvres, II, 49, 1870. **Estecheminès.**—Barton (probably from De Laet, 1633), New Views, xxxvii, 1797. **Estechemins.**—Champlain, Œuvres, II, 8, 1870. **Etchemins.**—La Galissonière (1750) in N. Y. Doc. Col. Hist., X, 227, 1858. **Etchemons.**—Champlain (*ca.* 1604) in Schoolcraft, Ind. Tribes, V, 674, 1855. **Etchimins.**—Ibid., 22 (said to be derived from *tchinem*, 'men'). **Etchmins.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Etechemjes.**—Bobé (1723) in N. Y. Doc. Col. Hist., IX, 913, 1855. **Etechemin.**—Jes. Rel. 1611, 5, 1858. **Etechemines.**—Vater, Mith., pt. 3, sec. 3, 389, 1816. **Etecheminii.**—Du Creux map (1660), *fide* Vetromile, Abnakis, 21, 1866. **Etecheneus.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Etemânkiaks.** Maurault, Histoire des Abenakis, 5, 1866 ('those of the country of the skins for rackets'). **Eteminquois.**—Jes. Rel. 1611, 8, 1858. **Etichimenes.**—Lords of Trade (1721) in N. Y. Doc. Col. Hist., V, 592, 1855. **Etschimins.**—Vetromile, Abnakis, 130, 1866. **Kiukuswĕskitchimi-ûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (='muskrat Indians'; one of the names applied to them by the Micmac, on account of their hunting the muskrat). **Mahnesheet.**—James in Tanner, Narrative, 333, 1830. **Malacite.**—French trans. in N. Y. Doc. Col. Hist., VI, 564, 1855. **Malecetes.**—Dawson, Inds. of Canada, 2, 1877. **Maléchites.**—Baraga, Eng.-Otch. Dict., 299, 1878. **Malecites.**—Vaudreuil (1722) in N. Y. Doc. Col. Hist., IX, 912, 1855. **Málesit.**—Chamberlain, Malesit MS., B. A. E., 1882. **Malicetes.** McKenney and Hall, Ind. Tribes, III, 79, 1854. **Malicites.**—Begon (1715) in N. Y. Doc. Col. Hist., IX, 932, 1855. **Malisít.**—Chamberlain, Malesit MS., B. A. E., 1882 (Micmac name; pl., Malisítchik). **Maneus.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Marachite.**—Drake, Bk. Inds., VI, 1848. **Marashites.**—Wood (1769) quoted by Hawkins, Missions, 361, 1845. **Marechites.**—Macauley, N. Y., II, 162, 1829. **Mareschites.**—Vetromile, Abnakis, 23, 1866 (old French name). **Marisizis.**—Cadillac (1692) in N. Y. Doc. Col. Hist., IX, 548, 1855. **Melecites.**—Schoolcraft, Ind. Tribes, V, 38, 1855. **Melicite.**—Chamberlain, Malesit MS., B. A. E., 1882. **Meliseeet.** Brinton, Lenape Legends, 11, 1885. **Milicetes.**—Keane in Stanford, Compend., 522, 1878. **Milicite.**—Schoolcraft, Ind. Tribes, V, 674, 1855. **Mouskouasoaks.**—Rouillard, Noms Géographiques, 11, 1906 ('water-rats': Abnaki name). **Sarastegŝiaks.**—Maurault, Histoire des Abenakis, 6, 1866 (includes Norridgewock in part). **St. John's (tribe).**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 123, 1824. **St. John's river [Indians].**—Gyles (1726) in Me. Hist. Soc. Coll., III, 357, 1853. **Ulastĕkwi.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name; pl. Ulastekwiak). **Wu'lastûk'-wiûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (='dwellers on the beautiful river'; name used by themselves. Boyd (Ind. Local Names, 1885) gives the Indian name of the river as Looshtook, 'long river').

Maluksilak (*Maluksilaq*). A settlement of the Avilirmiut Eskimo on Lyons inlet, Hudson bay, Franklin.—Boas in 6th Rep. B. A. E., 476, 1886.

Mamakume (*Mā'-mak'ume*). A village of the Matsqui tribe of Cowichan on the s. side of Fraser r., Brit. Col., opposite Matsqui reserve.— Boas in 64th Rep. Brit. A. A. S., 454, 1894.

Mamalelekala. A Kwakiutl tribe on Village id., Brit. Col. According to Boas they were divided into four gentes: Temtltemtlels, Wewamaskem, Walas, and Mamalelekam. Their only town is Memkumlis, which they occupy jointly with the Koeksotenok. The population was estimated at about 2,000 in 1836-41; in 1911 it numbered 90.

Mah-ma-lil-le-kulla.—Sproat in Can. Ind. Aff., 145, 1879. **Mah-ma-lil-le-kullah.**—Can. Ind. Aff. 1884, 189, 1885. **Mahmatilleculaats.**—Brit. Col. map, 1872. **Mamaleilakitĭsh.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Mamaleilakulla.**—Ibid. **Ma'malĕlek'ala.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Mā'malēlēqala.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Mama-lil-a-cula.**—Mayne, Brit. Col., 249, 1862. **Ma-ma-lil-li-kulla.**—Can. Ind. Aff. 1894, 279, 1895. **Mā'-me-li-li-a-ka.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Mam-il-i-li-a-ka.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Mar-ma-li-la-cal-la.**—Kane, Wand. in N. Am., app., 1859.

Mamalelekam. A gens of the Mamalelekala.

Mā'lēlēqala.—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Mā'malēlĕk'am.**—Boas in 6th Rep. N. W. Tribes, Can., 54, 1890. **Ma'malēleqala.**—Boas in Rep. Nat. Mus. for 1895, 330, 1897.

Mameoya ('fish-eaters'). A former?) (division of the Kainah tribe of the Siksika, q.v.

Fish Eaters.—Culbertson in Smithson. Rep. for 1850, 144, 1851. **Mä-me-o'-ya.**—Morgan, Anc. Soc., 171, 1877. **Mum-i'-o-yiks.**—Hayden, Ethnog. and Philol. Mo, Val,. 264, 1862.

Mamikininiwug ('lowland people'). A subdivision of the Paskwawininiwug, or Plains Cree.

Mamikiwininiwag.—Wm. Jones, inf'n, 1906. **Mamikiyiniwok.**—Lacombe, Dic. Langue Cris, x, 1874.

Mamtum. Given as the name of a body of Indians on Cowichan lake, s. end of Vancouver id. (Brit. Col. map, Ind. Aff., Victoria, 1872). Perhaps the Quamichan or the Comiakin of Cowichan valley.

Mamun-gitunai (*Mā'm^{A}n gît^{A}nā'-i*, 'Gî'-tuns of Mamun r.'). The most important division of the Gituns, a family of the Eagle clan of the Haida, living at Masset, Queen Charlotte ids., Brit. Col. They derived their name from that of a small stream which falls into Masset inlet near its head, where they used to camp. A subdivision in the town of Yaku was called Ao-gitunai.—Swanton, Cont. Haida, 275, 1905.

Manabozo. See *Nanabozo.*

Manito. The mysterious and unknown potencies and powers of life and of the universe. As taken over from Algonquian into the vocabulary of the white man, it has signified spirit, good, bad, or indifferent; Indian god or devil, demon, guardian genius loci, fetish, etc. The spelling manitou indicates French influence, the earlier writers in English using manitto, manetto, manitoa, etc. Cuoq says that the Nipissing manito was formerly pronounced manitou. Some writers use manito, or good manito, for Good or Great Spirit, and evil manito for the devil. It is declared by some that the signification of such terms as Kitchi manito, Great Spirit, has been modified by missionary influence. The former manito of English literature comes from one of the E. Algonquian dialects, the Massachuset *manitto*, he is a god, the Narraganset (Williams, 1643) *manit*, god, or the Delaware *manitto*. The form manitou comes with French intermediation from the central dialects, the Chippewa, and Nipissing, or Cree *manito* (Trumbull in Old and New, I, 337, 1870). The term has given rise to many place-names in Canada and the United States. For a discussion of *manito* from the Indian point of view, consult Jones in Jour. Am. Folk-lore, XVIII, 183-190, 1905.

(A. F. C.)

Manosaht ('houses-on-spit people'). A Nootka tribe formerly dwelling at Hesquiat pt., between Nootka and Clayoquot sds., w. coast of Vancouver id. In 1883, the last time their name appears, they numbered 18.

Mānnă-wōusŭt.—Mayne, Brit. Col., 251, 1862. **Manoh-ah-sahts.**—Can. Ind. Aff., 52, 1875. **Mā'nōosath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Mano-saht.**—Sproat, Sav. Life, 308, 1868. **Manosit.** Swan, MS., B. A. E. **Mau-os-aht.**—Can. Ind. Aff. 1883, 188, 1884.

Manumaig (*Myänamäk*, 'catfish'). A gens of the Chippewa, q.v.

Cat Fish.—Morgan, Anc. Soc., 166, 1877. **Man-umaig.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Myänamäk.**—Wm. Jones, inf'n, 1906.

Many Horses. A Piegan Siksika chief, sometimes mentioned as 'Dog' and also as 'Sits in the Middle'; born about the close of the 18th century. He was noted not only for his warlike character but for the large number of horses he acquired; hence his name. According to the account given by the Indians to Grinnell (Story of the Indian, 236, 1895), he commenced to gather and to breed horses immediately after the Piegan first came into possession of them from the Kutenai (1804-06), and also made war on the Shoshoni for the purpose of taking horses from them. His herd became so extensive that they numbered more than all the others belonging to the tribe and required a large number of herders to take care of them. Many Horses was a signer of the first treaty of his tribe with the whites, on the upper Missouri, Oct. 17, 1855, which he signed as "Little Dog." He was killed in 1867 at the battle of Cypress Hills between the Piegan and the allied Crows and Hidatsa, at which time he was an old man.

(C. T.)

Maple sugar. In some of the Eastern States and parts of Canada the production of maple sugar and syrup is one of the thriving industries of the country. The census statistics of 1900 show that during the year 1899 there were made in the United States 11,928,770 pounds of maple sugar and 2,056,611 gallons of syrup. The total values of the sugar and syrup for 1899 were, respectively, $1,074,260 and $1,562,451. The production of maple syrup seems to have increased somewhat, while that of maple sugar appears to have declined. This industry is undoubtedly of American Indian origin. The earliest extended notice of maple sugar is "An Account of a sort of Sugar made of the Juice of the Maple in Canada," published in the Philosophical Transactions of the Royal Society for 1684-85, where it is stated that "the savages have

practised this art longer than any now living among them can remember." In the Philosophical Transactions for 1720-21 is printed an account of sugar-making in New England by a Mr. Dudley. The Indian origin of maple sugar is indicated also by notices in Joutel; Lafiteau, who states directly that "the French make it better than the Indian women from whom they have learned how to make it"; Bossu, who gives similar details about French sugar-making in the Illinois country; and other early writers. In various parts of the country the term "Indian sugar" (Canad. Settlers' Guide, 66, 1860) has been in use, affording further proof of the origin of the art of making maple sugar among the aborigines. Some of the Indian names of the trees from which the sap is obtained afford additional evidence, while maple sap and sugar appear in the myths and legends of the Menominee, Chippewa and other tribes. The technique of maple-sugar making also reveals its Indian origin, not merely in the utensils employed, but also in such devices as straining through hemlock boughs, cooling on the snow, etc. For maple sugar cooled on the snow the Canadian-French dialect has a special term, *tire*, besides a large number of special words, like *sucrerie*, 'maple-sugar bush'; *toque*, 'sugar snowball'; *trempette*, 'maple-sugar sop,' etc. The English vocabulary of maple-sugar terms is not so numerous. *Humbo*, a New Hampshire term for 'maple syrup,' is said to be of Indian origin. The details of the evidence of the Indian origin of this valuable food product will be found in H. W. Henshaw, "Indian Origin of Maple Sugar," Am. Anthrop., III, 341-351, 1890, and Chamberlain, "The Maple amongst the Algonkian tribes," ibid., IV, 39-43, 1891, and "Maple Sugar and the Indians," ibid., 381-383. See also Loskiel, Hist. Miss. United Breth., 179, 1794.

(A. F. C.)

Maquinna. A chief of the Mooachaht, a Nootka tribe, who attained notoriety as the chief who captured the brig *Boston*, in Mar., 1803, and massacred all of her crew except the blacksmith, John Jewitt, and a sailmaker named Thompson. After being held in captivity until July, 1805, they were liberated by Capt. Hill of the brig *Lydia*, also of Boston. The story of the captivity of these two men was afterward extracted from Jewitt by Roland Alsop, of Middletown, Conn., and published in America and Europe. A point near the entrance of Nootka sd. is now called Maquinna pt. See Narrative of the Adventures and Sufferings of John R. Jewitt, in various editions from 1815 to 1869.

(J. R. S.)

Marameg (from *Man-um-aig*, Chippewa for 'catfish.'—Verwyst). Evidently a band or division of the Chippewa, which seems to have been, at the dawn of the history of the Upper Lake region, in the process of disintegration. The first notice of them is that given by Dablon in the Jesuit Relation of 1670, at which time they resided on lake Superior, apparently along the E. half of the N. shore. They were then in close union with the Sauteurs, or Chippewa of Sault Ste. Marie. Dablon, speaking of the Chippewa of the Sault, says: "These are united with three other nations, who are more than 550 persons, to whom they granted like rights of their native country. . . . . These are the Noquets who are spread along the S. side of lake Superior, where they are the originals; and the Outchibous with the Marameg of the N. side of the same lake, which they regard as their proper country." Here the Chippewa of the N. side of the lake are distinguished from those of Sault Ste. Marie to the same extent as are the Marameg and Noquet. The Chippewa settlement at the Sault, where the fishing was excellent, seems to have drawn thither the other divisions, as this gave them strength and control of the food supply. The early notices of the Marameg and Noquet appear to indicate that these two tribes became absorbed by the Chippewa and their tribal or subtribal distinction lost, but there are reasons for believing that these two peoples were identical. Tailhan, in his notes on Perrot's Mémoire, assumes without question that the two tribes were incorporated with the Chippewa of the Sault,who were distinguished by the name Pahouitigouchirini. The Marameg are mentioned under the name Malamechs in the Proces-verbal of the Prise de Possession in 1671 as present at the conference on that occasion. According to Shea they are mentioned in the MS. Jesuit Relation of 1672-73 as being near the Mascoutin, who were then on Fox r., Wis. If, as supposed, the people of this tribe are those referred to by La Chesnaye (Margry, VI, 6) under the name "Malanas ou gens de la Barbue," they must have resided in 1697, in part at least, at Shaugawaumikong (the present Bayfield, Wis.), on the S. shore of

lake Superior. The attempt to identify them with the "Miamis of Maramek" mentioned in a document of 1695 (N. Y. Doc. Hist., IX, 619) as residing on Maramec (Kalamazoo) r., in Michigan, is certainly erroneous. (J. M. C. T.)

Gens de la Barbue.—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Malamechs.**—Prise de Possession (1671), ibid., I, 97, 1875. **Malanas.**—La Chesnaye, op. cit. **Marameg.**—Jes. Rel. 1669–70, Thwaites ed., LIV, 133, 1899.

Maria. A Micmac settlement in Maria township, Bonaventure co., Quebec, containing 80 Indians in 1884, 110 in 1911.

Marian. The Christian Hurons, so called by their pagan brethren on account of their frequent repetition of the name of Mary.—Shea, Cath. Miss., 183, 1855.

Marriage. Except that marital unions depend everywhere on economic considerations, there is such diversity in the marriage customs of the natives of North America that no general description will apply beyond a single great cultural group.

The Eskimo, except those tribes of Alaska that have been led to imitate the institutions of neighbouring tribes of alien stocks, have no clan organization. Accordingly the choice of a mate is barred only by specified degrees of kinship. Interest and convenience govern the selection. The youth looks for a competent housewife, the girl for a skilled hunter. There is no wedding ceremony. The man obtains the parents' consent, presents his wife with garments, and the marriage is consummated. Frequently there are child betrothals, but these are not considered binding. Monogamy is prevalent, as the support of several wives is possible only for the expert hunter. Divorce is as informal as marriage; either party may leave the other on the slightest pretext, and may remarry. The husband may discard a shrewish or miserly wife, amd the wife may abandon her husband if he maltreats her or fails to provide enough food. In such cases the children generally remain with the mother.

On the N. W. coast marriage between members of the same clan is strictly forbidden. The negotiations are usually carried on by the parents. The Kwakiutl purchases with his wife the rank and privileges of her family, to be surrendered later by her father to the children with interest, depending on the number of offspring. When the debt is paid the father has redeemed his daughter, and the marriage is annulled unless the husband renews his payment. Among the other tribes of the group an actual sale of the girl is rare. The Tlingit, Tsimshian, coast Salish, and Bellacoola send gifts to the girl's parents; but presents of nearly equal or even superior value are returned. Monogamy predominates. In case of separation Salish parents divide their children according to special agreement. Among the Tlingit, Haida, Tsimshian, and Heiltsuk the children always belong to the mother. If a husband expels his wife from caprice he must return her dowry; if she has been unfaithful he keeps the dowry and may demand his wedding gifts.

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Of the Plains Indians some had the gentile system, while others lacked it completely. They seem to have practised polygamy more commonly, the younger sisters of a first wife being potential wives of the husband. Among the Pawnee and the Siksika the essential feature of the marriage ceremony was the presentation of gifts to the girls' parents. In case of elopement the subsequent presentation of gifts legitimized the marriage and removed the disgrace which would otherwise attach to the girl and her family (Grinnell). The men had absolute power over their wives, and separation and divorce were common. The Hidatsa, Kiowa, and Omaha had no purchase. The women had a higher social position, and the wishes of the girls were consulted. Wives could leave cruel husbands. Each consort could remarry and the children were left in the custody of their mother or their paternal grandmother. Separation was never accompanied by any ceremony.

East of the Mississippi the clan and gentile systems were most highly developed. The rules against marriage within the clan or gens were strictly enforced. Descent of name and property was in the female line among the Iroquoian, Muskhogean, and S. E. Algonquian tribes, but in the male line among the Algonquians of the N. and W. Among some tribes, such as the Creeks, female descent did not prevent the subjection of women. As a rule, however, women had clearly defined rights. Gifts took the place of purchase. Courtship was practically alike in all the Atlantic tribes of the Algonquian stock; though the young men sometimes managed the matter themselves, the parents generally arranged the match. A Delaware mother would bring some game killed by her son to the girl's relatives and receive an appropriate gift in return. If the marriage was agreed upon, presents of

this kind were continued for a long time. A Delaware husband could put away his wife at pleasure, especially if she had no children, and a woman could leave her husband. The Hurons and the Iroquois had a perfect matriarchate, which limited freedom of choice. Proposals made to the girl's mother were submitted by her to the women's council, whose decision was final among the Hurons. Iroquois unions were arranged by the mothers without the consent or knowledge of the couple. Polygamy was permissable for a Huron, but forbidden to the Iroquois. Divorce was discreditable, but could easily be effected. The children went with the mother.

Monogamy is thus found to be the prevalent form of marriage throughout the continent. The economic factor is everywhere potent, but an actual purchase is not common. The marriage bond is loose, and may, with few exceptions, be dissolved by the wife as well as by the husband. The children generally stay with their mother, and always do in tribes having maternal clans.

Consult Crantz, History of Greenland, 1767; Boas, Central Eskimo, 1888; Nelson, Eskimo about Bering Strait, 1899; Krause, Tlinkit-Indianer, 1885; Boas, Reps. on N. W. Tribes of Can. to Brit. A. A. S., 1889-98; Powers, Tribes of California, 1877; J. O. Dorsey, (1) Omaha Sociology, 1884; (2) Siouan Sociology, 1897; Farrand, Basis of American History, 1904; Goddard in Univ. Cal. Pub., Am. Archæol. and Ethnol., I, No. 1, 1903; Mooney, Calendar Hist. Kiowa, 1900; Grinnell, (1) Blackfoot Lodge Tales, 1892, (2) Pawnee Hero Stories, 1889; Cushing, Adventures in Zuñi, Century Mag., 1883; Powell, Wyandot Government, 1881; Morgan, League of the Iroquois, 1851; Heckewelder, Hist. Manners and Customs Indian Nations, 1876; Voth in Am. Anthrop., II, No. 2, 1900; Owen, Musquakie Folk-lore, 1904; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; Kroeber in Bull. Am. Mus. Nat. Hist., XVIII, pt. 1, 1902; Holm, Descr. New Sweden, 1834.

(H. H. L. L. F.)

Maskasinik. A division of the Ottawa, mentioned in the Jesuit Relation for 1657-58 with the Nikikouek, the Michesaking (Mississauga), and others, as nations long known to the French in Canada. There is no other known reference to them. They may possibly be the same as the Achiligouan.

(J. N. B. H.)

Maskegon (*Mŭskīgōk*, 'they of the marshes or swamps.'—W. J.). An Algonquian tribe so closely related to the Cree that they have appropriately been called a subtribe. According to Warren the Maskegon, with the Cree and the Monsoni, form the northern division of the Chippewa group, from which they separated about eight generations before 1850. The traders knew them as Swampy Crees. From the time the Maskegon became known as a distinct tribe until they were placed on reserves by the Canadian government they were scattered over the swampy region stretching from lake Winnipeg and lake of the Woods to Hudson bay, including the basins of Nelson, Hayes, and Severn rs., and extending s. to the watershed of lake Superior. They do not appear to be mentioned in the Jesuit Relations or to have been known to the early missionaries as a distinct people, though the name "Masquikoukiaks" in the Proces-verbal of the Prise de Possession of 1671 (Perrot, Mém., 293, 1864) may refer to the Maskegon. Tailhan, in his notes to Perrot, gives as doubtful equivalents "Mikikoueks ou Nikikoueks," the Otter Nation (see *Amikwa*), a conclusion with which Verwyst (Missionary Labours) agrees. Nevertheless their association with the "Christinos" (Cree), "Assinipouals" (Assiniboin), and "all of those inhabiting the countries of the north and near the sea" (Hudson bay), would seem to justify identifying them with the Maskegon. If so, this is their first appearance in history.

Their gentes probably differ but little from those of the Chippewa. Tanner says that the Pezhew (Besheu) or Wildcat gens is common among them. No reliable estimate can be formed of their numbers, as they have generally had no distinct official recognition. In 1889 there were 1,254 Maskegon living with Chippewa on reservations in Manitoba at Birch, Black, Fisher, Berens, and Poplar rs., Norway House, and Cross lake. The Cumberland band of Saskatchewan and the Shoal Lake, Moose Lake, Chemawawin, and Grand Rapids bands of Manitoba, numbering 621 in 1911, consisted of Maskegon, and they formed the majority of the Pas band, numbering 427, and part of the John Smith and James Smith bands of Duck Lake agency, numbering 392. There were also some under the Manitowpah agency and many among the 1,201 Indians of St. Peter res., in Manitoba.

(J. M.)

Big-Heads.—Donnelly in Can. Ind. Aff. for 1883, pt. 1, 10, 1884 (but see *Têtes de Boule*). **Coast Crees.**—Back, Arct. Land Exped., app., 194, 1836. **Cree of the lowlands.**—Morgan, Consang. and Affin., 287, 1871. **Mashkegonhyrinis.**—Bacqueville de la Potherie, Hist. Am., I, 168, 1753. **Mashkegons.**—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., I, 227, 1872. **Mashkégous.**—Petitot in Can. Rec. Sci., I, 48, 1884. **Mas-ka-gau.**—Kane, Wanderings of an Artist, 105, 1859. **Maskego.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Maskegonehirinis.**—Bacqueville de la Potherie, Hist. Am., I, 177, 1753. **Maskegons.**—Henry, Trav., 26, 1809. **Maskégous.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Maskègowuk.**—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851. **Maskigoes.**—Schoolcraft, Ind. Tribes, II, 36, 1852. **Maskigonehirinis.**—Dobbs, Hudson Bay, 25, 1744. **Masquikoukiaks.**—Prise de Possession (1671) in Perrot, Mémoire, 293, 1864. **Masquikoukioeks.**—Prise de Possession (1671) in Margry, Déc., I, 97, 1875. **Meskigouk.**—Long, Exped. St. Peter's R., II, 151, 1824. **Mis-Keegoes.**—Ross, Fur Hunters, II, 220, 1855. **Miskogonhirinis.**—Dobbs, Hudson Bay, 23, 1744. **Muscagoes.**—Harmon, Jour., 84, 1820. **Musconogees.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 11, 1814. **Muscononges.**—Pike, Exped., app. to pt. 1, 64, 1810. **Mushkeags.**— Schoolcraft, Ind. Tribes, VI, 33, 1857. **Muskagoes.**—Harmon (1801) quoted by Jones, Ojebway Inds., 166, 1861. **Mus-kago-wuk.**—Morgan, Consang. and Affin., 287, 1871. **Muskeegoo.**—Jones, Ojebway Inds., 178, 1861. **Muskeg.**—Hind, Red R. Exped., I, 112, 1860. **Muskeggouck.**—West, Jour., 19, 1824. **Muskegoag.**—Tanner, Narr., 315, 1830 (Ottawa name). **Muskegoe** Ibid., 45. **Muskegons.**—Gallatin in Trans. Am. Antiq. Soc., II, 24, 1836. **Muskego Ojibways.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 378, 1885. **Muskegoo.**—Can. Ind. Aff. (common form). **Muskigos.**—Maximilian, Trav., II, 28, 1841. **Musk-keeg-oes.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 45, 1885. **Mustegans.**—Hind, Labrador Penin., II, 16, 1863. **Omashkekok.**—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., I, 227–8, 1872. **Omush-ke-goag.**—Warren (1852), ibid., v, 33, 1885. **Omushke-goes.**—Ibid., 85. **People of the Lowlands.**—Morgan, Consang. and Affin., 287, 1871. **Savannas.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Savanols.**—Charlevoix, Nouv. Fr., I, 277, 1744. **Swampee.**—Reid in Jour. Anthrop. Inst. of G. Br., VII, 107, 1874. **Swampies.**—M'Lean, Hudson Bay, II, 19, 1849. **Swamp Indians.**—West, Jour, 19, 1824. **Swampy Creek Indians.**—Hind, Labrador Penin., I, 8, 1863 (for Swampy Cree Indians). **Swampy Crees.**—Franklin, Journ. to Polar Sea, 38, 1824. **Swampy Knees.**—Keane in Stanford, Compend., 536, 1878. **Swampys.**—Hind, Labrador Penin., I, 323, 1863. **Waub-ose.**—Warren (1852) in Minn. Hist. Soc. Coll , v, 86, 1885 ('rabbit'; Chippewa name, referring to their peaceful character; applied also to the Tugwaundugahwininewug).

Maskinonge. A species of pike (*Esox estor*) found in the Great lakes and the waters of the adjacent regions. The word is variously spelled maskinonge, mascalonge, muskelunge, muskellunge, etc., and abbreviated into lunge or longe. As one of the earlier forms of this word, masquinongy, and the Canadian French masquinongé and maskinongé, indicate, the terminal *e* was once sounded. The origin of the word is seen in mashkinonge or maskinonge, which in the Chippewa and Nipissing dialects of Algonquian is applied to this fish; although, as the etymology suggests, it might also be used of other species. According to Cuoq (Lex. Algonq., 194, 1886), mashkinonje is derived from *mash*, 'big,' and *kinonje*, 'fish.' This is perhaps better than the etymology of Lacombe and Baraga, which makes the first component to be *mâshk* or *mâsk*, 'ugly.' The folk-etymological *masque allongé* of Canadian French has been absurdly perpetuated in the pseudo-Latin *mascalongus* of ichthyologists.

(A. F. C.)

Masks. Throughout North America masks were worn in ceremonies, usually religious or quasi-religious, but sometimes purely social in character. Sometimes the priests alone were masked, sometimes only those who took part, and again the entire company. In all cases the mask served to intensify the idea of the actual presence of the mythical animal or supernatural person. The simplest form of mask was one prepared from the head of an animal, as the buffalo, deer, or elk. These realistic masks did not stand for the actual buffalo, deer, or elk, but for the generic type, and the man within it was for the time endowed with or possessed of its essence or distinctive quality where the belief obtained that the mask enabled the wearer to identify himself for the time being with the supernatural being represented. A ceremony of purification took place when the mask was removed (Culin). Among the Eskimo the belief prevailed "that in early days all animated beings had a dual existence, becoming at will either like man or the animal form they now wear; if an animal wished to assume its human form the forearm, wing or other limb was raised and pushed up the muzzle or beak as if it were a mask, and the creature became manlike in form and features. The idea is still held, and it is believed that many animals now possess this power. The manlike form thus appearing is called the *inua*, and is supposed to represent the thinking part of the creature, and at death becomes its shade."Many of the masks of the N. and the Pacific coast are made with double faces to illustrate this belief. "This is done by having the muzzle of the animal fitted over and concealing the face of the *inua* below, the outer mask being held in place by pegs so

arranged that it can be removed quickly at a certain time in the ceremony, thus symbolizing the transformation." Sometimes the head of a bird or animal towered above the face mask; for instance, one of the sand-hill crane was 30 inches long, the head and beak, with teeth projected at right angles, about 24 inches; the head was hollowed out to admit a small lamp which shone through the holes representing the eyes; below the slender neck, on the breast, was a human face. The shaman who fashioned this mask stated that once when he was alone on the tundra he saw a sandhill crane standing and looking at him. As he approached, the feathers on the breast of the bird parted, revealing the face of the bird's *inua*. In certain ceremonies women wore masks upon the finger of one hand. "The mask festival was held as a thanksgiving to the shades and powers of earth, air, and water for giving the hunters success." (Nelson in 18th Rep. B. A. E., 1899.)

In the N., on the Pacific coast, in the S.W., among some of the tribes of the plains, and among probably all the eastern tribes, including the ancient pile dwellers of Florida, masks made of wood, basketry, pottery or hide were carved, painted, and ornamented with shell, bark fibre, hair, or feathers. They might be either male or female. The colours used and the designs carved or painted were always symbolic, and varied with the mythology of the tribe. Frequently the mask was provided with an interior device by which the eyes or the mouth could be opened or closed, and sometimes the different parts of the mask were so hinged as to give the wearer power to change its aspect to represent the movement of the myth that was being ceremonially exemplified. With the sacred masks there were prescribed methods for consecration, handling, etc.; for instance, among the Hopi they were put on or off only with the left hand. This tribe, according to Fewkes, also observed rights of bodily purification before painting the masks. Some of the latter were a simple face covering, sometimes concealing only the forehead; to others was attached a helmet, symbolically painted. The Hopi made their masks of leather, cloth, or basketry, and adorned them with appendages of wood, bark, hair, woven fabrics, feathers, herbs, and bits of gourd, which were taken off at the close of the ceremony and deposited in some sacred place or shrine. The mask was not always worn; in one instance it was carried on a pole by a hidden man. Altars were formed by masks set in a row, and sacred meal was sprinkled upon them. The mask of the plumed serpent was spoken of as "quiet"; it could never be used for any purpose other than to represent this mythical creature; nor could it be repainted or adapted to any other purpose, as was sometimes done with other masks. Masks were sometimes spoken of as *kachinas*, as many of them represented these ancestral and mythical beings, and the youth who put on such a mask was temporarily transformed into the kachina represented. Paint rubbed from a sacred mask was regarded as efficacious in prayer, and men sometimes invoked their masks, thanking them for services rendered. Some of the Hopi masks are very old; others are made new yearly. Certain masks belong to certain clans and are in their keeping. No child not initiated is allowed to look upon a kachina with its mask removed, and certain masks must never be touched by pregnant women. Among the Hopi also a mask was placed over the face of the dead; in some instances it was a mere covering without form, in others it was made more nearly to fit the face. "A thin wad of cotton, in which is punched holes for the eyes, is laid upon the face. . . and is called a raincloud, or prayer to the dead to bring the rain." (Fewkes in 15th Rep. B. A. E., 1897.)

Young people sometimes indulged in festivities and made queer masks with which to disguise themselves; for example, masks of bladder or rawhide representing the head of the Thunder-bird were made by the boys of the poorer classes among some of the Siouan tribes when the thunder was first heard in the spring. Covering their heads and faces with the masks, the boys proceeded to their uncles' tents and, imitating the sound of thunder, struck the doorflaps with sticks. Then, with much merriment at the expense of the boys, the uncles invited them in and gave them presents of leggings, moccasins, or blankets. On the N. W. coast masks were occasionally made as toys for the amusement of children. But generally the mask was a serious representation of tribal beliefs, and all over the country the fundamental idea embodied in it seems to have been that herein described.

In addition to the authorities cited, consult Boas in Rep. Nat. Mus. for 1895; Dall in 3d Rep. B. A. E., 1884; Dorsey and Voth in Field Columb. Mus. Pub. Nos. 55, 56, 1901,

1902; Matthews in Mem. Am. Mus. Nat. Hist., VI, 1902; Nelson in 18th Rep. B. A. E., 1899. (A. C. F.)

Massassauga. A western species of rattlesnake (*Sistrurus catenatus*). This reptile is more properly termed Mississauga (q.v.) and derives its appellation from the place and ethnic name Missisauga (Chamberlain, Lang. of Mississagas, 59, 1892), from the Chippewa *misi*, 'great,' and *sâg* or *sauk*, 'river mouth.' (A. F. C.)

Masset. A Haida town on the E. side of Masset inlet, near its mouth, Queen Charlotte ids., Brit. Col. Its name in the Masset dialect is Ataiwas (ˢat^{s}ē'was, 'white slope,' which in the Skidegate dialect appears as Ga̱tgai'x̱iwas). According to the inhabitants the sea formerly came in over the ground now occupied by houses, but the latter were then situated on higher ground just back of the present site. At that time, too, there was an independent town around a hill called Edjao (ˢI'djao), which stands at the eastern end. Until lately the band holding possession was the Skidaokao. According to John Wark's estimate made between 1836 and 1841 there were 160 houses and 2,473 people at Masset, but this enumeration must have included all the neighbouring towns, and probably numbered the smokehouses. The number of houses, enumerated by old people, in the two towns, Masset proper and Edjao (27 and 6 respectively) would indicate a total population of about 528, 432 in the former and 96 in the latter. Adding to these figures the estimated numbers in the two neighbouring towns of Yan and Kayung, the grand total would be 1,056, or less than half of Wark's figure. It is probable, however, that the population had decreased between Wark's time and that which the old men now recall. According to the Canadian Report of Indian Affairs for 1911 there were 372 people at Masset; these include the remnant of all the families that lived once between Chawagis r. and Hippa id. A few people have moved to the neighbouring town of Kayung. A mission of the Anglican Church is maintained at Masset, the oldest on the Queen Charlotte ids., and all the Indians are nominal Christians. (J. R. S.)

ᵴAtē'was.—Swanton, Cont. Haida, 281, 1905 (native name). G·at'aiwa's.—Boas, Twelfth Report N. W. Tribes, Canada, 23, 1898. Ga̱tga̱x̱iwas.—Ibid. (Skidegate dialect). Massets.—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. Masseets.—Scouler in Jour. Roy. Geog. Soc., XI, 219, 1841. Massets.—Dunn, Hist. Oregon; 281, 1844. Massett.—Can. Ind. Aff. 1904, pt. 2, 69, 1905. Massetta.—Schoolcraft, Ind. Tribes, V, 489, 1855 (after Wark, 1836–41). Massettes.—Scouler in Jour. Roy. Geog. Soc. ,XI, 219, 1841. Mäss hädе.—Krause, Tlinkit Indianer, 304, 1885. Mossette.—Kane, Wand. in N. Am. ,app., 1859 (after Wark, 1836–41). Ut-te-was.—Dawson, Q. Charlotte Ids., 183, 1880.

Mastohpatakiks (*Ma-stoh'-pa-ta-kiks*, 'raven bearers'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe of the Siksika.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Mataitaikeok (*Ma-tâi-tai-ke-ôk*, 'many eagles'). A former Cree band, named from their chief, who was known to the French as Le Sonnant. In 1856 they roamed and hunted in the country along Wood mt., S. Saskatchewan and traded with the Hudson's Bay Co. and with the fur companies on the Missouri near the mouth of the Yellowstone. They numbered about 300 lodges.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Matawachkarini ('people of the shallows.'—Hewitt). A small tribe or band living in 1640 on middle Ottawa r., but found in 1672 in the vicinity of the S. end of Hudson bay, near the Monsoni. They were doubtless one of the bands, known to the French as Algonkin, which were broken and dispersed by the Iroquois invasion about 1660. See *Mattawa*.

Madaouaskairini.—Champlain, Œuvres, III, 302, 1870. Mataouachkariniens.—Jes. Rel.' 1643, 61, 1858. Mataoûakirinouek.—Ibid., 1672, 54, 1858. Mataouchkairini.—Ibid., III, index, 1858. Mataouchkairinik.—Ibid., 1658, 22, 1858. Mataouchkairinouek.—Ibid., 1646, 34, 1858. Mataouchkairiniwek. Ibid., 1646, 145, 1858. Mataouchkarini.—Ibid., 1640, 34, 1858. Matawachkaïrini.—Ibid., III, index, 1858. Matawachwarini. — Ibid. Matou - ouescarini. — Champlain (1613), Œuvres, III, 302, 1870.

Matchedash.—A name formerly used to designate those Missisauga living at Matchedash bay, S. Georgian bay, Ontario.

Matchedach.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1056, 1855. Matchedash.—Henry, Travels, 35, 179, 1809. Matchitashk.—Ibid. Matechitache. Memoir of 1718 in N. Y. Doc. Col. Hist., IX, 889, 1855.

Matilpe ('head of the Maamtagyila'). A Kwakiutl sept which has recently branched off from the rest of the true Kwakiutl. The gentes are Maamtagyila, Gyeksem, and Haailakyemae. The principal village is Karlukwees. Pop. of the Matilpe and Klawatsis bands in 1911, 97.

Mah-tee-cetp.—Can. Ipd. Aff., 189, 1884. Mahtilpi. Ibid., pt. 2, 166, 1901. Mahtulth-pe.—Sproat in Can. Ind. Aff., 145, 1879. Mar-til-par.—Kane, Wand. in N. Am., app., 1859. Matelpa.—Tolmie and Dawson,

Comp. Vocabs. Brit. Col., 118B, 1884. **Matelth-pahs.** Brit. Col. map, Victoria, 1872. **Mā-tilhpi.**—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Mā'til-pē.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Matilpi.**—Can. Ind. Aff. Rep. 1911 219. **Mā'tilpis.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Mat-ul-pai.**—Tolmie and Dawson, Comp. Vocabs. Brit. Col., 118B, 1884. **Mur til par.**—Schoolcraft, Ind. Tribes, v, 488, 1855.

Matlaten (*Mat-la-ten*). A summer village of the Wiweakam between Bute and Loughborough inlets, Brit. Col.; pop. 125 in 1885.—Boas in Bull. Am. Geog. Soc., 230, 1887.

Matsqui (*Mā'çquí*). A Cowichan tribe on Fraser r. and Sumas lake, Brit. Col. Their villages are Mamakume and Kokoaeuk. Pop. 40 in 1911.

Mā'çquí.—Boas in 64th Rep. Brit. A. A. S., 454, 1894. **Maisqui.**—Brit, Col. map, Ind. Aff., Victoria, 1872. Mamskey.—Custer quoted by Gatschet, notes, B. A. E. **Matsqui.**—Can. Ind. Aff. for 1901, pt. II, 158.

Mattawa ('river of shallows.' — Hewitt). A popular name for the Algonquian Indians living on Mattawa r., a branch of upper Ottawa r., Ontario. They are probably a part of the Nipissing or of the Timiskaming, q. v.

(J. M.)

Mataoüiriou.—Jes. Rel. 1672, 46, 1858. **Mataovan.** La Hontan (1703), New Voy., map, 1735. **Mātawáng.** Wm. Jones, inf'n, 1905 (correct form). **Matawin.**—McLean, Hudson Bay, I, 87, 1849.

Mauthæpi ('dirty river.' — Hewitt). A Montagnais tribe in 1863 on the reservation at Manikuagan, on St. Lawrence r., Saguenay co., Quebec.—Hind, Lab. Penin., II, 124, 1863.

Mayne Island. The local name for a body of Sanetch on the S. E. coast of Vancouver id.; pop. 20 in 1911.—Can. Ind. Aff. for 1902 and 1911.

Meamskinisht ('porcupine-foot grove'). A Tsimshian mission village founded in 1889 and settled by the Kitksan. In 1897 the population was about 50.—Dorsey in Am. Antiq., XIX, 280, 1897.

Measurements. Among civilized people, previous to the introduction of the metric system, linear measurements were derived mostly, if not exclusively, from the human body, and, although in later centuries these measurements became standardized, it is not long since they were all determined directly from the human frame. It is still common, even for white men, in the absence of a graduated rule, to compute the inch by the transverse dimension of the terminal joint of the thumb, and for women to estimate a yard by stretching cloth from the nose to the tips of the fingers—the arm being extended and thrown strongly backward—or to estimate an eighth of a yard by the length of the middle finger. The use of the span as a standard of lineal measure is also still quite common. Within the last 30 years it has been a custom for traders to sell cloth to Indians by the natural yard or by the brace, and although this measure on a trader of small stature might be much less than 3 feet, the Indians preferred it to the yardstick. Below is given a list of what may be called natural measures which are known to have been employed by Indians. Some of the larger measures have been in general use among many tribes, while some of the smaller ones have been used by the Navaho and Pueblo shamans in making sacrificial and other sacred objects and in executing their dry-paintings. Some are also employed by Pueblo women in making and decorating their pottery.

Linear measures.—1. One finger width: the greatest width of the terminal joint of the little finger in the palmar aspect. 2. Two finger widths: the greatest width of the terminal joints of the first and second fingers held closely together, taken in the palmar aspect. 3. Three finger widths: the greatest width of the terminal joints of the first, second, and third fingers, taken as above. 4. Four finger widths: the width of the terminal joints of all four fingers of one hand, taken under the same conditions. 5. The joint: the length of a single digital phalanx, usually the middle phalanx of the little finger. 6. The palm: the width of the open palm, including the adducted thumb. 7. The finger stretch: from the tip of the first to the tip of the fourth finger, both fingers being extended. 8. The span: the same as our span, i. e., from the tip of the thumb to the tip of the index finger, both stretched as far apart as possible. 9. The great span: from the tip of the thumb to the tip of the little finger, all the digits being extended, while the thumb and little finger are strongly adducted. 10. The cubit: from the point of the elbow to the tip of the extended middle finger, the arm being bent. 11. The short cubit: from the point of the elbow to the tip of the extended little finger. 12. The natural yard: from the middle of the chest to the end of the middle finger, the arm being outstretched laterally at right angles with the body; this on a tall Indian equals 3 feet or more; among some tribes the measure is taken

from the mouth to the tip of the middle finger. 13. The natural fathom, or brace: measured laterally on the outstretched arms, across the chest, from the tip of one middle finger to the tip of the other; this is twice the natural yard, or about 6 feet. The stature of white men usually equals or exceeds this measure, while among Indians the contrary is the rule—the arm of the Indian being usually proportionally longer than the arm of the white. This standard was commonly adopted by Indian traders of the N. in former days. They called it "brace," a word taken from the old French. There seems to be no evidence that the foot was ever employed by the Indians as a standard of linear measure, as it was among the European races; but the pace was employed in determining distances on the surface of the earth.

Circular measures.—1. The grasp: an approximate circle formed by the thumb and index finger of one hand. 2. The finger circle: the fingers of both hands held so as to enclose a nearly circular space, the tips of the index fingers and the tips of the thumbs just touching. 3. The contracted finger circle: like the finger circle but diminished by making the first and second joints of one index finger overlap those of the other. 4. The arm circle: the arms held in front as if embracing the trunk of a tree, the tips of the middle fingers just meeting.

Scales and weight were not known on the western continent previous to the discovery. There is no record of standards of dry or liquid measure, but it is probable that vessels of uniform size may have been used as such.

(W. M.)

Medals. From time immemorial loyalty has been rewarded by the conferring of land and titles of nobility, by the personal thanks of the sovereign, the presentation of medals, and the bestowal of knightly orders, the insignia of which were hung on the breast of the recipient. With the Indian chief it was the same. At first he was supplied with copies of his own weapons, and then with the white man's implements of war when he had become accustomed to their use. Brass tomahawks especially were presented to the Indians. Tecumseh carried such a tomahawk in his belt when he was killed at the battle of the Thames, in S.W. Ontario, and his chief warrior, John Naudee, removed it and the silver belt buckle from the body. There were also presented to the Indian chiefs silver hat-bands, chased and engraved with the royal arms; silver gorgets to be worn suspended from the neck and having the royal arms and emblems of peace engraved upon them; and silver belt buckles, many of which exceeded 3 in. in diameter. The potency of the medal was soon appreciated as a means of retaining the Indian's allegiance, in which it played a most important part. While gratifying the vanity of the recipient, it appealed to him as an emblem of fealty or of chieftainship, and in time had a place in the legends of the tribe.

The earlier medals issued for presentation to the Indians of North America have become extremely rare from various causes, chief among which was the change of government under which the Indian may have been living, as each government was extremely zealous in searching out all medals conferred by a previous one and substituting medals of its own. Another cause has been that within recent years Indians took their medals to the nearest silversmith to have them converted into gorgets and amulets. After the Revolution the United States replaced the English medals with its own, which led to the establishment of a regular series of Indian peace medals. Many of the medals presented to the North American Indians were not dated, and in many instances were struck for other purposes.

French Canadian Medals.—The earliest record of peace medals in connection with the Canadian Indians is found in Canada Correspondence General, vol. IV, in which mention is made of "a Caughnawaga chief, November 27, 1670, who holds preciously a medal presented to him by the king." Leroux (p. 14) includes a medal caused to be struck by Cardinal Richelieu in 1631 for presentation to Canadian Indians. A large medal was issued in France in commemoration of the reigning family; this example proved so acceptable to the Indians that a series of six, varying slightly in design and in size from $1\frac{3}{16}$ to $3\frac{1}{16}$ in., was issued for presentation to them. Very few of the originals are now known to exist, but many restrikes have been made from the dies in the Musée Monetaire at Paris.

1693. Obverse, head of the king to right, laureated; legend, *Ludovicus Magnus Rex Christianissimus.* Reverse, four busts in field; legend, *Felicitas Domus Augustæ. Seren Dolph, Lud. D, Burg. Phid D. Card. D. Bitur. M.D.C.X.C.III.*

After the death of the Dauphin, in 1712, the reverse type was changed, two figures replacing

the four busts of Louis, the Dauphin, and his two sons. Of this medal only restrikes are now known.

171–. Obverse, bust of king to right; legend, *Ludovicus XIIII, D. G. FR. NAV. REX.* Reverse, two Roman warriors; legend, *HONOR ET VIRTUS.* Silver; bronze, size, 2¼ in.

In the succeeding reign a smaller medal of similar design was issued, bearing on the obverse the head of the king to the right, draped and laureated; legend, *Louis XV Rex Christianissimus.* A copy of this medal has been found with the legend erased and *George III* stamped in its place (McLachlan, p. 9). Silver; bronze; size, 2 in.

The General de Lévis medal of 1658, and that of the first Intendant-General of Canada, Jean Varin, of 1683, though included by Leroux (p. 15) among the peace medals, are excluded by Betts and other writers. Leroux (p. 17) figures the French Oswego medal of 1758 as belonging to the peace medal series. "As medals were freely distributed about this time, some of them may have been placed in Indian hands" (Beauchamp, p. 64.)

1758. Obverse, head of king to left, nude and hair flowing; legend, *Ludovicus XV Orbis Imperator*; in exergue, *1758.* Reverse, in field four forts; legend, *Wesel, Oswego, Port Mahon;* in exergue, *Expug. Sti. Davidis Arce et Solo Equata.* Silver; brass; size, 1¼ in.

BRITISH MEDALS.— The earliest medals presented to American Indians by the English colonists are those known as the Pamunkey series. By Act 38, Laws of Virginia, in the 14th year of King Charles II, March, 1661 (see Hening's Statutes, II, 185), there were caused to be made, possibly in the colony, "silver and plated plaques to be worn by the Indians when visiting the English settlements." They were plain on the reverse, in order to permit the engraving of the names of the chiefs of the Indian towns.

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On the capture of Montreal by Sir Jeffrey Amherst, Sept. 8, 1760, an interesting series of medals, known as the conquest medals, was issued. McLachlan says they "were evidently made in America, and presented to the Iroquois and Onondagas, and other chiefs who assisted in the campaign." To each of the 23 chiefs, though they did but little fighting, was presented a medal by Sir William Johnson, who, in his diary, under date of July 21, 1731, says: "I then delivered the medals sent me by the General for those who went with us to Canada last year, being twenty-three in number." Beauchamp (p. 61) says: "In 1761 Johnson had similar medals for the Oneidas, but none of them have been found."

1760. Obverse, view of a town, with bastions, on a river front, five church spires, island in river; in foreground, to left, a bastion with flag of St. George; in exergue, in an incused oval, *D. C. F.;* this side is cast and chased. Reverse, in field engraved, *Montreal,* remainder plain for insertion of name and tribe of the recipient. Silver; size, 1⅛ in. Pewter; size, 1⅛ in.

Beauchamp (p. 66) says: "Two medals, relating to the capture of Montreal and conquest of Canada, seem more likely to have been given by Johnson to the Indians in 1761. As the two medals have Indian symbols, and one Amherst's name, and that of Montreal, they seem to suit every way Johnson's lavish distribution of medals at Otsego, when sent by his leader."

1761. Obverse, a laureated nude figure, typifying the St. Lawrence, to right, reclining, right arm resting on the prow of a galley, paddle in left hand, a beaver climbing up his left leg; in background a standard inscribed *Amherst* within a wreath of laurel, surmounted by a lion. In exergue, a shield with fleur-de-lis; above, a tomahawk, bow, and quiver; legend, *Conquest of Canada.* Reverse, a female figure, to right, seated beneath a pine tree; an eagle with extended wings standing on a rock; before the female a shield of France, with club and tomahawk; legend, *Montreal Taken, MDCCLX;* in exergue, *Soc. Promoting Arts and Commerce.* Silver; size, 1½ in.

1761. Obverse, head of King George, to right, nude, with flowing hair, laureated; legend, *George II. King.* Reverse, female figure seated beneath a pine tree, to left, weeping, typical of Canada; behind her a beaver climbing up a bank; legend, *Canada Subdued;* in exergue, *MDCCLX.;* below, *S. P. A. C.* Silver; bronze; size; 1⅛ in.

To commemorate the marriage of George III and Queen Charlotte a small special medal was struck, in 1761, for general distribution to insure the allegiance of the savages in the newly acquired province (McLachlan, p. 13).

1761. Obverse, bust of king and queen facing each other; above, a curtain with cords and tassels falling midway between the heads. Reverse, the royal arms, with ribbon of the Garter, and motto on ribbon below, *Dieu et Mon Droit.* Silver; size, 1⅛ in., pierced for suspension.

The following series of medals is supposed to have been struck for presentation to Indian chiefs in Canada at the close of the French and Indian wars. There were five in the series, differing in size and varying slightly in design; they were formed of two shells joined together; one of lead and others of pewter, with tracings of gilding, have been found.

1762. Obverse, youthful bust of king, to right, in armour, wearing ribbon of the Garter, hair in double curl over ear; legend, *Dei Gratia.* Reverse, the royal arms encircled by the ribbon of the Garter, surmounted by a

crown, supported by the lion and the unicorn; legend, *Honi Soit qui Mal y Pense;* on a ribbon below the motto, *Dieu et Mon Droit.* Silver; size, 1¼ by 3¼ in.

In 1763 Pontiac rebelled against British rule, and the Government entered into treaty with the remaining friendly chiefs. A council was held at Niagara in 1764, at which time the series of three medals known as the "Pontiac conspiracy medals" was presented to the chiefs and principal warriors.

1764. Obverse, bust of king, to left, in armour and in very high relief, long hair tied with ribbon, laureated; legend, *Georgius III. D.A.M. BRI. FRA. ET HIB. REX. F.D.* Reverse, an officer and an Indian seated on a rustic bench in foreground; on the banks of a river, to right, three houses on a rocky point; at junction of river with ocean, two ships under full sail. The Indian holds in his left hand a calumet, with his right grasps the hand of the officer; at left of Indian, in the background, a tree, at right a mountain range; legend, *Happy While United;* in exergue, *1764.* In field, stamped in two small incused circles, *D.C.F.* and *N York.* Silver; size, 3 5/16 by 3¼ in.; loop, a calumet and an eagle's wing.

In 1765 a treaty was made with the British and Pontiac, and his chiefs were presented by Sir William Johnson, at Oswego, with the medals known as "the lion and wolf medals." A large number of these were distributed, and two reverse dies have been found. The design represents the expulsion of France from Canada (see Parkman, Pontiac Conspiracy, chap. xxxi; Betts, p. 238; Leroux, p. 156; McLachlan, p. 13).

1765. Obverse, bust of king to right, in armour, wearing the ribbon of the Garter; legend, *Georgius III Dei Gratia.* Reverse, to left, the British lion reposing under a tree; to right, a snarling wolf; behind lion, a church and two houses; behind wolf, trees and bushes. Silver; size, 2⅛ in.

A large body of Indians assembled in general council at Montreal, Aug. 17, 1778, representing the Sioux, Sauk, Foxes, Menominee, Winnebago, Ottawa, Potawatomi, and Chippewa. It is generally supposed that at this time the presentation of the medals took place, in consideration of the assistance rendered the British in the campaigns of Kentucky and Illinois and during the War of the Revolution. Gen. Haldimand, commander in chief of the British forces in Canada, also gave a certificate with each medal (see Hoffman in 14th Rep. B. A. E., 1896; Betts, p. 284–286).

1778. Obverse, bust of king to right, wearing ribbon of the Garter. Reverse, the royal arms, surrounded by ribbon of the Garter and motto, surmounted by a crown, supported by the lion and the unicorn; at bottom ribbon, with motto, *Dieu et Mon Droit;* shield of pretense crowned. Silver; size, 2⅛ in., with loop for suspension.

The following medals were presented, until about the time of the war of 1812, to Indian chiefs for meritorious service, and continued in use possibly until replaced by those of 1814 (Leroux, p. 157):

1775. Obverse, bust of the king, to left, with hair curled, wearing ribbon of the Garter; legend, *Georgius III Dei Gratia.* Reverse, the royal arms with supporters; surmounted by crown and ribbon of the Garter; below, ribbon with motto, *Dieu et Mon Droit.* Silver; size, 2⅛ in., with loop for suspension.

1794. Obverse, bust of king to right, in armour, wearing ribbon of the Garter, hair long, cloak over shoulders; two laurel branches from bottom of medal to height of shoulders of bust; legend, *Georgius III Dei Gratia;* in exergue, *1794.* Reverse, on plain field, the royal arms with supporters, surmounted by helmet and crest, encircled by ribbon of the Garter, and below ribbon and motto. Silver; size, 1¼ in.

At the close of the war of 1812, the Government, desirous of marking its appreciation of the services rendered by its Indian allies, besides making other presents and grants of land, caused the following medal, in three sizes, to be struck in silver for presentation to the chiefs and principal warriors (Leroux, p. 158):

1814. Obverse, bust with older head of king to right, laureated, draped in an ermine mantle, secured in front with a large bow of ribbon, wearing the collar and jewel of St. George; legend, *Georgius III Dei Gratia Britanniarum Rex F. D.;* under bust, *T. Wyon, Jun. S.* Reverse, the royal arms of Great Britain with shield of pretense of Hanover, surmounted by a crown and crested helmet, all encircled by ribbon of the Garter and supporters, below a ribbon with motto, *Dieu et Mon Droit;* above ribbon, a rose, thistle, and shamrock; behind helmet on both sides, a display of acanthus leaves; in exergue, *1814.* Silver; size, 2⅛ to 4 1/16 in.

The following medal, in three sizes, was struck in 1840 for participants in the early treaties of the Queen's reign. It is possible that it may have been presented also to the Indians of Lower Canada who took no part in the abortive uprising of 1837 (McLachlan, p. 36; Leroux, p. 161):

1840. Obverse, bust of Queen, to right, crowned; legend, *Victoria Dei Gratia Britanniarum Regina F. D.;* under neck *W. Wyon, R. A.* Reverse, arms of Great Britain, surmounted by crown and crested helmet, encircled by ribbon of the Garter, supported by the lion, and the unicorn; below, ribbon with motto, *Dieu et Mon Droit,* the rose and thistle; in exergue, *1840.* Silver; sizes, 2⅛ to 4 5/16 in.

The medal known as the Ashburton Treaty medal was given through Lord Ashburton, in 1842, to the Micmac and other eastern Indians for services as guards and hunters, and assistance in laying out the boundary between the United States and Canada.

1842. Obverse, bust of queen in an inner dentilated circle, garland of roses around psyche knot; under bust, *B. Wyon;* no legend. Reverse, arms of Great Britain in an inner circle, surmounted by a crowned and crested helmet, encircled by the ribbon of the Garter; legend, *Victoria Dei Gratia Britanniarum Regina Fid. Def.* Ribbon in lower field backed by the rose and thistle (Betts, p. 159). Silver; size, 2 5/8 in.

In 1848 the Peninsular War medal was issued, to be given to any officer, non-commissioned officer, or soldier who had participated in any battle or siege from 1793 to 1814. In general orders, dated Horse Guards, June 1, 1847, were included the battles of Chateaugay, Oct. 26, 1813, and of Cryslers Farm, Nov. 11, 1813, covering the invasion of Canada by the American army in 1813. "The medal was also conferred upon the Indians, the names of the battles engraved on clasps, and the name of the recipient on the edge of the medal, with title of warrior" (Leroux, p. 177).

1848. Obverse, bust of the queen to right, crowned; legend, *Victoria Regina;* below bust, *1848*, and *W. Wyon, R. A.* Reverse, figure of the queen in royal robes, standing on a dais, crowning with a wreath of laurel the Duke of Wellington, who is kneeling before her; by side of dais a crouching lion; in exergue, *1703–1814.* Silver; size, 2 1/4 in., with loop for suspension.

The Prince of Wales on his visit to Canada in 1860 was received by Indians in full ceremonial dress. Each chief was presented with a large silver medal, while the warriors received smaller medals. This medal is known as the Prince of Wales medal.

1860. Obverse, head of queen to right, undraped and crowned; legend, *Victoria D. G. Regina F. D.* In lower right-hand field, the three feathers and motto; lower left-hand field, *1860.* Reverse, the royal arms surmounted by a helmet, crown, and lion, with ribbon of the Garter, and on the ribbon below, *Dieu et Mon Droit;* at back, roses, shamrock, and thistle; in exergue, *1860.* Silver; size, 2 in., with loop for suspension.

In 1860, when the Government had acquired the lands of the Hudson's Bay Company's territory and after the extinction of the Indian land titles, the following medal was presented to the Indians under Treaty No. 1. In the Report of the Commissioners it is stated: "In addition each Indian chief received a dress, a flag, and a medal as marks of distinction." These medals at first were not struck for this occasion.

1860. Obverse, head of the queen to right, crowned; legend, *Victoria Regina;* under bust, *J. S.* and *B. Wyon, S. C.* Reverse, two branches of oak, centre field plain for the engraving of name and tribe of recipient. Silver; size, 3 1/8 in.

The very large Confederation medal of 1867, with an extra rim soldered on it, was used in 1872 for Treaty No. 2. It was presented to the Indians subsequent to the acquisition of the Hudson's Bay Company's territory, at which time the Indian title to a large area was extinguished. "Twenty-five were prepared, but found so cumbersome no more were used" (Leroux, p. 219).

1872. Obverse, bust of queen to right, within an inner circle having milled edge ground, with veil and necklace; legend, *Dominion of Canada;* below, *Chiefs Medal, 1872;* below bust, *S. Wyon.* Reverse, in inner circle Britannia seated with lion and four female figures, representing the four original provinces of the Canadian confederation; legend, *Juvenatus et Patrius Vigor Canada Instaurata, 1867;* in outer circle, *Indians of the North West Territories.* Silver; bronze; size, 3 1/4 in.

The following medal was struck especially to replace the large and inartistic medal last described, and was intended for presentation at future treaties:

1873. Obverse, head of queen to right, crowned with veil and necklace, draped; legend, *Victoria D. G. Britt. REG. F. D.;* below bust, *J. S. Wyon.* Reverse, a general officer in full uniform, to right, grasping the hand of an Indian chief who wears a feather headdress and leggings; pipe of peace at feet of figures; in background, at back of Indian, several wigwams; back of officer, a half sun above horizon; legend, *Indian Treaty No.* ——, on lower edge, *187–.* Silver; size, 3 in., with loop for suspension.

A series of three medals was struck by the Hudson's Bay Company for presentation to the Indians of the great Northwest for faithful services. These were engraved by G. H. Kuchler of the Birmingham mint, 1790 to 1805.

1793. Obverse, bust of king to left, long hair and draped; legend, *Georgius III D. G. Britanniarum Rex Fidei. Def.;* under bust, *G. H. K.* Reverse, arms of the Hudson's Bay Company; argent, a cross gules, four beavers proper, to the left, surmounted by a helmet and crest, a fox supported by two stags; motto on ribbon, *Pro Pelle Cutem* (Leroux, p. 59). Silver; sizes, 1 1/8 in. by 3 in.

Consult Beauchamp, Metallic Ornaments of the New York Indians, 1903; Betts, American Colonial History Illustrated by Contemporaneous Medals, 1894; Carr, Dress and Ornaments of Certain American Indians, 1897; Carter, Medals of the British Army, 1861; Catalogue du Musée Monetaire, 1833; Clark, Onondaga, 1849; Fisher, American Medals of the Revolution, in Mass. Hist. Soc. Coll., 3d s., VI; Halsey, Old New York Frontier, 1901; Hawkins, Medallic Illustrations of British History; Hayden, Silver and Copper Medals, in Proc. Wyo. Hist. and Geol. Soc., II, pt. 2, 1886; Irwin, War Medals, 1899; Leroux, Medaillier du Canada, 1888; McLachlan in Canadian Antiq. and Numismat. Jour., 3d s., II, 1899; Wheeler, Trail of Lewis and Clark,

1900; Miner, History of Wyoming Valley, 1845; O'Callaghan, Documentary History of the State of New York, 1856–87; Penhallow, History of the Wars of New England, 1824; Pinkerton, Medallic History of England, 1790; Snowden, Medals of Washington in the U. S. Mint, 1861.

(B. E. B.)

Medicine and Medicine-men. Medicine is an agent or influence employed to prevent, alleviate, or cure some pathological condition or its symptoms. The scope of such agents among the Indians was extensive, ranging, as among other primitive peoples, from magic, prayer, force of suggestion, and a multitude of symbolic and empirical means, to actual and more rationally used remedies. Where the Indians are in contact with whites the old methods of combating physical ills are slowly giving way to the curative agencies of civilization. The white man in turn has adopted from the Indians a number of valuable medicinal plants, such as cinchona, jalapa, hydrastis, etc.

In general the tribes show many similarities in regard to medicine, but the actual agents employed differ with the tribes and localities, as well as with individual healers. Magic, prayers, songs, exhortation, suggestion, ceremonies, fetishes, and certain specifics and mechanical processes are employed only by the medicine-men or medicine-women; other specific remedies or procedures are proprietary, generally among a few old women in the tribe; while many vegetal remedies and simple manipulations are of common knowledge in a given locality.

The employment of magic consists in opposing a supposed malign influence, such as that of a sorcerer, spirits of the dead, mythical animals, etc., by the supernatural power of the healer's fetishes and other means. Prayers are addressed to benevolent deities and spirits, invoking their aid. Healing songs, consisting of prayers or exhortations, are sung. Harangues are directed to evil spirits supposed to cause the sickness, and often are accentuated by noises to frighten such spirits away. Suggestion is exercised in many ways directly and indirectly. Curative ceremonies usually combine all or most of the agencies mentioned. Some of them, such as Matthews describes among the Navaho, are very elaborate, prolonged, and costly. The fetishes used are peculiarly shaped stones or wooden objects, lightning-riven wood, feathers, claws, hair, figurines of mythical animals, representations of the sun, of lightning, etc., and are supposed to embody a mysterious power capable of preventing disease or of counteracting its effects. Mechanical means of curing consist of rubbing, pressure with the hands or feet, or with a sash or cord (as in labour or in painful affections of the chest), bonesetting, cutting, cauterizing, scarifying, cupping (by sucking), blood-letting, poulticing, clysmata, sweat bath, sucking of snake poison or abscesses, counter irritation, tooth pulling, bandaging, etc. Dieting and total abstinence from food were forms of treatment in vogue in various localities. Vegetal medicines were, and in some tribes still are, numerous. Some of these are employed by reason of a real or fancied resemblance to the part affected, or as fetishes, because of a supposed mythical antagonism to the cause of the sickness. Thus, a plant with a worm-like stem may be given as a vermifuge; one that has many hair-like processes is used among the Hopi to cure baldness. Among the Apache the sacred tule pollen known as *ha-dn-tin* is given or applied because of its supposed supernatural beneficial effect. Other plants are employed as remedies simply for traditional reasons, without any formulated opinion as to their modes of action. Finally, all the tribes are familiar with and employ cathartics and emetics; in some cases also diaphoretics, diuretics, cough medicines, etc. Every tribe has also knowledge of some of the poisonous plants in its neighbourhood and their antidotes.

The parts of plants used as medicines are most often roots, occasionally twigs, leaves, or bark, but rarely flowers or seeds. They are used either fresh or dry, and most commonly in the form of a decoction. Of this a considerable quantity, as much as a cupful, is administered at a time, usually in the morning. Only exceptionally is the dose repeated. Generally only a single plant is used, but among some Indians as many as four plants are combined in a single medicine; some of the Opata mix indiscriminately a large number of substances. The proprietary medicines are sold at a high price. Some of these plants, so far as they are known, possess real medicinal value, but many are quite useless for the purpose for which they are prescribed. There is a prevalent belief that the Indians are acquainted with valuable specifics for venereal diseases, snake bites, etc., but how far this belief may be true has not yet been shown.

Animal and mineral substances are also occasionally used as remedies. Among Southwestern tribes the bite of a snake is often treated by applying to the wound a portion of the ventral surface of the body of the same snake. The Papago use crickets as medicine; the Tarahumare, lizards; the Apache, spider's eggs. Among the Navaho and others red ochre combined with fat is used externally to prevent sunburn. The red, barren clay from beneath a campfire is used by White Mountain Apache women to induce sterility; the Hopi blow charcoal, ashes, or other products of fire on an inflamed surface to counteract the supposed fire which causes the ailment. Antiseptics are unknown, but some of the cleansing agents or healing powders employed probably serve as such, though undesignedly on the part of the Indians.

The exact manner of therapeutic action is as absolutely unknown to the Indian as it is to the ignorant white man. Among some tribes the term for medicine signifies "mystery," but among others a distinction is made between thaumaturgic practices and actual medicines. Occasionally the term "medicine" is extended to a higher class of greatly prized fetishes that are supposed to be imbued with mysterious protective power over an individual or even over a tribe. Such objects form the principal contents of the so-called medicine-bags.

In many localities there was prepared on special occasions a tribal "medicine." The Iroquois used such a remedy for healing wounds, and the Hopi still prepare one on the occasion of their Snake dance. Among the tribes who prepare *tiswin*, or *tesvino*, particularly the Apache, parts of a number of bitter aromatic, and even poisonous plants, especially a species of datura, are added to the liquid to make it "stronger"; these are termed medicines.

The causation and the nature of disease being to the Indian in large part mysteries, he assigned them to supernatural agencies. In general, every illness that could not plainly be connected with a visible influence was regarded as the effect of an introduction into the body, by malevolent or offended supernatural beings or through sorcery practised by an enemy, of noxious objects capable of producing and continuing pain or other symptoms, or of absorbing the patient's vitality. These beliefs, and the more rational ones concerning many minor indispositions and injuries, led to the development of separate forms of treatment, and varieties of healers.

In every Indian tribe there were, and in some tribes still are, a number of men, and perhaps also a number of women, who were regarded as the possessors of supernatural powers that enabled them to recognize, antagonize, or cure disease; and there were others who were better acquainted with actual remedies than the average. These two classes were the "physicians." They were oftentimes distinguished in designation and differed in influence over the people as well as in responsibilities. Among the Dakota one was called *wakan witshasha*, 'mystery man,' the other *pejihuta witshasha*, 'grass-root man'; among the Navaho one is *khathali*, 'singer', 'chanter', the other *izéélini*, 'maker of medicines'; among the Apache one is *taiyin*, 'wonderful,' the other simply *izé*, 'medicine.'

The mystery man, or thaumaturgist, was believed to have obtained from the deities, usually through dreams, but sometimes before birth, powers of recognizing and removing the mysterious causes of disease. He was "given" appropriate songs or prayers, and became possessed of one or more powerful fetishes. He announced or exhibited these attributes, and after convincing his tribesmen that he possessed the proper requirements, was accepted as a healer. In some tribes he was called to treat all diseases, in others his functions were specialized, and his treatment was regarded as efficacious in only a certain line of affections. He was feared as well as respected. In numerous instances the medicine-man combined the functions of a shaman or priest with those of a healer, and thus exercised a great influence among his people. All priests were believed to possess some healing powers. Among most of the populous tribes the medicine-men of this class were associated in guilds or societies, and on special occasions performed great healing or "life (vitality) giving" ceremonies, which abounded in songs, prayers, ritual, and drama, and extended over a period of a few hours to nine days.

The ordinary procedure of the medicine-man was about as follows: He inquired into the symptoms, dreams, and transgressions of tabus of the patient, whom he examined, and then pronounced his opinion as to the nature (generally mythical) of the ailment. He then prayed, exhorted, or sang, the last, perhaps, to the accompaniment of a rattle; made passes with his hand, sometimes moistened with saliva, over the part affected; and finally placed his mouth over the most painful spot

and sucked hard to extract the immediate principle of the illness. This result he apparently accomplished, often by means of sleight-of-hand, producing the offending cause in the shape of a thorn, pebble, hair, or other object, which was then thrown away or destroyed; finally he administered a mysterious powder or other tangible "medicine," and perhaps left also a protective fetish. There were many variations of this method, according to the requirements of the case, and the medicine-man never failed to exercise as much mental influence as possible over his patient. For these services the healer was usually well compensated. If the case would not yield to the simpler treatment, a healing ceremony might be resorted to. If all means failed, particularly in the case of internal diseases or of adolescents or younger adults, the medicine-man often suggested a witch or wizard as the cause, and the designation of some one as the culprit frequently placed his life in jeopardy. If the medicine-man lost several patients in succession, he himself might be suspected either of having been deprived of his supernatural power or of having become a sorcerer, the penalty for which was usually death.

These shaman healers as a rule were shrewd and experienced men; some were sincere, noble characters, worthy of respect; others were charlatans to a greater or less degree. They are still to be found among the less civilized tribes, but are diminishing in number and losing their influence. Medicine-women of this class were found among the Apache and some other tribes.

The most accomplished of the medicine-men practised also a primitive surgery, and aided, by external manipulation and otherwise, in difficult labour. The highest surgical achievement, undoubtedly practised in part at least as a curative method, was trephining. This operation was of common occurrence and is still practised in Peru, where it reached its highest development among American tribes. Trephining was also known in quite recent times among the Tarahumare of Chihuahua, but has never been found north of Mexico.

The other class of medicine men and women corresponds closely to the herbalists and the old-fashioned rural mid-wives among white people. The women predominated. They formed no societies, were not so highly respected or so much feared as those of the other class, were not so well compensated, and had less responsibility. In general they used much more common sense in their practice, were acquainted with the beneficial effects of sweating, poulticing, moxa, scarification, various manipulations, and numerous vegetal remedies, such as purgatives, emetics, etc. Some of these medicine-women were frequently summoned in cases of childbirth, and sometimes were of material assistance.

Besides these two chief classes of healers there existed among some tribes large medicine societies, composed principally of patients cured of serious ailments. This was particularly the case among the Pueblos. At Zuñi there still exist several such societies, whose members include the greater part of the tribe and whose organization and functions are complex. The ordinary members are not actual healers, but are believed to be more competent to assist in the particular line of diseases which are the specialty of their society and therefore may be called by the actual medicine-men for assistance. They participate also in the ceremonies of their own society.

For writings on the subject consult Hrdlicka, Physiological and Medical Observations, Bull. 33, B. A. E., 1908 (in press). (A. H.)

Medoctec. A former Malecite village on St. John r., New Brunswick, about 10 m. below the present Woodstock. In 1721 the name occurs as that of an Abnaki tribe. Present village is called Meductic.

(J. M.)

Madocteg.—St. Maurice (1760) in N. Y. Doc. Col. Hist., x, 1064, 1858. **Medocktack.**—Gyles (1736) in Drake, Trag. Wild., 78, 1841. **Medoctec.**—Writer of 1723 in Me. Hist. Soc. Coll., VII, 5, 1876. **Medocteck.** Memoir of 1724 in N. Y. Doc. Col. Hist., IX, 940, 1855. **Medoctek.**—Vaudreuil (1721), ibid., 904. **Medoctet.** Beauharnois (1745), ibid., X, 13, 1858. **Médocthek.**—Iberville (1701), ibid., IX, 733, 1855 (the river). **Medoktek.**—Shea, Cath. Miss., 143, 1855. **Medostec.**—Lotter, map, *ca.* 1770.

Memkumlis ('islands in front'). A village of the Mamalelekala and Koeksotenok, on Village id., at the mouth of Knight inlet, Brit. Col.; pop. 215 in 1885; 90 in 1911.

Mēm-koom-lish.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65. **Mēmkumlis.**—Boas in Bull. Am. Geog. Soc., 227, 1887.

Memoggyins (*Mē'mogg'ins*, 'having salmon traps'). A gens of the Koeksotenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. for 1895, 330.

Memramcook (same as *amlamkook*, 'variegated') Mentioned by Rand (First Reading Book in Micmac, 81, 1875) as one of the 7 districts of the Micmac country. Name is

perpetuated in a town and a river in Westmorland co., N.B.

Memruncook.—Alcedo, Dic. Geog., III, 147, 1788.

Menawzhetaunaung. An Ottawa village, about 1818, on an island in the lake of the Woods. (J. M.)

Me-nau-zhe-tau-naung.—Tanner, Narr., 202, 1830. **Me-nau-zhe-taw-naun.**—Ibid., 198. **Me-naw-zhe-tau-naung.**—Ibid., 236.

Mer, Gens de la (French: 'people of the sea,' or Gens de la Mer du Nord, 'people of the sea of the north'). A collective term applied by the early Jesuits to the Algonquian tribes about Hudson bay. (J. M.)

Gens de la Mer du Nord.—Jes. Rel. 1670, 79, 1858. **Gens de Mer.**—Ibid., 1643, 3, 1858.

Mesheka (*Me-she'-kă*, 'mud turtle'). A gens of the Chippewa, q. v.—Morgan, Anc. Soc., 166, 1877.

Meskwadare (for *Mĭskwādās*, 'small water-turtle.'—W. J.). A gens of the Chippewa, q.v.

Me-skwä-da'-re.—Morgan, Anc. Soc., 166, 1877. **Miskwādās.**—Wm. Jones, inf'n, 1906.

Methy. The burbot (*Lota maculosa*), the *loche* of the Canadian French, a fish common in the waters of N. W. Canada. The word is taken from the name of this fish in the Wood Cree dialect of Algonquian, the Cree proper term being *mihyey*, according to Lacombe. La Loche or Methy l. at headwaters of Churchill r., Saskatchewan is named from this fish; also a lake in Ungava. (A. F. C.)

Métis ('Mixed,' from French *métis*, a derivative of Latin *miscere*, 'to mix'), or *metif*. A term used by the French-speaking population of the N. W. to designate persons of mixed white and Indian blood. Among the Spanish-speaking population of the S. W. the word *mestizo*, of the same derivation, is used, but is applied more especially to those of half-white and half-Indian blood. The term *mustee*, a corruption of *mestizo*, was formerly in use in the Gulf states. In the W. the term "half-breed" is loosely applied to all persons of mixed white and Indian blood, without regard to the proportion of each. See *Mixed-bloods*. (J. M.)

Maitiffs.—Brevel *fide* Sibley (1805) in Am. State Papers, Ind. Aff., I, 730, 1832. **Mestigos.**—Williams, Vt., I, 494, 1809 (misprint). **Mestizo.**—Correct Spanish form; feminine *mestiza*. **Métis.**—Correct French form. **Mustees.**—Report of 1741 in Carroll ,Hist. Coll., S.C., II, 353, 1836. **Musteses.**—Bermuda Royal Gazette, July 13, 1875, *fide* Jour. Anthrpo. Inst., V, 491, 1876 (used in Bermuda for descendants of Indian slaves brought from the U. S.). **Wissăkodéwininí.**—Baraga, Otchipwe-Eng. Dict., 421, 1880 (Chippewa name: 'half-burnt wood man'; from *wissăkode*, 'burnt trees', referring to their mixed light and dark complexion; pl. *Wissăkodéwininíwog*. He gives *aiabitŏwisid* as the literal word for 'half-breed').

Metlakatla. A Tsimshian town 15 m. s. of Port Simpson, Brit. Col. Anciently there were many towns in this neighbourhood, and while the mission station of the Church of England (established in 1857 at a Tsimshian village of the same name) was conducted by Rev. Wm. Duncan, Metlakatla was a flourishing place. Trouble arising over the conduct of his work, Duncan moved in 1887 to Port Chester, or New Metlakatla, on Annette id., Alaska, and most of the Indians followed him. The old town contained 191 inhabitants in 1911. New Metlakatla, including whites and Indians, numbered 823 in 1890 and 465 in 1900. See *Missions*. (J. R. S.)

Metlah Catlah.—Horetzky, Canada on Pac., 148, 1874. **Metlahcatlah.**—Tolmie and Dawson, Vocabs. Brit. Col., map, 1884. **Metlahkatlah.**—Heming in Can. Pacific Ry. Rep. Prog., iii, 1877. **Metlakahtla.**—Whymper, Alaska, 59, 1869. **Metlakatla.**—Can. Ind. Aff., pt. II, 68, 1902. **Metla-katla.**—Dawson, Queen Charlotte Ids., 123B, 1880.

Metstoasath (*MEtstō' asath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. tribes of Canada, 31, 1890.

Miahwahpitsiks (*Mi-ah-wah'-pĭt-sĭks*, 'seldom lonesome'). A division of the Piegan tribe of the Siksika.

Mi-ah-wah'-pĭt-sĭks.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Seldom Lonesome.**—Ibid., 225.

Miawkinaiyiks ('big topknots'). A division of the Piegan tribe of the Siksika.

Big Topknots.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Mi-aw'-kin-ai-yiks.**—Ibid., 225.

Michacondibi (*mitcha*, 'large,' *indibe*, or *gindibe*, 'head,': 'big head' (Baraga), possibly referring to the Têtes de Boule). An Algonquian(?) tribe or band, probably a part of the Cree or of the Maskegon, formerly on a river of the same name (Albany r.?) entering the s. end of Hudson bay from the s.w. Lahontan placed them about the headwaters of Ottawa r.

Machakandibi.—Lahontan, New Voy., I, 231, 1703. **Machandibi.**—Lahontan (1703), New Voy., map, 1735. **Machantiby.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Michacondibis.**—Bacqueville de la Potherie, Hist. Am., II, 49, 1753.

Michipicoten (*Mishĭbigwadunk*, 'place of bold promontories,' or 'region of big places.'—

W. J.). The designation of the Algonquian Indians living on Michipicoten r., Ontario, N. of lake Superior, and northward. In Canada they are officially classed as "Michipicoten and Big Heads," consisting of two bands belonging to different tribes. The smaller band consists of Chippewa and are settled on a reservation known as Gros Cap, on the W. side of the river, near its mouth; the other band belongs to the Maskegon and resides mainly near the Hudson's Bay Co.'s post on Brunswick lake, on the N. side of the height-of-land. The two bands together numbered 283 in 1884, and 358 in 1906. See *Têtes de Boule*.

(J. M.)

Micmac (*Migmak*, 'allies'; *Nigmak*, 'our allies.'—Hewitt). The French called them *Souriquois*. An important Algonquian tribe that occupied Nova Scotia, Cape Breton and Prince Edward ids., the N. portion of New Brunswick, and probably points in S. and W. Newfoundland. While their neighbours the Abnaki have close linguistic relations with the Algonquian tribes of the Great lakes, the Micmac seem to have almost as distant a relation to the group as the Algonquians of the plains (W. Jones). If Schoolcraft's supposition be correct, the Micmac must have been among the first Indians of the N. E. coast encountered by Europeans, as he thinks they were visited by Sebastian Cabot in 1497, and that the 3 natives he took to England were of this tribe. Kohl believes that those captured by Cortereal in 1501 and taken to Europe were Micmac. Most of the early voyagers to this region speak of the great numbers of Indians on the N. coast of Nova Scotia and New Brunswick, and of their fierce and warlike character. They early became friends of the French, a friendship which was lasting and which the English—after the treaty of Utrecht in 1713, by which Acadia was ceded to them—found impossible to have transferred to themselves for nearly half a century. Their hostility to the English prevented for a long time any serious attempts at establishing British settlements on the N. coast of Nova Scotia and S. and E. coasts of New Brunswick, for although a treaty of peace was concluded with them in 1760, it was not until 1779 that disputes and difficulties with the Micmac ceased. In the early wars on the New England frontier the Cape Sable Micmac were especially noted.

The missionary Biard, who, in his Relation of 1616, gives a somewhat full account of the habits and characteristics of the Micmac and adjacent tribes, speaks in perhaps rather too favourable terms of them. He "says: You could not distinguish the young men from the girls, except in their way of wearing their belts. For the women are girdled both above and below the stomach and are less nude than the men. . . . Their clothes are trimmed with leather lace, which the women curry on the side that is not hairy. They often curry both sides of elk skin, like our buff skin, then variegate it very prettily with paint put on in a lace pattern, and make gowns of it; from the same leather they make their shoes and strings. The men do not wear trousers. . . . they wear only a cloth to cover their nakedness." Their dwellings were usually the ordinary conical wigwams covered with bark, skins, or matting. Biard says that "in summer the shape of their houses is changed; for they are broad and long that they may have more air." There is an evident attempt to show these summer bowers in the map of Jacomo di Gastaldi, made about 1550, given in vol. III of some of the editions of Ramusio. Their government was similar to that of the New England Indians; polygamy was not common, though practised to some extent by the chiefs; they were expert canoemen, and drew much of their subsistence from the waters. Cultivation of the soil was very limited, if practised at all by them, when first encountered by the whites. Biard says they did not till the soil in his day.

According to Rand (Micmac First Reading Book, 1875), they divided their country, which they called Megumage, into 7 districts, the head chief living in the Cape Breton district. The other six were Pictou, Memramcook, Restigouche, Eskegawaage, Shubenacadie, and Annapolis. The first three of these formed a group known as Siguniktawak; the other three formed another group known as Kespoogwit. In 1760 the Micmac bands or villages were given as Le Have, Miramichi, Tabogimkik, Pohomoosh, Gediak (Shediac), Pictou, Kashpugowitk (Kespoogwit), Chignecto, Isle of St. Johns, (Prince Edward id.), Nalkitgoniash, Cape Breton, Minas, Chigabennakadik (Shubenacadie), Keshpugowitk (Kespoogwit, duplicated), and Rishebouctou (Richibucto). The Gaspesians are a band of Micmac differing somewhat in dialect from the rest of the tribe.

In 1611 Biard estimated the Micmac at 3,000 to 3,500. In 1760 they were reported

at nearly 3,000, but had been lately much wasted by sickness. In 1766 they were again estimated at 3,500; in 1880 they were officially reported at 3,892, and in 1884 at 4,037. Of these, 2,197 were in Nova Scotia, 933 in New Brunswick, 615 in Quebec, and 292 on Prince Edward id. In 1911, according to the Report of Canadian Indian Affairs, they numbered 2,941, of whom 423 were in Quebec province, 1,046 in New Brunswick, 2,026 in Nova Scotia, and 292 on Prince Edward id. The number in Newfoundland is not known.

The Micmac villages are as follows: Antigonish (?), Beaubassin (mission), Boat Harbour, Chignecto, Eskasoni, Indian Village, Isle of St. Johns, Kespoogwit, Kigicapigiak, Lahave, Maria, Minas, Miramichi, Nalkitgoniash, Nipisiguit, Pictou, Pohomoosh, Restigouche, Richibucto, Rocky Point, Shediac, Shubenacadie, and Tabogimkik.

(J. M. C. T.)

Acadcan.—Latham in Trans. Philol. Soc. Lond., 59, 1856 (misprint). **Acadian Indians.**—Jefferys, French Doms., pt. 1, 66, 1761 (Dawson in Hind, Lab. Penin., II, 44, 1863, says Acadia is a Micmac word used in composition to denote the local abundance of objects referred to). **Bark Indians.**—Buchanan, N. Am. Inds., 156, 1824. **Kinckemoeks.**—Rasle (1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 248, 1819 (misreading of MS. or misprint). **Matu-ĕs'-wi skitchi-nŭ-ûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (Malecite name, meaning 'porcupine Indians'; so called on account of their using porcupine quills in ornamentation). **Mechimacks.**—Boudinot, Star in the West, 127, 1816. **Megum.**—Rand, Micmac First Reading Book, 81, 1875 (a Micmac so calls himself). **Megŭmawaach.**—Rand, Eng.-Micmac Dict., 169, 1888. **Michmacs.**—Trader in Smith, Bouquet's Exped., 69, 1766. **Mickemac.**—Lahontan (1703) quoted by Richardson, Arctic Exped., II, 38, 1851. **Mickmacks.**—Longueuil (1726) in N. Y. Doc. Col. Hist., IX, 956, 1855. **Mickmaks.**—Quotation in Drake, Bk. Inds., bk. 3, 137, 1848. **Micmacks.**—Longueuil (1726) in N. Y. Doc. Col. Hist., IX, 956, 1855. **Micmaks.**—Begon (1725), ibid., 943. **Mic Macs.**—Potter in Me. Hist. Soc. Coll., IV, 192, 1856. **Micmacs.**—Doc. of 1696 in N. Y. Doc. Col. Hist., IX, 643, 1855. **Miggaamacks.**—Rouillard, Noms Géographiques, 63, 1906. **Mikemak.**—Lahontan, New Voy., I, 223, 1703 (given also by Gatschet, Penobscot MS., 1887, as their Penobscot name, 'Mĭkĕmak'; singular, Mikema). **Mikmacs.**—Vaudreuil (1757) in N. Y. Doc. Col. Hist., X, 658, 1858. **Mikmak.**—Cocquard (1757), ibid., 529. **Mukmacks.**—Buchanan, N. Am. Inds., I, 139, 1824. **Shannok.**—Gatschet in Proc. Am. Philos. Soc., 409, 1885. **Shanung.**—Gatschet, quoting Latham, ibid. **Shawnuk.**—Gatschet, ibid. **Shŏnăck.**—Lloyd, quoting Payton, in Jour. Anthrop. Inst., IV, 29, 1875 ('bad Indians': Beothuk name). **Soricol.**—Du Creux map of Canada (1660) cited by Vetromile, Abnakis, 21, 1866 (Latin form). **Sorriquois.**—Vetromile in Me. Hist. Soc. Coll., VI, 210, 1859. **Souricois.**—Champlain (1603), Œuvres, II, 58, 1870. **Sourikois.**—Jes. Rel. 1652, 26, 1858. **Sourikwosiorum.**—De Laet (1633) quoted by Tanner, Narr., 320, 1830. **Souriquios.**—Jes. Rel. 1611, 8, 1858. **Souriquosil.**—De Laet (1633) quoted by Barton, New Views, XXXV, 1798. **Sourriquois.**—Vetromile in Me. Hist. Soc. Coll., VI, 208, 1859. **Suriquois.**—Lords of Trade (1721) in N. Y. Doc. Col. Hist., V, 592, 1855.

Miemissouks. Given as the name of a tribe somewhere between Bellingham bay and Fraser r., in Washington or British Columbia. Probably Salishan, otherwise unidentifiable.

Mie-mis-souks.—Starling in U. S. Ind. Aff. Rep., 170, 1852. **Misonk.**—Ibid., 171.

Migichihiliniou (*Migĭzĭwĭnĭnĭwŭg*, 'people of the Eagle clan'; or perhaps *Migĭsĭwĭnĭnĭwug*, 'people with wampum', or 'people with the cowrie shells.'—W. J.). Given by Dobbs as the name of a band of (Algonquian?) Indians residing on the "Lake of Eagles," between lake Winnipeg and lake of the Woods—probably Eagle lake, about 60 m. E. of lake of the Woods. He thinks they were related to the Assiniboin, "because of the great affinity of their language." As this statement is in contradiction to his subsequent assertion, known from other evidence to be correct, that the Assiniboin dwelt w. of lake Winnipeg, it may be inferred that these "Eagle-men" belong to the Chippewa, who have among their gentes one named *Omegeeze*, "Bald Eagle."

(J. M. C. T.)

Eagle ey'd Indians.—Dobbs, Hudson Bay, 24, 1744. **Eagle Eyed Indians.**—Ibid., map. **Migichihiliniious.**—Ibid., 24.

Mihtukmechakick. A name, signifying 'tree eaters,' which, according to Roger Williams' Key (Mass. Hist. Soc. Coll., 1st s., III, 209, 1794), referred to "a people so called (living between three or four hundred m. w. into the land) from their eating *mih-tuck-quash* 'trees.' They are men eaters; they set no corn, but live on the bark of chestnut and walnut and other fine trees. They dry and eat this bark with the fat of beasts and sometimes of men. This people are the terror of the neighbouring natives." The name Adirondack (q. v.), applied by the Iroquois to certain Algonquian tribes of Canada, signifies 'they eat trees.' (J.M. C.T.)

Mikonoh (*Mi'kŭna'k*, 'snapping turtle'). A gens of the Chippewa, q. v.

Mi'kina'k.—Wm. Jones, inf'n, 1906. **Mik-o-noh'.**—Morgan, Anc. Soc., 166, 1877.

Minas. A Micmac village or band in Nova Scotia in 1760.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 115, 1809.

Mingan (*Ma'ingŭn*, 'wolf'). A Montagnais (Algonquian) village near the mouth of Mingan r., on the N. shore of the gulf of St. Lawrence, Quebec. It is the general rendezvous for all the Indians for several hundred miles around. The name occurs in the grant of the seigniory in 1661, and a mission was probably established there soon after (Hind, Lab. Penin., I, 43-44, 1863). The village numbered 178 inhabitants in 1884, and 198 in 1911. (J. M.)

Ma'ingan.—Wm. Jones, inf'n, 1906.

Minishinakato. A band of the Assiniboin.

Gens du Lac.—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Min'-i-shi-nak'-a-to.**—Ibid.

Miramichi. A former Micmac village on the right bank of Miramichi r., New Brunswick, where it flows into the gulf of St. Lawrence. The French had a mission there in the 17th century, and in 1760 there was a Micmac village or band of that name. (J. M.)

Merimichi.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115, 1809. **Merrimichi.**—Mass. Hist. Soc. Coll., 1st. s., III, 100, 1794. **Miramichi.**—Beauharnois (1745) in N. Y. Doc. Col. Hist., x, 5, 1858. **Mirimichy.** Stiles (1761) in Mass. Hist. Soc. Coll., 1st s., x, 116, 1809. **Mizamichis.**—Shea, Miss. Val., 86, 1852 (misprint).

Mishtawayawininiwak. The Chippewa name for that part of the tribe living in Canada.

Mictawayăng.—Wm. Jones, inf'n, 1905 (*c* = *sh*). **Mishtawaya-wininiwak.**—A. S. Gatschet, Ojibwa MS., B. A. E., 1882 (*wininiwak* = 'people').

Miskouaha. One of the 4 divisions of the Nipissing at the lake of Two Mountains, Quebec, in 1736. Their totem was blood, for which reason they were also called Gens du Sang.

Gens du Sang.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1053, 1855. **Mikouachakhi.**—Jes. Rel. 1643, 38, 1858 (same?). **Miskouaha.**—Chauvignerie, op. cit. **Miskuakes.**—Chauvignerie as quoted by Schoolcraft, Ind. Tribes, III, 554, 1853.

Missiassik (on the etymology of the name, see McAlcer, Study in the Etymology of Missisquoi, 1906). An Algonquian tribe or body of Indians belonging to the Abnaki group, formerly living on Missisquoi r. in N. Vermont. Whether they formed a distinct tribe or a detatched portion of some known Abnaki tribe is uncertain. If the latter, which seems probable, as the name "Wanderers" was sometimes applied to them, it is possible they were related to the Sokoki or to the Pequawket. They had a large village at the mouth of Missisquoi r., in Franklin co., on lake Champlain, but abandoned it about 1730 on account of the ravages of an epidemic, and removed to St. Francis, Quebec. They subsequently sold their claims in Vermont to the "Seven Nations of Canada." Chauvignerie in 1736 gives 180 as the number of their warriors, indicating a population of 800. They seem to have been on peaceable terms with the Iroquois.

(J. M. C. T.)

Masiassuck.—Douglass, Summary, I, 185, 1755. **Massassuk.**—La Tour, map, 1784. **Messiasica.**—Boudinot, Star in the West, 127, 1816 (possibly the Missisauga). **Michiskoui.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 533, 1853. **Misiskoui.**—Beauharnois (1744) in N. Y. Doc. Col. Hist., IX, 1110, 1855 (village). **Missiassik.**—Vater, Mith., pt. 3, sec. 3, 390, 1816. **Missiscoui.**—De Bougainville (1757) in N. Y. Doc. Col. Hist., x, 607, 1858. **Missiskouy.**—Doc. of 1746, ibid., 32. **Wanderers.**—Chauvignerie, op. cit. (given as synonymous with Michiskoui).

Mission. One of the three bodies of Seton Lake Lillooet on the W. side of Seton lake, under the Williams Lake agency, Brit. Col.; pop. 63 in 1911.—Can. Ind. Aff., pt. II, 18, 1911.

Mission (Burrard Inlet). The name given by the Canadian Dept. of Indian Affairs to one of six divisions of Squawmish under the New Westminster agency, Brit. Col.; pop. 221 in 1911.

Mission Valley. The local name of a band of Salish of Fraser* superintendency, Brit. Col. —Can. Ind. Aff., 79, 1878-79.

Missions. From the very discovery of America the spiritual welfare of the native tribes was a subject of concern to the various colonizing nations, particularly Spain and France, with whom the Christianization and civilization of the Indians were made a regular part of the governmental scheme, and the missionary was frequently the pioneer explorer and diplomatic ambassador. In the English colonization, on the other hand, the work was usually left to the zeal of the individual philanthropist or of voluntary organizations.

First in chronological order, historical importance, number of establishments, and population, come the Catholic missions, conducted in the earlier period chiefly by Jesuits among the French and by Franciscans among the Spanish colonies. The earliest mission establishments within the present United States were those begun by the Spanish Franciscan

* Probably in present New Westminster agency.

Fathers, Padilla, Juan de la Cruz, and Descalona of the Coronado expedition, among the Quivira (Wichita), Pecos, and Tigua in 1542. Three years later the work was begun among the Texas tribes by Father Olmos. A century thereafter the first Protestant missions (Congregational) were founded by Mayhew and Eliot in Massachusetts. From that period the work was carried on both N. and S. until almost every denomination was represented, including Orthodox Russian in Alaska and the Mormons in Utah.

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The New York mission began in 1642, among the Mohawk, with the ministration of the heroic Jesuit captive, Father Isaac Jogues, who met a cruel death at the hands of the same savages 4 years later. During a temporary peace between the French and the Iroquois in 1653 a regular post and mission church were built at Onondaga, the capital of the confederacy, by permission of the league. The Oneida, Cayuga, and Seneca invited and received missionaries. Much of their welcome was undoubtedly due to the presence in the Iroquois villages of large numbers of incorporated Christian captives from the destroyed Huron nation. The truce lasted but a short time, however, and before the summer of 1658 the missionaries had withdrawn and the war was again on. In 1666 peace was renewed and within a short time missions were again founded among all the tribes. In 1669 a few Christian Iroquois, sojourning at the Huron mission of Lorette, near Quebec city, withdrew and formed a new mission settlement near Montreal, at a place on the St. Lawrence known as La Prairie, or under its mission name, St. François-Xavier-des-Prés, the precursor of the later St. François-Xavier-du-Sault and the modern Caughnawaga. The new town soon became the rallying point for all the Christian Iroquois, who removed to it in large numbers from all the tribes of the confederacy, particularly from the Mohawk towns. There also gathered the Huron and other Christian captives from among the Iroquois, as also many converts from all the various eastern Algonquian tribes in the French alliance. To this period belongs the noted Jesuit scholar, Etienne de Carheil, who, arriving in 1666, devoted the remaining 60 years of his life to work among the Cayuga, Hurons, and Ottawa, mastering all three languages, and leaving behind him a manuscript dictionary of Huron radices in Latin and French.

In 1668, also, a considerable body of Christian Cayuga and other Iroquois, together with some adopted Hurons, crossed lake Ontario from New York and settled on the N. shore in the neighbourhood of Quinte bay. At their request Sulpician priests were sent to minister to them, but, within a few years, the immigrant Indians had either returned to their original country or scattered among the other Canadian missions. In 1676 the Catholic Iroquois mission town of La Montagne was founded by the Sulpician fathers on the island of Montreal, with a well-organized industrial school in charge of the Congregation sisters. In consequence of these removals from the Iroquois country and the breaking out of a new war with the Five Tribes in 1687, the Jesuit missions in New York were brought to a close. In the seven years' war that followed Christian Iroquois of the missions and heathen Iroquois of the Five Nations fought against each other as allies of French or English, respectively. La Montagne was abandoned in 1704, and the mission transferred to a new site at the Sault-au-Recollet, N. of Montreal. In 1720 this was again removed to the lake of Two Mountains (Oka or Canasadaga) on the Ottawa r., 20 m. above Montreal, where the Iroquois were joined by the Nipissing and Algonkin, of the former Sulpician mission town of Ile-aux-Tourtres. Among the noted workers identified with it, all of the scholarly Sulpician order, may be named Revs. Dépéret, Güen, Mathevet, 1746-81; De Terlaye, 1754-77; Guichart, Dufresne, and Jean Andre Cuoq, 1843-90. Several of these gave attention also to the Algonkin connected with the same mission, and to the Iroquois of St. Regis and other stations. All of them were fluent masters of the Iroquois language, and have left important contributions to philology, particularly Cuoq, whose "Études philologiques" and Iroquois dictionary remain our standard authorities.

All effort among the villages of the confederacy was finally abandoned, in consequence of the mutual hostility of France and England. In 1748 the Sulpician Father François Picquet founded the new mission settlement of Presentation on the St. Lawrence at Oswegatchie, the present Ogdensburg, N. Y., which within three years had a prosperous population of nearly 400 families, drawn chiefly from the Onondaga and Cayuga tribes. About 1756 the still existing mission town of St. Francis Regis (St. Regis), on the S. side of the St Lawrence where the Canada-New York bound-

ary intersects it, was founded under Jesuit auspices by Iroquois emigrants from Caughnawaga mission. The Oswegatchie settlement declined after the Revolution until its abandonment in 1807. Caughnawaga, St. Regis, and Lake of Two Mountains still exist as Catholic Iroquois mission towns, the two first named being the largest Indian settlements N. of Mexico.

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CANADA EAST; NEWFOUNDLAND, ETC.—Canada, being originally a French possession, the mission work for a century and a half was almost entirely with the *Catholics*. Port Royal, now Annapolis, Nova Scotia, was founded in in 1605, and the resident priest, Father Flèche, divided his attention between the French settlers and the neighbouring Micmac. In 1611 the Jesuits, Fathers Peter Biard and Enemond Massé, arrived from France, but finding work among the Micmac made difficult by the opposition of the governor, they went to the Abnaki, among whom they established a mission on Mt. Desert id., Maine, in 1613. The mission was destroyed in its very beginning by the English Captain Argall.

In 1619 work was resumed among the Micmac and the Malecite of Nova Scotia, New Brunswick and lower Quebec under the Récollet Franciscans and continued for at least half a century. The most distinguished of these Récollets was Father Chrestien Le Clercq, who, while stationed at the Micmac mission of Gaspe, at the mouth of the St. Lawrence, from 1655 to about 1665, mastered the language and devised for it a system of hieroglyphic writing which is still in use in the tribe. Another of the same order is said to have been the first to compile a dictionary of a Canadian language, but the work is now lost. The eastern missions continued, under varying auspices and fortunes, until the taking of Louisburg, Nova Scotia, by the English in 1745, when all the missionaries in Nova Scotia and New Brunswick were either deported or compelled to seek other refuge. In their absence the Abbé Maillard, of Nova Scotia, ministered for some years to the Micmac and the Malecite, at first in secret and then openly after the peace of 1760. To him we owe a Micmac grammar and a treatise on the customs of the Indians. It was not until within the last century, when international and sectarian jealousies had largely passed away, that the work was resumed, continuing without interruption to the present time.

Work was begun in 1615 by the Récollets among the roving Montagnais and Algonkin of the Saguenay, Ottawa, and lower St. Lawrence region. The pioneers were Fathers Dolbeau, Jamet, and Du Plessis, together with Father Le Caron in the Huron field. In 1636 Dolbeau had extended his ministrations to the outlying bands of the remote Eskimo of Labrador. The principal missions were established at Tadoussac (Montagnais), the great trading resort at the mouth of the Saguenay; Gaspe (Montagnais and Micmac) and Three Rivers (Montagnais and Algonkin), all in Quebec province; Miscou, N. B., for the Micmac, and on Georgian bay for the Hurons. In 1625 the Récollets called the Jesuits to their aid, and a few years later, withdrew entirely, leaving the work to be continued by the latter order. In 1637 the Jesuit mission of St.Joseph was founded by Le Jeune at Sillery, near Quebec, and soon became the most important colony of the christianized Montagnais and Algonkin. In 1646, at the request of the Abnaki, Father Gabriel Druillettes was sent to that tribe. In consequence of the later New England wars, large numbers of the Abnaki and other more southerly tribes took refuge in the Canadian missions.

In 1641 Fathers Charles Raymbault and Isaac Jogues, among the Ottawa bands on the headwaters of the river of that name, accompanied a party to the far W. and discovered the great lake Superior, planting a cross and preaching in the camps about the present Sault Ste. Marie, Mich. In the next year a regular mission was established among the Nipissing, on the N. shore of the lake of the same name. Other missions followed, continuing until the dispersion of the Algonkin tribes by the Iroquois in 1650. Most of the fugitives fled westward, roving along the shores of lake Superior without missionary attention until visited by the Jesuit Allouez in 1667. Other names connected with this early Algonkin mission were those of Pijart, Garreau, and the pioneer explorer Réné Ménard. In 1657 the first Sulpicians arrived at Quebec from France, and soon afterward began work among the neighbouring tribes, but with principal attention to the Iroquois colonies on both shores of lake Ontario, at Quinte and Oswegatchie. To this period belongs the wonderful canoe voyage of discovery by the two Sulpicians, Galinée and Dollier de Casson, in 1669-70, from Montreal up through the Great lakes to Mackinaw, where they were welcomed by

the Jesuits Dablon and Marquette, and then home, by way of French r., Nipissing, and the Ottawa. No less important was the discovery of an overland route from the St. Lawrence to Hudson bay in 1671-72 by the Sieur St. Simon, accompanied by the Jesuit Charles Albanel. Ascending the Saguenay from Tadoussac they crossed the divide, and after 10 months of toilsome travel finally reached the bay near the mouth of Rupert r., where Albanel, the first missionary to penetrate this remote region, spent some time preaching and baptizing among the wandering Maskegon along the shore. In 1720 a number of the christianized Iroquois, with fragments of the Algonkin bands, after years of shifting about, were gathered into a new mission settlement at Oka, or lake of Two Mountains (Lac des Deux Montagnes), also known under its Iroquois name of Canasadaga, on the N. bank of the Ottawa, above the island of Montreal. It still exists as one of the principal Indian settlements.

Among the earlier missionaries in this region who have made important contributions to Algonquian philology may be noted: Father Louis André, Jesuit, who spent more than 40 years with the Montagnais and the Algonkin, from 1669, leaving behind him a manuscript dictionary of the Algonkin, besides a great body of other material; Father Antonio Silvy, Jesuit, of the same period, author of a manuscript Montagnais dictionary; Father Pierre Laure, Jesuit, with the Montagnais, 1720-38, author of a manuscript Montagnais grammar and dictionary, and other works; Father Jean Mathevet, Sulpician, at Oka, 1746 to 1781, the author of an Abnaki dictionary; Father Vincent Guichart, ministering to Algonkin and Iroquois at Oka from 1754 until his death in 1793, master of both languages and author of a manuscript Algonkin grammar; the Abbé Thavenet, Sulpician, at Oka, from about 1793 to 1815, author of an Algonkin grammar and dictionary and other miscellany, still in manuscript; Father J. B. La Brosse, Jesuit, with the Montagnais and Malecite, 1754 to his death in 1782, author of a number of religious and teaching works in the Montagnais language. Among the most distinguished labourers within the last century in the Montagnais, Algonkin, and Maskegon territories, stretching from the St. Lawrence to Hudson bay, may be named Fathers Durocher (1829–73), Garin (1845-57), Laverlochère (1845-51), Lebret (1861-69), Guéguen (1864-88+), and Prévost (1873-88+), all of the Oblate order, and each the author of some important contribution to American philology. Rev. Charles Guay has given attention to the language among the Micmac of New Brunswick. In recent years the most prominent name is that of Father J. A. Cuoq, Sulpician, already noted, missionary at Oka for more than half a century, beginning in 1847, master of the Mohawk and Algonkin languages, and author of a dictionary of each, besides numerous other important linguistic works.

According to the Indian Affairs Dept. Report for 1911 the Catholic Indians of the five eastern provinces numbered 19,652, including all those of Prince Edward Id., Nova Scotia, and New Brunswick, five-sixth of those of Quebec, and one-third of the Christian Indians of Ontario. Every settlement of importance had a church, school, or visiting priest, the standard for industry being fair, for temperance good, and for honesty and general morality exceptionally high.

The noted Huron missions hold a place by themselves. The beginning was made by the Récollet, Joseph le Caron, who accompanied Champlain on his visit to the Huron country in 1615. The tribe at that time occupied the shores of Georgian bay, Ontario, and with other incorporated bands may have numbered 10,000 souls or more (some estimates are much higher), in from 15 to 30 towns or villages, several of which were strongly palisaded. They were probably then of strength equal to that of their hereditary enemies and final destroyers, the Iroquois of New York. In more or less close alliance with the Hurons were the cognate Tionontati and Neutrals, farther to the s. and s. w., in the peninsula between lakes Erie and Huron. Le Caron spent the winter with the Hurons and Tionontati, established the mission of St. Gabriel, made a brief dictionary of the language, and returned to the French settlements in the spring. The work was continued for some years by other Récollets, Gabriel Sagard, author of a Huron dictionary and a history of the Récollet missions, and Nicolas Viel, who was drowned in the Sault-au-Récollet, Laval co., Que. in 1625; whether accidentally or maliciously is uncertain. In 1625 the Jesuits arrived in Canada to assist the Récollets, and the next year the heroic Jean de Brébœuf and another Jesuit, with Father Joseph Dallion, Récollet, reached St. Gabriel. The Neutrals also were now visited, but without successful result. Th

work was brought to a temporary close by the English occupancy of Canada in 1629.

In 1634, after the restoration of French control, the work was resumed, this time by the Jesuits alone, with Brébœuf as superior, assisted then or later by Fathers Daniel, Garnier, Jogues, and others of less note. The mission church of Immaculate Conception was built in 1637 at Ossossani, one of the principal towns; St. Joseph was established at Teananstayae, the capital, in the next year; the principal war chief of the tribe was baptized, and Christianity began to take root, in spite of the suspicions engendered by two wasting epidemic visitations, for which the missionaries were held responsible and solemnly condemned to death, until the current of opposition was turned by Brébœuf's courageous bearing. In 1639 there were 4 established missions with 13 priests working in the Huron country and visiting in the neighbouring tribes. St. Mary, on Wye r., had been made the general headquarters. A visitation of smallpox again spread terror through the tribe and for a time rendered the position of the missionaries unsafe. In consequence of these successive epidemics within a few years, several towns had been depopulated and the tribe so much weakened as to leave it an easy prey for the invading Iroquois, whose inroads now became more constant and serious than before.

In 1641 the Iroquois invaded the Huron country in force, killed many, and carried off many others to captivity. In 1648, after a temporary truce, they resumed the war of extermination, with perhaps 2,000 warriors well armed with guns obtained from the Dutch, while the Hurons had only bows. On July 4, Teananstayae, or St. Joseph, on the site of the present Barrie, was attacked and destroyed, the missionary, Father Anthony Daniel, killed with several hundred of his flock, and about 700 others were carried off as captives. The whole country was ravaged throughout the fall and winter, and one town after another destroyed or abandoned. On Mar. 16, 1649, a thousand warriors attacked St. Ignatius town and massacred practically the whole population, after which they proceeded at once to the neighbouring town of St. Louis, where the burning and massacre were repeated, and two missionaries, Brébœuf and Father Gabriel Lalemant killed after hours of the most horrible tortures. An attack on St. Mary where Father Raguenеau was stationed, was repulsed, after which the Iroquois retired.

This was the death-blow to the Huron nation. Fifteen towns were abandoned and the people scattered in every direction. Two whole town populations submitted to the conquerors and removed in a body to the Seneca country. Others fled to the Tionontati, who were now in turn invaded by the Iroquois and compelled, by burning and massacre, with the killing of Fathers Garnier and Chabanel, to abandon their country and flee with the rest. Others took refuge on the islands of lake Huron. Some joined the Neutrals, who soon after met the same fate.

For the next 50 years the history of the confederated Huron and Tionontati remnants is a mere record of flight from pursuing enemies—the Iroquois in the E. and the Sioux in the W. A considerable body which sought the protection of the French, after several removals was finally settled by Father M. J. Chaumonot in 1693 at Jeune Lorette, near Quebec, where their descendants still reside (see *Hurons; Lorette*). To Chaumonot we owe a standard grammar and dictionary of the Huron language, only the first of which is yet published. In the meantime, in 1656-57, two-thirds of this band had bodily removed to the Iroquois country to escape destruction.

The other fugitives, composed largely or principally of Tionontati, fled successively to Manitoulin id. in lake Huron; Mackinaw; the Noquet ids. in Green bay, Wis.; westward to the Mississippi; back to Green bay, where they were visited by the Jesuit Menard in 1660; to Chegoimegon, near the present Bayfield, Wis., on the s. shore of lake Superior, where the Jesuit Allouez ministered to them for several years; back, in 1670, to Mackinaw, whence another party joined the Iroquois and finally down to Detroit, Mich., when that post was founded in 1702. In 1751, a part of these, under Father de la Richard, settled at Sandusky, Ohio. From this period the Wyandot, as they now began to be called, took their place as the leading tribe of the Ohio region and the privileged lighters of the confederate council fire. Their last Jesuit missionary, Father Peter Potier, died in 1781, after which they were served by occasional visiting priests and later by the Presbyterians and the Methodists, until about the period of their removal to Kansas in 1842.

The work of the *Episcopalians* (Anglican Church) among the Iroquois of New York, began about 1700 and continued in Canada after the removal of a large part of the confederacy from the United States. In 1763 Rev. Thomas Wood of Nova Scotia, having become acquainted with the Abbé Maillard and obtained the use of his Micmac manuscript, applied himself to the study of the language, dividing his ministrations thenceforth between the Indians and the whites until his death in 1778. He preached in the native tongue, in which he produced several religious translations. This seems to have been the only work recorded for this denomination in this part of the Dominion, and in the Rep. of the Indian Affairs Dept. for 1911 no Indians are enumerated under this heading in the provinces of Nova Scotia, New Brunswick, or Prince Edward Id. In Quebec province the same report gives this denomination 1,015 Indians, including 40 Abnaki at St. Francis and 49 Montagnais at Lake St. John, 344 at Rupert House, 200 at Waswanipi lake, 175 at lake Mistassini and 151 at Eastmain.

In Ontario province, besides the work already noted among the Iroquois, active and successful missionary effort has been carried on by the Episcopalians among the various Chippewa bands and others since about 1830. One of the principal stations is that at Garden River, below Sault Ste. Marie, begun in 1835 by Rev. Mr. McMurray, who was succeeded a few years later by Rev. F. A. O'Meara, afterward stationed on Mantoulin id., and later at Port Hope on lake Ontario. Besides building up a flourishing school, Mr. O'Meara found time to translate into the native language the Book of Common Prayer, considerable portions of both the Old and New Testament, and a volume of hymns, the last in co-operation with the Rev. Peter Jacobs. He died about 1870. Of the more recent period the most noted worker is Rev. E. F. Wilson, who began his labours under the auspices of the Church Mission Society in 1868. To his efforts the Indians owe the Shingwauk and Wawanosh homes at Sault Ste. Marie, Ontario, where some 60 or 80 children are cared for, educated and taught the rudiments of trades and simple industries. A school journal, set up and printed by the Indian boys, has also been conducted at intervals, under various titles, for nearly 30 years. Mr. Wilson is the author of a number of Indian writings, of which the most important is probably a 'Manual of the Ojibway Language,' for the use of mission workers.

In 1835 a mission was established also on Thames r., among the Munsee, a remnant of those Delaware refugees from the United States who for so many years of the colonial period had been the object of Moravian care. One of the pioneer workers, Rev. Mr. Flood, translated the church liturgy into the language of the tribe.

Of 21,291 Christian Indians officially reported in 1911 in Ontario province, 7,652, or more than one-third, are credited to the *Episcopal* or Anglican church, including—Iroquois in various bands, 2,881; "Chippewas, Munsees and Oneidas of the Thames", 487; "Ojibbewas of lake Superior," 554; "Chippewas and Saulteaux of Treaty No. 3" (Manitoba border), 879; "Munsees of the Thames," (originally Moravian converts from the United States), 50; "Ojibbewas and Ottawas of Manitoulin and Cockburn ids.," 178; Chippewa and Potawatomi of Walpole id., 390; Garden River res., 194, and one or two smaller groups.

The work among the Eskimo of the Labrador coast—officially a part of Newfoundland—is conducted by the *Moravians*. In 1752 a reconnoitring missionary party landed near the present Hopedale, but was attacked by the natives, who killed Brother J. C. Ehrhardt and 5 sailors, whereupon the survivors returned home and the attempt for a long time was abandoned. One or two other exploring trips were made for the same purpose, and in 1769 permission to establish missions on the Labrador coast was formally asked by the Moravians and granted by the British government. In 1771 the first mission was begun at Nain, apparently by Brother Jens Haven. It is now the chief settlement on the Labrador coast. In 1776 Okkak was established by Brother Paul Layritz, followed by Hopedale in 1782, and Hebron in 1830. To these have more recently been added Zoar and Ramah. The efforts of the missionaries have been most successful, the wandering Eskimo having been gathered into permanent settlements, in each of which are a church, store, mission residence, and workshops, with dwelling houses on the model of the native iglu. Besides receiving religious instruction, the natives are taught the simple mechanical arts, but to guard against their innate improvidence, the missionaries have found it necessary to introduce the communal system, by taking charge of

all food supplies to distribute at their own discretion. All the missions are still in flourishing operation, having now under their influence about 1,200 of the estimated 1,500 Eskimo along a coast of about 500 m. in length. The total number of mission workers is about 30 (see Hind, Labrador Peninsula).

To these Moravian workers we owe a voluminous body of Eskimo literature—grammars, dictionaries, scriptural translations, hymns, and miscellaneous publications. Among the prominent names are those of Bourquin, about 1880, author of a grammar and a Bible history; Burghardt, gospel translations, 1813; Erdmann, missionary from 1834 to 1872, a dictionary and other works; Freitag, a manuscript grammar, 1839; and Kohlmeister, St. John's Gospel, 1810. The majority of these Moravian publications were issued anonymously.

In 1820 the *Wesleyan Methodists*, through Rev. Alvin Torry, began work among the immigrant Iroquois of the Ontario reservations, which was carried on with notable success for a long term of years by Rev. William Case. In 1823 Mr. Case extended his labours to the Missisauga, a band of the Chippewa, N. of lake Ontario. The most important immediate result was the conversion of Peter Jones (q.v.) (Kahkewaquonaby), a half-breed, who was afterward ordained, and became the principal missionary among his people and the more remote Chippewa bands until his death in 1856. He is known as the author of a collection of hymns in his native language and also a small 'History of the Ojebway Indians.' Another noted missionary convert of this period was Shawundais, or John Sunday. Another native worker of a somewhat later period was Rev. Henry Steinhauer, Chippewa, afterward known as a missionary to the Cree. Still another pioneer labourer in the same region was Rev. James Evans, afterward also missionary to the Cree and inventor of a Cree syllabary. Contemporary with the transfer of Evans and Steinhauer to the Cree in 1840, Rev. George Barnley was sent to establish a mission at Moose Factory, James bay, which, however, was soon after abandoned. Beginning in 1851, Rev. G. M. McDougall established Methodist mission stations among the Chippewa along the N. shore of lake Superior, at Garden River and elsewhere, but afterward transferred his operations also to Cree territory. In 1861-62 Rev. Thomas Hurlburt, already a veteran worker, and considered the most competent Chippewa linguist in the Methodist mission, conducted a monthly journal, 'Petaubun,' in the language, at the Sarnia station.

According to the official Canadian Indian Report for 1911, the *Methodist* Indians of E. Canada numbered 4,513, in Ontario, and 536 in Quebec, a total of 5,039, none being reported for the other eastern provinces. Those in Ontario included half the "Chippewas of the Thames," nearly all of the "Mississaguas," and "Iroquois and Algonquins of Watha," 310 of "Moravians of the Thames," and one-sixth of the "Six Nations" on Grand r. Those in Quebec province are chiefly Iroquois of the Oka, St. Regis, and Caughnawaga settlements.

Of other denominations, the same official report enumerates 1,078 *Baptists* in Ontario, almost entirely among the Six Nations on Grand r., with 18 *Congregationalists*, 16 *Presbyterians*, and a total of 406 of all other denominations not previously noted. In the other eastern provinces—Quebec, New Brunswick, Nova Scotia, and Prince Edward Id.—there is no representation with the exception of 17 in Quebec accredited to "Other Christian Beliefs."

The work of Rev. Silas T. Rand among the Micmac of Nova Scotia stands in a class by itself. Educated in a Baptist seminary, he became a minister, but afterward left that denomination to become an independent worker. His attention having been drawn to the neglected condition of the Indians, he began the study of the Micmac language, and in 1849 succeeded in organizing a missionary society for their special instruction. Under its auspices until its dissolution in 1865, and from that time until his death in 1889, he gave his whole effort to the teaching of the Micmac and to the study of their language and traditions. He is the author of a Micmac dictionary and of a collection of tribal myths as well as of numerous minor works, religious and miscellaneous.

CANADA, CENTRAL (Manitoba, Saskatchewan, Alberta).—In the Great Plains region stretching from Hudson bay southwestward to the Rocky mts., the former battle ground of Cree, Assiniboin, and Blackfeet, the *Catholics* were again the pioneers, antedating all others by a full century. According to Bryce, "the first heralds of the cross" within this area were the French Jesuits accompanying Verendrye, who in the years

1731-1742 explored the whole territory from Mackinaw to the upper Missouri and the Saskatchewan, establishing trading posts and making alliances with the Indian tribes for the French government. Among these missionaries the principal were Fathers Nicolas Gonor, who had laboured among the Sioux as early as 1727; Charles Messager, and Jean Aulneau, killed by the same tribe in 1736. No attempt was made during this period to form permanent mission settlements.

Then follows a long hiatus until after the establishment of the Red River colony in the early part of the 19th century by Lord Selkirk, who in 1816 brought out from eastern Canada Fathers Sévère Dumoulin and Joseph Provencher, to minister both to the colonists and to the Indian and mixed-blood population of the Winnipeg country. In 1822 Father Provencher was made bishop, with jurisdiction over all of Ruperts Land and the Northwestern Territories, and carried on the work of systematic mission organization throughout the whole vast region until his death in 1853, when the noted Oblate missionary, Father Alexandre Taché, who had come out in 1845, succeeded to the dignity, in which he continued for many years.

The Catholic work in this central region has been carried on chiefly by the Oblates, assisted by the Grey nuns. The first permanent mission was St. Boniface, established opposite the site of the present Winnipeg by Provencher and Dumoulin in 1816. St. Paul mission on the Assiniboine later became the headquarters of the noted Father George Belcourt, who gave most of his attention to the Saulteux (Chippewa of Saskatchewan region), and who, from 1831 to 1849, covered in his work a territory stretching over a thousand miles from E. to W. For his services in preventing a serious uprising in 1833 he was pensioned both by the Government and by the Hudson's Bay Co. He is the author of a grammatic treatise and of a manuscript dictionary of the Saulteur (Chippewa) language, as well as of some minor Indian writings.

In the Cree field the most distinguished names are those of Fathers Albert Lacombe (1848-90), Alexandre Taché (1845-90). Jean B. Thibault (*ca.* 1855-70), Valentin Végréville (1852-90), and Emile Petitot (1862-82), all of the Oblate Order, and each, besides his religious work, the author of important contributions to philology. To Father Lacombe, who founded two missions among the Cree of the upper North Saskatchewan and spent also much time with the Blackfeet, we owe, besides several religious and text-book translations, a manuscript Blackfoot dictionary and a monumental grammar and dictionary of the Cree language. Father Végréville laboured among Cree, Assiniboin, and the remote northern Chipewyan, founded five missions, and composed a manuscript grammar, dictionary, and monograph of the Cree language. Father Petitot's earlier work among the Cree has been overshadowed by his later great work among the remote Athapascans and Eskimo, which will be noted hereafter. Among the Blackfeet the most prominent name is that of Bishop Emile Legal, Oblate (1881-90), author of several linguistic and ethnologic studies of the tribe, all in manuscript.

Episcopalian work in the central region may properly be said to have begun with the arrival of Rev. John West, who was sent out by the Church Missionary Society of England in 1820 as Chaplain to the Hudson's Bay Co's establishment of Fort Garry (Winnipeg), on Red r. In the three years of his ministrations, besides giving attention to the white residents, he made missionary journeys among the Cree and others for a distance of 500 m. to the W. He was followed by Rev. David Jones in 1823, by Rev. Wm. Cochrane in 1825, Rev. A. Cowley in 1841, and Rev. R. James in 1846, by whom, together, the tribes farther to the N. were visited and brought within mission influence. In 1840 a Cree mission at The Pas, on the lower Saskatchewan, was organized by Henry Budd, a native convert, and in 1846 other stations were established among the same tribe at Lac la Ronge and Lac Ile-a-la-Crosse, by James Settee and James Beardy respectively, also native converts. In 1838 a large bequest for Indian missions within Ruperts Land, as the territory was then known, had been made by Mr. James Leith, an officer of the Hudson's Bay Co., and generously increased soon after by the company itself. With the assistance and the active effort of four missionary societies of the church, the work grew so that in 1849 the territory was erected into a bishopric, and on the transfer of jurisdiction from the Hudson's Bay Co., to the Canadian government in 1869 there were 15 Episcopal missionaries labouring at the various stations in the regions stretching from Hudson bay to the upper Saskatchewan, the most important

being those at York Factory (Manitoba), Cumberland, and Carlton (Saskatchewan).

Among the most noted of those in the Cree country may be mentioned in chronological order, Rev. Archdeacon James Hunter and his wife (1844-55), joint or separate authors of a number of translations, including the Book of Common Prayer, hymns, gospel extracts, etc., and a valuable treatise on the Cree language; Bishop John Horden (1851-90), of Moose Factory, York Factory, and Ft. Churchill stations, self-taught printer and binder, master of the language, and author of a number of gospels, prayer, and hymn translations; Bishop William Bompas (1865-90), best known for his work among the more northern Athapascan tribes; Rev. W. W. Kirkby (1852-79), author of a Cree 'Manual of Prayer and Praise,' but also best known for his Athapascan work: Rev. John Mackay, author of several religious translations and of a manuscript grammar; and Rev. E. A. Watkins, author of a standard dictionary. Among the Blackfeet, Rev. J. W. Tims, who began his work in 1883, is a recognized authority on the language, of which he has published a grammar and dictionary and a gospel translation.

Methodist (Wesleyan) effort in the Cree and adjacent territories began in 1840. In that year Rev. James Evans and his Indian assistant, Rev. Henry Steinhauer, both already noted in connection with previous work in Ontario, were selected for the western mission, and set out together for Norway House, a Hudson's Bay Co's post at the N. end of lake Winnipeg. Evans went on without stop to his destination, but Steinhauer halted at Rainy lake to act as interpreter to Rev. William Mason, who had just reached that spot, having been sent out under the same auspices, the Wesleyan Missionary Society of England, by arrangement with the Canadian body. The joint control continued until 1855, when the Canadian Methodists assumed full charge. Mr. Evans had been appointed superintendent of Methodist work for the whole region, and after establishing Rossville mission, near Norway House, as his central station, spent the next six years until his health failed, in traversing the long distances, founding several missions, mastering the Cree language, and devising for it a syllabary, which has ever since been in successful use for all literary purpose in the tribe. His first printing in the syllabary was done upon a press of his own making, with types cast from the sheet-lead lining of tea boxes and cut into final shape with a jackknife. In this primitive fashion he printed many copies of the syllabary for distribution among the wandering bands, besides hymn collections and scripture translations. "By means of this syllabary a clever Indian can memorize in an hour or two all the characters, and in two or three days read the Bible or any other book in his own language" (MacLean). In later years, the credit for this invention was unsuccessfully claimed by some for Rev. William Mason. Rossville for years continued to be the principal and most prosperous of all the Methodist missions in the central region.

Rev. William Mason remained at Rainy lake until that station was temporarily discontinued in 1844; he was then sent to Rossville (Norway House), where he was stationed until 1854, when the mission was abandoned by the Wesleyans. He then attached himself to the Episcopal church, with which he had formerly been connected, and was ordained in the same year, labouring thereafter at York Factory on Hudson bay until his final return to England in 1870, with the exception of 4 years spent in that country supervising the publication of his great Bible translation in the Cree language, printed in 1861. This, with several other Scripture and hymn translations, excepting a Gospel of St. John; was issued under the auspices of the Episcopal Church Missionary Society. In his earlier linguistic (Methodist) work he was aided by Rev. Mr. Steinhauer and John Sinclair, a half-breed, but in all his later work, especially in the Bible translation, he had the constant assistance of his wife, the educated half-breed daughter of a Hudson's Bay Co. officer. Rev. Mr. Steinhauer, after some years with Mr. Mason, joined Mr. Evans at Norway House as teacher and interpreter. He afterwards filled stations at Oxford House (Jackson bay), York Factory, Lac la Biche, Whitefish Lake, Victoria, and other remote points, for a term of more than 40 years, making a record as "one of the most devoted and successful of our native Indian missionaries" (Young). Among later Methodist workers with the Cree may be mentioned Rev. John McDougall, one of the founders of Victoria station, Alberta, in 1862, and Rev. Ervin Glass, about 1880, author of several primary instruction books and charts in the syllabary.

At the same time (1840) that Evans and Mason were sent to the Cree, Rev. Robert T

Rundle was sent, by the same authority, to make acquaintance with the more remote Blackfeet and Assiniboin ("Stonies") of the upper Saskatchewan region. Visiting stations were selected where frequent services were conducted by Rundle, by Rev. Thomas Woolsey, who came out in 1855, and by others, but no regular mission was established until begun by Rev. George M. McDougall at Edmonton, Alberta, in 1871. In 1873 he founded another mission on Bow r., Alberta, among the Stonies (western Assiniboin), and continued to divide attention between the two tribes until his accidental death 2 years later. Another station was established later at Macleod, in the same territory. The most distinguished worker of of this denomination among the Blackfeet is Rev. John MacLean (1880–89), author of a manuscript grammar and a dictionary of the language, of several minor linguistic papers, 'The Indians: Their Manners and Customs' (1889), and 'Canadian Savage Folk' (1896).

Presbyterian mission work was inaugurated in 1865 by the Rev. James Nisbet, among the Cree, at Prince Albert mission on the Saskatchewan. No data are at hand as to the work of the denomination in this region, but it is credited in the official report with nearly a thousand Indian communicants, chiefly among the Sioux and the Assiniboin, many of the latter being immigrants from the United States.

According to the Report of Indian Affairs for 1911, the Indians of Manitoba, Saskatchewan, Alberta, and the Northwest Territories, classified under treaties 1, 2, 3, 4, 5, 6, 7, 8 and 10, designated as Chippewa, Cree, Saulteaux, Sioux, Assiniboin, Blackfeet, Bloods, Piegan, Sarsi, Stonies, and Chipewyan, are credited as follows: Catholic, 8,736; Anglican (Episcopal), 6,951; Methodist, 4,290; Presbyterian, 1,174; Baptist, 75; all other denominations, 149; pagan, 4,650.

British Columbia (including Vancouver id. and Metlakatla).—The earliest missionary entrance into British Columbia was made by the *Catholics* in 1839. In 1838 the secular priests Demers and Blanchet (afterward archbishop) had arrived at Fort Vancouver, Washington, to minister to the employees of the Hudson's Bay Co. In the next year an Indian mission was organized at Cowlitz, with visiting stations along the shores of Puget sd., and Father Demers made a tour of the upper Columbia as far as the Okinagan in British Columbia, preaching, baptizing, and giving instruction by means of a pictograph device of Father Blanchet's invention, known as the "Catholic ladder." Copies of this "ladder" were carried by visiting Indians to the more remote tribes and prepared the way for later effort. A second journey over the same route was made by Father Demers in the next year, and in 1841 he preached for the first time to a great gathering of the tribes on lower Fraser r. In the following year, 1842, by arrangement with the local Hudson's Bay Co. officers, he accompanied the annual supply caravan on its return from Ft. Vancouver, on the Columbia, to the remote northern posts. On this trip, ascending the Columbia and passing over to the Fraser, he visited successively the Okinagan, Kamloops, Shuswap. and Takulli or Carriers, before arriving at their destination at Ft. St. James on Stuart lake. Return was made in the following spring, and on descending the Fraser he found that the Shuswap had already erected a chapel.

In the meantime De Smet and the Jesuits had arrived in the Columbia region, and between 1841 and 1844 had established a chain of missions throughout the territory, including three in British Columbia, among the Kutenai, Shuswap, and Okinagan. De Smet himself extended his visitations to the headwaters of the Athabaska, while in 1845-47 Father John Nobili, labouring among the upper tribes, penetrated to the Babines on the lake of that name. The most remote point visited was among the Carriers, at Stuart lake. In 1843 the first Hudson's Bay post had been established on Vancouver id. at Camosun, now Victoria, and the beginning of missionary work among the Songish and the Cowichan was made by the secular priest, Father John Bolduc, already well known among the Sound tribes, who had for this reason been brought over by the officers in charge to assist in winning the good will of their Indian neighbours.

Owing to difficulty of communication and pressing need in other fields, it was found necessary to abandon the British Columbia missions, except for an occasional visiting priest, until the work was regularly taken up by the Oblates about 1860. Before 1865 they had regular establishments at New Westminster, St. Marys, and Okinagan, besides others on Vancouver id., and in that year founded St. Joseph mission near Williams lake, on the upper Fraser, under Rev. J. M. Mc-

Guckin, first missionary to the Tsilkotin tribe. Within the next few years he extended his ministrations to the remoter Sekani and Skeena. In 1873 the Stuart Lake mission was established by Fathers Lejacq and Blanchet, and in 1885 was placed in charge of Father A. G. Morice, Oblate, the distinguished ethnologist and author, who had already mastered the Tsilkotin language in three years' labour in the tribe. Aside from his missionary labour proper, which still continues, he is perhaps best known as the inventor of the Dénè syllabary, by means of which nearly all the Canadian Indians of the great Athapascan stock are now able to read and write in their own language. His other works include a Tsilkotin dictionary, a Carrier grammar, numerous religious and miscellaneous translations, an Indian journal, scientific papers, 'Notes on the Western Dénés' (1893) and a 'History of the Northern Interior of British Columbia' (1904). Father J. M. Le Jeune, of the same order, stationed among the Thompson River and Shuswap Indians since 1880, is also noted as the inventor of a successful shorthand system, by means of which those and other cognate tribes are now able to read in their own languages. He is also the author of a number of religious and text books in the same languages and editor of a weekly Indian journal, the 'Kamloops Wawa,' all of which are printed on a copying press in his own stenographic characters. Another distinguished veteran of the same order is Bishop Paul Durien, since 1854 until his recent death, labouring successively among the tribes of Washington, Vancouver id. (Ft. Rupert, in Kwakiutl territory), and Fraser r.

Episcopal work began in 1857 with the remarkable and successful missionary enterprise undertaken by Mr. William Duncan among the Tsimshian at Metlakatla, first in British Columbia and later in Alaska. The Tsimshian at that time were among the fiercest and most degraded savages of the N. W. coast, slavery, human sacrifice, and cannibalism being features of their tribal system, to which they were rapidly adding all the vices introduced by the most depraved white men from the coasting vessels. Moved by reports of their miserable condition, Mr. Duncan voluntarily resigned a remunerative position in England to offer himself as a worker in their behalf under the auspices of the London Church Missionary Society. He arrived at Port Simpson, N. coast of British Columbia, in Oct. 1857, and after some months spent in learning the language and making acquaintance with the tribe, then numbering 2,300, opened his first school in June, 1858. By courage and devotion through danger and difficulty he built up a civilized Christian body, which in 1860 he colonized to the number of about 340 in a regular town established at Metlakatla, an abandoned village site 16 m. s. of Fort Simpson. By systematic improvement of every industrial opportunity for years the town had grown to a prosperous, self-supporting community of 1,000 persons, when, by reason of difficulties with the local bishop, upheld by the colonial government, Mr. Duncan and his Indians were compelled, in 1887, to abandon their town and improvements and seek asylum under United States protection in Alaska, where they formed a new settlement, known as New Metlakatla, on Annette id., 60 m. N. of their former home. The island, which is about 40 m. long by 3 m. wide, has been reserved by Congress for their use, and the work of improvement and education is now progressing as before the removal, the present population being about 500.

The first Episcopal bishop for British Columbia and Vancouver id. was appointed in 1859. In 1861 the Rev. John B. Good, sent out also by the London Society, arrived at Esquimalt, near Victoria, Vancouver id., to preach alike to whites and Indians. At a later period his work was transferred to the Indians of Thompson and lower Fraser rs., with headquarters at St. Paul mission, Lytton. He has translated a large part of the liturgy into the Thompson River (Ntlakyapamuk) language, besides being the author of a grammatic sketch and other papers. In 1865 Kincolith mission was established among the Niska branch of the Tsimshian, on Nass r., by Rev. R. A. Doolan, and some years later another one higher up on the same stream. Kitwingach station, on Skeena r., was established about the same time. In 1871 Rev. Charles M. Tate took up his residence with the Nanaimo on Vancouver id., labouring afterward with the Tsimshian, Bellabella, and Fraser River tribes. In 1876 Rev. W. H. Collison began work among the Haida at Masset, on the N. end of the Queen Charlotte ids., and in 1878 Rev. A. J. Hall arrived among the Kwakiutl at Fort Rupert, Vancouver id. Other stations in the meantime had been established through-

out the s. portion of the province, chiefly under the auspices of the London Church Missionary Society.

The first *Methodist* (Wesleyan) work for the Indians of British Columbia was begun in 1863 at Nanaimo, Vancouver id., by Rev. Thomas Crosby, who at once applied himself to the study of the language with such success that he was soon able to preach in it. In 1874 he transferred his labour to the Tsimshian at Port Simpson, on the border of Alaska, who had already been predisposed to Christianity by the work at Metlakatla and by visiting Indians from the S. Other stations were established on Nass r. (1877) and at Kitimat in the Bellabella tribe. Statistics show that the Methodist work has been particularly successful along the N. W. coast and in portions of Vancouver id.

There is no record of *Presbyterian* mission work, but some 415 Indians are officially credited to that denomination along the w. coast of Vancouver id.

According to the Report of Indian Affairs for 1911 the Christian Indians of British Columbia are classified as follows: Catholic, 11,609; Episcopal (Anglican), 4,245; Methodist, 3,529; Presbyterian, 418; all other, 226.

Canada, Northwest (n. Alberta,, n. Saskatchewan, Mackenzie, Yukon, North Keewatin, Franklin).—The earliest missionaries of the great Canadian Northwest, of which Mackenzie r. is the central artery, were the *Catholic* priests of the Oblate order. The pioneer may have been a Father Grollier, mentioned as the "first martyr of apostleship" in the Mackenzie district and buried at Ft. Good Hope, almost under the Arctic circle. In 1846 Father Alexandre Taché, afterward the distinguished archbishop of Red River, arrived at Lac Ile-à-la-Crosse a Cree station, on the upper waters of Churchill r., in n. Saskatchewan, and, a few months later, crossed over the divide to the Chipewyan tribe on the Athabaska river. Here he established St. Raphael mission, and, for the next 7 years, with the exception of a visit to Europe, divided his time between the two tribes. In 1847 or 1848 Father Henry Faraud, afterward vicar of the Mackenzie district, arrived among the Chipewyan of Great Slave lake, with whom and their congeners he continued for 18 years. To him we owe a Bible abridgment in the Chipewyan language. In 1852 arrived Father Valentin Végréville, for more than 40 years missionary to Cree, Assiniboin, and Chipewyan, all of which languages he spoke fluently; founder of the Chipewyan mission of St. Peter on Caribou lake, Athabaska, besides several others farther s.; and author of a manuscript grammar and dictionary of the Cree language, another of the Chipewyan language, and other ethnologic and religious papers in manuscript. In 1867 Father Laurent Legoff arrived at Caribou Lake mission, where he was still stationed in 1892. He is best known as the author of a grammar of the Montagnais, or Chipewyan language, published in 1889.

By far the most noted of all the Oblate missionaries of the great Northwest is Father Emile Petitot, acknowledged by competent Canadian authority as "our greatest scientific writer on the Indians and Eskimos" (MacLean). In 20 years of labour, beginning in 1862, he covered the whole territory from Winnipeg to the Arctic ocean, frequently making journeys of six weeks' length on snowshoes. He was the first missionary to visit Great Bear lake (1866), and the first missionary to the Eskimo of the N.W., having visited them in 1865 at the mouth of the Anderson, in 1868 at the mouth of the Mackenzie, and twice later at the mouth of Peel r. In 1870 he crossed over into Alaska, and in 1878, compelled by illness, he returned to the S., making the journey of some 1,200 m. to Athabaska lake on foot, and thence by canoe and portages to Winnipeg. Besides writing some papers relating to the Cree, he is the author of numerous ethnological and philosophical works, dealing with the Chipewyan, Slave, Hare, Dog-rib, Kutchin, and Eskimo tribes and territory, chief among which are his Dènè-Dindjié dictionary (1876) and his 'Traditions Indiennes' (1886).

Throughout the Mackenzie region the Catholics have now established regular missions or visiting stations at every principal gathering point, among the most important being a mission at Fort Providence, below Great Slave lake, and a school, orphanage, and hospital conducted since 1875 by the Sisters of Charity at Chipewyan on Athabaska lake.

Episcopal effort in the Canadian Northwest dates from 1858, in which year Archdeacon James Hunter, already mentioned in connection with the Cree mission, made a reconnoitring visit to Mackenzie r., as a result of which Rev. W. W. Kirkby, then on parish duty on Red r., was next year appointed to that field and at once took up his headquarters at the

remote post of Ft. Simpson, at the junction of Liard and Mackenzie rs., 62° N., where, with the assistance of the Hudson's Bay Co's officers, he built a church and school. In 1862, after several years' study of the language, he descended the Mackenzie nearly to its mouth and crossed over the divide to the Yukon, just within the limits of Alaska, preaching to the Kutchin and making some study of the language, after which he returned to Ft. Simpson. In 1869 he was appointed to the station at York Factory, on Hudson bay, where he remained until his retirement in 1878, after 26 years of efficient service in Manitoba and the Northwest He is the author of a number of religious translations in the Chipewyan and Slave languages.

The work begun on the Yukon by Kirkby was given over to Rev. (Archdeacon) Robert McDonald, who established his headquarters at St. Matthew mission on Peel r., Mackenzie district, "one mile within the Arctic circle." Here he devoted himself with remarkable industry and success to a study of the language of the Takudh Kutchin, into which he has translated, besides several minor works, the Book of Common Prayer (1885), a small collection of hymns (1889), and the complete Bible in 1898, all according to a syllabic system of his own device, by means of which the Indians were enabled to read in a few weeks. In 1865 Rev. Wm. C. Bompas, afterward bishop of Athabaska and, later, of Mackenzie River, arrived from England. In the next 25 years he laboured among the Chipewyan, Dog-ribs, Beavers, Slave, and Takudh tribes of the remote Northwest, and gave some attention also to the distant Eskimo. He is the author of a primer in each of these languages, as well as in Cree and Eskimo, together with a number of gospel and other religious translations. Another notable name is that of Rev. Alfred Garrioch, who began work in the Beaver tribe on Peace r., Alberta, in 1876, after a year's preliminary study at Ft. Simpson. He is the founder of Unjiga mission at Fort Vermilion, and author of several devotional works and of a considerable vocabulary in the Beaver language. To a somewhat later period belong Rev. W. D. Reeve and Rev. Spendlove, in the Great Slave Lake region. Among the principal stations are Chipewyan on Athabaska lake, Ft. Simpson on the middle Mackenzie, and Fts. Macpherson and Lapierre in the neighbourhood of the Mackenzie's mouth. Work has also been done among the Eskimo of Hudson bay, chiefly by Rev. Edmund Peck, who has devised a syllabary for the language, in which he has published several devotional translations, beginning in 1878. The greater portion of the Episcopal work in the Canadian Northwest has been under the auspices of the Church Missionary Society of London.

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In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen; yet they deliberately faced poverty and sufferings, exile, and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened world might be made better through their effort. To the student who knows what infinite forms of cruelty, brutishness, and filthiness belonged to savagery, from Florida to Alaska, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, the missionaries have fought a good fight. Where they have failed to accomplish large results the reason lies in the irrepressible selfishness of the white man or in the innate incompetence and unworthiness of the people for whom they laboured.

Consult: Aborigines Committee, Conduct of Friends, 1844; Bancroft, Histories, Alaska, British Columbia, California, Oregon, Washington, etc., 1886-90; Barnum, Innuit Language, 1901; Bressani, Relation, 1653, repr. 1852; Brinton, Lenape, 1885; California, Missions of, U. S. Sup. Ct., 1859; Bryce, Hudson's Bay Co., 1900; Catholic Bureau of Indian Missions, Reports; Clark, Indian Sign Language, 1885; Coues, On the Trail of a Spanish Pioneer, 1900; Cranz, History of the Brethren, 1780; DeForest, Indians of Connecticut, 1851; Duflot de Mofras, Expl. de l'Oregon, 1844; Dunbar, Pawnee Indians, 1880; Eells, Ten Years, 1886; Engelhardt, Franciscans, 1897; Fletcher, Indian Education and Civilization 1888; Gookin, Christian Indians, Archæologia Americana, 1836; Harris, Early Missions, 1893; Harvey, Shawnee Indians, 1855; Heckewelder, United Brethren, 1820; Hind, Labrador, 1863; Howe, Hist. Coll. Ohio, II, 1896; Jackson (1) Alaska, 1880, (2) Facts about Alaska, 1903;

Jesuit Relations, Thwaites ed., 1896-1901; Jones, Ojebway Inds., 1861; Krehbiel, Mennonites, 1898; Loskiel, United Brethren, 1794; Lossing, Moravian Missions, American Hist. Record, 1872; MacLean, Canadian Savage Folk, 1896; McCoy, Baptist Indian Missions, 1840; McDougall, George Millard McDougall the Pioneer, 1888; Minnesota Hist. Soc. Coll., I, 1872; Mooney, Myths of Cherokee, 1900; Morice, Northern British Columbia, 1904; Morse, Report, 1822; Palfrey, New England, I, 1866; Parkman, (1) Jesuits, 1867, (2) Pioneers, 1883; Pilling, Indian Bibliographies (Bulletins of Bur. Am. Eth.), 1887–91; Pitezel Lights and Shades, 1857; Riggs, Tah-koo Wahkan, 1869; Rink, Tales and Traditions of Eskimo, 1875; Ronan, Flathead Indians, 1890; Ryerson, Hudson's Bay, 1855; Shea, Catholic Missions, 1855; de Smet, Oregon Missions, 1847; Stefánsson in Am. Anthrop., VIII, 1906; Sutherland, Summer in Prairie Land, 1881; Thompson, Moravian Missions, 1890; Tucker, Rainbow in the North, 1851; Wellcome, Metlakahtla, 1887; Whipple, Lights and Shadows, 1899. (J. M.)

Missisauga (Chippewa: *misi*, 'large,' *sâg* or *sauk*, 'outlet (of a river or bay)' = large'outlet,' referring to the mouth of Mississagi r.—Hewitt.) Although this Algonquian tribe is a division or subtribe of the Chippewa, having originally formed an integral part of the latter, it has long been generally treated as distinct. When first encountered by the French in 1634, the Missisauga lived about the mouth of the Mississagi r., along the N. shore of the North channel of lake Huron, and on the adjacent Manitoulin id. Although so closely allied to the Chippewa, they do not appear to have been disposed to follow that tribe in its progress westward, as there is no evidence that they were ever found in early times so far w. as Sault Ste. Marie, but appear to have clung to their old haunts about lake Huron and Georgian bay. Early in the 18th century, influenced by a desire to trade with the whites, they began to drift toward the S.E. into the region formerly occupied by the Hurons, between lakes Huron and Erie. Although they had destroyed a village of the Iroquois near Ft. Frontenac about 1705, they tried in 1708 to gain a passage through the country of the latter, to trade their peltries with the English. At this time a part or band was settled on lake St. Clair. About 1720 the French established a station at the w. end of lake Ontario for the purpose of stimulating trade with the Missisauga. Near the close of the first half of the century (1746-50), having joined the Iroquois in the war against the French, the Missisauga were compelled by the latter, who were aided by the Ottawa, to abandon their country, a portion at least settling near the Seneca E. of lake Erie. Others, however, appear to have remained in the vicinity of their early home, as a delegate from a Missisauga town "on the north side of lake Ontario" came to the conference at Mt. Johnson, N. Y., in June, 1755. As it is also stated that they "belong to the Chippewyse confederacy, which chiefly dwell about the lake Missilianac," it is probable that "north side of lake Ontario" refers to the shores of lake Huron. Being friendly with the Iroquois at this time, they were allowed to occupy a number of places in the country from which the Hurons had been driven. This is inferred in part from Chauvignerie's report of 1736, which places portions of the tribe at different points on Mississagi r., Maniskoulin (Manitoulin?) id., lake St. Clair, Kente, Toronto r., Matchitaen, and the w. end of lake Ontario. The land on which the Iroquois are now settled at Grand r., Ontario, was bought from them. For the purpose of sealing their alliance with the Iroquois they were admitted as the seventh tribe of the Iroquois league in 1746, at which date they were described as living in five villages near Detroit. It is therefore probable that those who went to live with the Seneca first came to the vicinity of Detroit and moved thence to w. New York. The alliance with the Iroquois lasted only until the outbreak of the French and Indian war a few years later.

According to Jones (Hist. Ojebways), as soon as a Missisauga died he was laid out on the ground, arrayed in his best clothes, and wrapped in skins or blankets. A grave about 3 ft. deep was dug and the corpse interred with the head toward the w. By his side were placed his hunting and war implements. The grave was then covered, and above it poles or sticks were placed lengthwise to the height of about 2 ft., over which birch-bark or mats were thrown to keep out the rain. Immediately after the decease of an Indian, the near relatives went into mourning by blackening their faces with charcoal and putting on the most ragged and filthy clothing they possessed. A year was the usual time of mourning for a husband, wife, father, or mother.

As the Missisauga are so frequently confounded with the Chippewa and other neighbouring tribes who are closely connected, it is difficult to make a separate estimate of their numbers. In 1736 they were reported to number 1,300, about 250 being on Manitoulin id. and Mississagi r., and the rest in the peninsula of Ontario; in 1778 they were estimated at 1,250, living chiefly on the N. side of lake Erie, and in 1884 the number was given as 744. The population was officially reported in 1911 as 856, of whom 195 were at Mud Lake, 97 at Rice lake, 33 at Scugog, 263 at Alnwick, and 266 at New Credit, Ontario. The New Credit settlement forms a township by itself and the Indian inhabitants have often won prizes against white competitors at the agricultural fairs. The New Credit Indians (who left the Old Credit settlement in 1847) are the most advanced of the Missisauga and represent one of the most successful attempts of any American Indian group to assimilate the culture of the whites. The Alnwick res. dates from 1830, Mud Lake from 1829, Scugog from 1842. Beldom, Chibaouinani, and Grape Island were former settlements. See *Credit Indians*, *Matchedash*.

Consult Chamberlain (1) Language of the Mississagas of Skūgog, 1892, and bibliography therein; (2) Notes on the History, Customs and beliefs of the Mississagua Indians, Jour. Am. Folk-lore, I, 150, 1888. (J. M. C. T.)

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Hist., VI, 391, 1855. **Missesaques.**—Clinton (1749), ibid., 484. **Missiagos.**—Johnson (1760), ibid., VII, 434, 1856. **Missinasagues.**—Boudinot, Star in the West, 127, 1816. **Missiosagaes.**—Quotation in Ruttenber, Tribes Hudson R., 29, 1872. **Missiquecks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Missisagaes.**—Mt. Johnson conf. (1755), ibid., 975. **Missisages.**—Coxe, Carolana, map, 1741. **Missisagis.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Missisagos.**—Canajoharie conf. (1759), ibid., 384. **Missisagues.**—Lahontan, New Voy., I, 230, 1703. **Missisaguez.**—Bacqueville de la Potherie, Hist. Am., IV, 224, 1753. **Missisaguys.**—Charlevoix, Voy., II, 40, 1761. **Missisak.**—Jes. Rel. 1672, 33, 1858. **Missisakis.**—Bacqueville de la Potherie, Hist. Am., II, 48, 1753. **Missisaque.**—Clinton (1749) in N. Y. Doc. Col. 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Hist., VI, 486, 1855. **Mississaugers.**—Macauley, N. Y., II, 250, 1829. **Mississauges.**—Carver, Travels, 19, 1778. **Missisaugies.**—Keane in Stanford, Compend., 522, 1878. **Missisaugues.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Mississguas.**—Macdonald in Can. Ind. Aff. 1883, xiii, 1884 (misprint). **Missitagues.**—Lahontan, New Voy., I, 215, 1703. **Mussisakies.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Nation de Bois.**—Sagard (1636), Can. ,I, 190, 1866. **Naywaunaukau-raunuh.**—Macauley, N. Y., II, 180, 1829 (the name here seems to refer to the Missisauga). **Nua'ka'hn.**—Gatschet, Tuscarora MS., 1885 (Tuscarora name). **Oumisagai.**—Jes. Rel. 1640, 34, 1858. **Poils leué.**—Sagard (1636), Can., I, 192, 1866. **Sisaghroana.**—Post (1758) in Proud, Pa., II, app., 113, 1798 (same?). **Sisisaguez.**—Jefferys, French Dom., pt. I, 17, 1761. **Tisagechroann.**—Weiser (1748) in Rupp, West Pa., app., 16, 1846. **Twakanhahors.**—Macauley, N. Y., II, 250, 1829. **Wisagechroanu.**—Weiser (1748) in Schoolcraft, Ind. Tribes, IV, 605, 1854. **Zisagechroann.**—Weiser (1748) in Rupp, West Pa., app., 22, 1846. **Zisagechrohne.**—Zeisberger MS. (German, 1750) in Conover, Kan. and Geneva MS., B. A. E.

Mississagi. See *Massassauga*.

Mistassin (from *mista-assini*, 'a great stone,' referring to a huge isolated rock in lake Mistassini, which the Indians regarded with veneration). An Algonquian tribe that lived on lake Mistassini, Quebec. They were divided by early writers into the Great and the Little Mistassin, the former living near the lake, the latter farther s. in the mountains. They first became known to the French about 1640, but were not visited by missionaries until some years later. They were attacked by the Iroquois in 1665, and in 1672 their country was formally taken possession of by the French with their consent. Although spoken of by Hind in 1863 as roving bands with Montagnais and Naskapi over the interior of Ungava, it appears that in 1858 a portion of the tribe was on the lower St. Lawrence.

Very little has been recorded in regard to their habits or characteristics. It is recorded that when attacked by the Iroquois in 1665 they had a wooden fort, which they defended successfully and with great bravery. Their only myth mentioned is that in regard to the great rock in the lake, which they believe to be a manito. (J. M. C. T.)

Matassins.—Charlevoix (1721), Journal, I, letter xi, 276, 1761. **Mattassins.**—Barton, New Views, app., 12, 1798. **Misiassins (Petits).**—La Tour, map, 1779 (misprint; the Grands Mistassins are correctly named). **Misstassins.**—Report of 1858 in Hind, Lab. Penin., I, 12, 1863. **Mistapnis.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Mistasiniouek.**—Jes. Rel. 1643, 38, 1858. **Mistasirenois.**—Memoir of 1706 in N. Y. Doc. Col. Hist., IX, 791, 1855. **Mistasirinins.**—Jes. Rel. 1672, 55, 1858. **Mistassini.**—Hind, Lab. Penin., I, 8, 1863. **Mistassinni.**—Ibid., 272. **Mistassins.**—Bellin, map, 1755 (Grands and Petits Mistassins). **Mistassirinins.**—Jes. Rel. 1672, 44, 1858. **Mistissinnys.**—Walch, map, 1805. **Mitchitamou.**—Jes. Rel. 1640, 34, 1858. **Müstassins.**—Jes. Rel. 1676-7, LX, 244, 1900.

Mitlmetlelch (*Mī'ĭlmetle'ltc*). A Squawmish village community on Passage id., Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Mixed-bloods. To gauge accurately the amount of Indian blood in the veins of the white population of the American continent and to determine to what extent the surviving aborigines have in them the blood of their conquerors and supplanters is impossible in the absence of scientific data. But there is reason to believe that intermixture has been much more common than is generally assumed. The Eskimo of Greenland and the Danish traders and colonists have intermarried from the first, so that in the territory immediately under European supervision hardly any pure natives remain. The marriages of (Danish fathers and Eskimo mothers) have been very fertile and the children are in many respects an improvement on the aboriginal stock, in the matter of personal beauty in particular. According to Packard (Beach, Ind. Miscel., 69, 1877) the last full-blood Eskimo on Belleisle str., Labrador, was in 1859 the wife of an Englishman at Salmon bay. The Labrador intermixture has been largely with fishermen from Newfoundland of English descent.

Some of the Algonquian tribes of Canada mingled considerably with the Europeans during the French period, both in the E. and toward the interior. In recent years certain French-Canadian writers have unsuccessfully sought to minimize this intermixture. In the Illinois-Missouri region these alliances were favoured by the missionaries from the beginning of the 18th century. As early as 1693 a member of the La Salle expedition married the daughter of the chief of the Kaskaskia. Few French families in that part of the country are free from Indian blood. The establishment of trading posts at Detroit, Mackinaw, Duluth, etc., aided the fusion of races. The spread of the activities of the Hudson's Bay Company gave rise in the Canadian Northwest to a population of mixed-bloods of considerable historic importance, the offspring of Indian mothers and Scotch, French, and English fathers. Manitoba, at the time of its admission into the dominion, had some 10,000 mixed-bloods, one of whom, John Norquay

afterward became premier of the Provincial government. Some of the employees of the fur companies who had taken Indian wives saw their descendants flourish in Montreal and other urban centres. The tribes that have furnished the most mixed-bloods are the Cree and Chippewa, and next the Sioux, of N. W. Canada; the Chippewa, Ottawa, and related tribes of the Great lakes; and about Green bay, the Menominee. Toward the Mississippi and beyond it were a few Dakota and Blackfoot mixed-bloods. Harvard (Rep. Smithson. Inst. 1879) estimated the total number in 1879 at 40,000. Of these about 22,000 were in United States territory and 18,000 in Canada. Of 15,000 persons of Canadian-French descent in Michigan few were probably free from Indian blood. Some of the French mixed-bloods wandered as far as the Pacific, establishing settlements of their own kind beyond the Rocky mts. The first wife of the noted ethnologist Schoolcraft was the daughter of an Irish gentleman by a Chippewa mother, another of whose daughters married an Episcopal clergyman, and a third a French-Canadian lumberer. Although some of the English colonies endeavoured to promote the intermarriage of the two races, the only notable case in Virginia is that of Pocahontas and John Rolfe. The Athapascan and other tribes of the extreme N.W. have intermixed but little with the whites, though there are Russian mixed-bloods in Alaska. In British Columbia and the adjoining portions of the United States are to be found some mixed-bloods, the result of intermarriage of French traders and employees with native women. * * * * * * * * * * The peoples of Iroquoian stock have a large admixture of white blood, French and English, both from captives taken during the wars of the 17th and 18th centuries and by the process of adoption, much favoured by them. Such intermixture contains more of the combination of white mother and Indian father than is generally the case. Some English-Iroquois intermixture is still in process in Ontario. The Iroquois of St. Regis, Caughnawaga, and other agencies can hardly boast an Indian of pure blood. According to the Almanach Iroquois for 1900, the blood of Eunice Williams, captured at Deerfield, Mass., in 1704, and adopted and married within the tribe, flows in the veins of 125 descendants at Caughnawaga; Silas Rice, captured at Marlboro, Mass., in 1703, has 1,350 descendants; Jacob Hill and John Stacey captured near Albany in 1755, have, respectively, 1,100 and 400 descendants. Similar cases are found among the New York Iroquois. Dr. Boas (Pop. Sci. Mo., XLV, 1894) has made an anthropometric study of the mixed-bloods, covering a large amount of data, especially concerning the Sioux and the eastern Chippewa. The total numbers investigated were 647 men and 408 women. As compared with the Indian, the mixed-blood, so far as investigations have shown, is taller, men exhibiting greater divergence than women.

Mohawk (cognate with the Narraganset *Mohowaúuck*, 'they eat (animate) things,' hence 'man-eaters'). The most easterly tribe of the Iroquois confederation. They called themselves Kaniengehaga, 'people of the place of the flint.'

In the federal council and in other intertribal assemblies the Mohawk sit with the tribal phratry, which is formally called the "Three Elder Brothers" and of which the other members are the Seneca and the Onondaga. Like the Oneida, the Mohawk have only 3 clans, namely, the Bear, the Wolf, and the Turtle, The tribe is represented in the federal council by 9 chiefs of the rank of *roianer* (see *Chiefs*), being 3 from every clan. These chiefships were known by specific names, which were conferred with the office. These official titles are Tekarihoken, Haienhwatha, and Satekarihwate, of the first group; Orenrehkowa, Deionhehkon, and Sharenhowanen, of the second group; and Dehennakarine, Rastawenserontha, and Shoskoharowanen, of the third group. The first two groups or clans formed an intra-tribal phratry, while the last, or Bear clan group, was the other phratry. The people at all times assembled by phratries, and each phratry occupied a side of the council fire opposite that occupied by the other phratry. The second title in the foregoing list has been Anglicized into Hiawatha.

From the Jesuit Relation for 1660 it is learned that the Mohawk, during a period of 60 years, had been many times both at the top and the bottom of the ladder of success; that, being insolent and warlike, they had attacked the Abnaki and their congeners at the E., the Conestoga at the S., the Hurons at the W. and N., and the Algonquian tribes at the N.; that at the close of the 16th century the Algonkin had so reduced them that there appeared to be none left, but that the remainder increased so rapidly that in a few years they in turn had overthrown the Algonkin. This success did

not last long. The Conestoga waged war against them so vigorously for 10 years that for the second time the Mohawk were overthrown so completely that they appeared to be extinct. About this time (?1614) the Dutch arrived in their country, and, being attracted by their beaver skins, they furnished the Mohawk and their congeners with firearms, in order that the pelts might be obtained in greater abundance. The purpose of the Dutch was admirably served, but the possesssion of firearms by the Mohawk and their confederates rendered it easy for them to conquer their adversaries, whom they routed and filled with terror not alone by the deadly effect but even by the mere sound of these weapons, which hitherto had been unknown. Thenceforth the Mohawk and their confederates became formidable adversaries and were victorious almost everywhere, so that by 1660, the conquests of the Iroquois confederates, although they were not numerous, extended over nearly 500 leagues of territory. The Mohawk at that time numbered not more than 500 warriors and dwelt in 4 or 5 wretched villages.

The accounts of Mohawk migrations previous to the historical period are largely conjectural. Some writers do not clearly differentiate between the Mohawk and the Huron tribes at the N. and W. and from their own confederates as a whole. Besides fragmentary and untrustworthy traditions little that is definite is known regarding the migratory movements of the Mohawk.

In 1603, Champlain, while at Tadoussac, heard of the Mohawk and their country. On July 30, 1609, he encountered on the lake to which he gave his own name a party of nearly 200 Iroquois warriors, under 3 chiefs. In a skirmish in which he shot two of the chiefs dead and wounded the third, he defeated this party, which was most probably largely Mohawk. Dismayed by the firearms of the Frenchman, whom they now met for the first time, the Indians fled. The Iroquois of this party wore arrow-proof armour and had both stone and iron hatchets, the latter having been obtained in trade. The fact that in Capt. Hendricksen's report to the States General, Aug. 18, 1616, he says that he had "bought from the inhabitants, the Minquaes [Conestoga], 3 persons, being people belonging to this company," who were "employed in the service of the Mohawks and Machicans," giving, he says, for them, in exchange, "kettles, beads, and merchandise," shows how extensively the inland trade was carried on between the Dutch and the Mohawk. The latter were at war with the Mohegan and other New England tribes with only intermittent periods of peace. In 1623 a Mohegan fort stood opposite Castle id. in the Hudson and was "built against their enemies, the Maquaes, a powerful people." In 1626 the Dutch commander of Ft. Orange (Albany), and 6 of his men, joined the Mohegan in an expedition to invade the Mohawk country. They were met a league from the fort by a party of Mohawk armed only with bows and arrows, and were defeated, the Dutch commander and 3 of his men being killed, and of whom one, probably the commander, was cooked and eaten by the Mohawk. This intermittent warfare continued until the Mohegan were finally forced to withdraw from the upper waters of the Hudson. They did not however relinquish their territorial rights to their native adversaries, and so in 1630 they began to sell their lands to the Dutch. The deed to the Manor of Renssalaerwyck, which extended W. of the river two days' journey, and was mainly on the E. side of the river, was dated in the year named. In 1637 Kilian Van Renssalaer bought more land on the E. side. Subsequently the Mohegan became the friends and allies of the Mohawk, their former adversaries.

In 1641 Ahatsistari, a noted Huron chief, with only 50 companions, attacked and defeated 300 Iroquois, largely Mohawk, taking some prisoners. In the preceding summer he had attacked on lake Ontario a number of large canoes manned by Iroquois, probably chiefly Mohawk, and defeated them, after sinking several canoes and killing a number of their crews. In 1642, 11 Huron canoes were attacked on Ottawa r. by Mohawk and Oneida warriors about 100 m. above Montreal. In the same year the Mohawk captured Father Isaac Jogues, two French companions, and some Huron allies. They took the Frenchmen to their villages, where they caused them to undergo the most cruel tortures. Jogues, by the aid of the Dutch, escaped in the following year; but in 1646 he went to the Mohawk to attempt to convert them and to confirm the peace which had been made with them. On May 16, 1646, Father Jogues went to the Mohawk as an envoy and returned to Three Rivers in July in good health. In September he again started for the Mohawk country to establish a mission there; but, owing to the prevalence of an epidemic among the Mohawk

and to the failure of their crops, they accused Father Jogues of "having concealed certain charms in a small coffer, which he had left with his host as a pledge of his return." which caused them thus to be afflicted. So upon his arrival in their village for the third time, he and his companion, a young Frenchman, were seized, stripped, and threatened with death. Father Jogues had been adopted by the Wolf clan of the Mohawk, hence this clan, with that of the Turtle, which with the Wolf formed a phratry or brotherhood, tried to save the lives of the Frenchmen. But the Bear clan, which formed a phratry by itself, and being only cousins to the others, of one of which Father Jogues was a member, had determined on his death as a sorcerer. On Oct. 17, 1646, the unfortunates were told that they would be killed, but not burned, the next day. On the evening of the 18th Father Jogues was invited to a supper in a Bear lodge. Having accepted the invitation, he went there, and while entering the lodge a man concealed behind the door struck him down with an axe. He was beheaded, his head elevated on the palisade, and his body thrown into the river. The next morning Jogues' companion suffered a similar fate. Father Jogues left an account of a Mohawk sacrifice to the god Aireskoi (i. e., *Āregwĕⁿs' gwă'*, 'the Master or God of War'). While speaking of the cruelties exercised by the Mohawk toward their prisoners, and specifically toward 3 women, he said: "One of them (a thing not hitherto done) was burned all over her body, and afterwards thrown into a huge pyre." And that "at every burn which they caused, by applying lighted torches to her body, an old man, in a loud voice, exclaimed, 'Daimon, Aireskoi, we offer thee this victim, whom we burn for thee, that thou mayest be filled with her flesh and render us ever anew victorious over our enemies.' Her body was cut up, sent to the various villages, and devoured." Megapolensis (1644), a contemporary of Father Jogues, says that when the Mohawk were unfortunate in war they would kill, cut up, and roast a bear, and then make an offering of it to this war god with the accompanying prayer: "Oh, great and mighty Aireskuoni, we know that we have offended against thee, inasmuch as we have not killed and eaten our captive enemies—forgive us this. We promise that we will kill and eat all the captives we shall hereafter take as certainly as we have killed and now eat this bear." He adds: "Finally, they roast their prisoners dead before a slow fire for some days and then eat them up. The common people eat the arms, buttocks ,and trunk, but the chiefs eat the head and the heart.'

The Jesuit Relation for 1646 says that, properly speaking, the French had at that time peace with only the Mohawk, who were their near neighbours and who gave them the most trouble, and that the Mohegan (Mahingans or Mahinganak), who had had firm alliances with the Algonkin allies of the French, were then already conquered by the Mohawk, with whom they formed a defensive and offensive alliance; that during this year some Sokoki (Assok8ekik) murdered some Algonkin, whereupon the latter determined, under a misapprehension, to massacre some Mohawk, who were then among them and the French. But, fortunately, it was discovered from the testimony of two wounded persons, who had escaped, that the murderers spoke a language quite different from that of the Iroquois tongues, and suspicion was at once removed from the Mohawk, who then hunted freely in the immediate vicinity of the Algonkin, N. of the St. Lawrence, where these hitherto implacable enemies frequently met on the best of terms. At this time the Mohawk refused Sokoki ambassadors a new compact to wage war on the Algonkin.

The introduction of firearms by the Dutch among the Mohawk, who were among the first of their region to procure them, marked an important era in their history, for it enabled them and the cognate Iroquois tribes to subjugate the Delawares and Munsee, and thus to begin a career of conquest that carried their war parties to the Mississippi and to the shores of Hudson bay. The Mohawk villages were in the valley of Mohawk r., N. Y., from the vicinity of Schenectady nearly to Utica, and their territory extended N. to the St. Lawrence and S. to the watershed of Schoharie cr. and the E. branch of the Susquehanna. On the E. their territories adjoined those of the Mahican, who held Hudson r. From their position on the E. frontier of the Iroquois confederation the Mohawk were among the most prominent of the Iroquoian tribes in the early Indian wars and in official negotiations with the colonies, so that their name was frequently used by the tribes of New England and by the whites as a synonym for the confederation. Owing to their position they also suffered much more than their confederates in some of the Indian and French wars. Their 7 villages of 1644 were reduced to 5 in 1677. At the beginning of the

Revolution the Mohawk took the side of the British, and, at its conclusion, the larger portion of them, under Brant and Johnson, removed to Canada, where they have since resided on lands granted to them by the British government. In 1777 the Oneida expelled the remainder of the tribe and burned their villages.

In 1650 the Mohawk had an estimated population of 5,000, which was probably more than their actual number; for 10 years later they were estimated at only 2,500. Thenceforward they underwent a rapid decline, caused by their wars with the Mahican, Conestoga, and other tribes, and with the French, and also by the removal of a large part of the tribe to Caughnawaga and other mission villages. The later estimates of their population have been: 1,500 in 1677 (an alleged decrease of 3,500 in 27 years), 400 in 1736 (an alleged decrease of 1,100 in 36 years), 500 in 1741, 800 in 1765, 500 in 1778, 1,500 in 1783, and about 1,200 in 1851. These estimates are evidently little better than vague guesses. In 1884 they were on three reservations in Ontario: 965 at the bay of Quinte near the E. end of lake Ontario, the settlement at Gibson, and the reserve of the Six Nations on Grand r. Besides these there are a few individuals scattered among the different Iroquois tribes in the United States. In 1911, the Tyendinaga res. on the bay of Quinte, contained 1,343; there were 130 (including "Algonquins") at Watha, the former Gibson band which was removed earlier from Oka; and the Six Nations included 1,867.

The Mohawk participitated in the following treaties with the United States: Ft. Stanwix, N. Y., Oct. 22, 1784, being a treaty of peace between the United States and the Six Nations and defining their boundaries; supplemented by treaty of Ft. Harmar, O., Jan. 9, 1789. Konondaigua (Canandaigua), N. Y., Nov. 11, 1794, establishing peace relations with the Six Nations and agreeing to certain reservations and boundaries. Albany, N. Y., Mar. 29, 1797, by which the United States sanctioned the cession by the Mohawk to the state of New York of all their lands therein.

The names of the following Mohawk villages have been preserved: Canajoharie, Canastigaone, Canienga, Caughnawaga, Chuchtononeda, Kanagaro, Kowogoconnuhariegughario, Nowadaga, Onoalagona, Osquake, Saratoga, Schaunactada (Schenectady), Schoharie, and Teatontaloga.

(J. N. B. H.)

Agnechronons.—Jes. Rel. for 1652, 35, 1858. **Agnée.**—Jes. Rel. for 1642, 83, 1858. **Agneehronon.**—Jes. Rel. for 1640, 35, 1858. **Agneronons.**—Jes. Rel. for 1643, 63, 1858. **Agnic.**—Homann Heirs' map, 1756 (misprint). **Agniehronnons.**—Jes. Rel. for 1664, 34, 1858. **Agniehroron.**—Jes. Rel. for 1637, 119, 1858. **Agnierhonon.**—Jes. Rel for 1639, 70, 1858. **Agnieronnons.**—Jes. Rel. for 1656, 2, 1858. **Agnieronons.** Dollier and Gallinée (1669) in Margry, Déc., I, 141, 1875. **Agnierrhonons.**—Jes. Rel. for 1635, 34, 1858. **Agniers.**—Hennepin, New Discov., 101, 1698. **Agniez.**—Frontenac (1673) in Margry, Déc., I, 213, 1875. **Agnizez.**—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 527, 1853. **Aguierhonon.**—Sagard (1632), Hist. Can., IV, 1866 (Huron name). **Amóhak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **A'muhak.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name). **Anaguas.**—Le Beau, Avantures, II, 2, 1738. **Aniáka-háka.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name). **Anié.**—Bacqueville de la Potherie, Hist. de l'Am. Sept., III, 27, 1753. **Aniez.**—De l'Isle, map (1718), quoted in N. Y. Doc. Col. Hist., V, 577, 1855. **Anniegué.**—Jes. Rel. for 1665, 21, 1858. **Anniehronnons.**—Jes. Rel. for 1653, 5, 1858. **Anniengehronnons.**—Jes. Rel. for 1657, 53, 1858. **Annienhronnons.**—Ibid., 36. **Annieronnons.**—Ibid., 15. **Annieronons.**—Jes. Rel. for 1656, 11, 1858. **Annierronnons.**—Jes. Rel. for 1646, 3, 1858. **Anniés.**—Tracy (1667) in N. Y. Doc. Col. Hist., III, 152, 1853. **Anniez.**—Frontenac (1673) in Margry, Déc., I, 203, 1875. **Aquieeronons.**—Jes. Rel. for 1641, 37, 1858. **Aquiers.**—Charlevoix, Jour., I, 270, 1761 (misprint). **Auniers.**—Chauvignerie (1736), quoted by Schoolcraft, Ind. Tribes, III, 555, 1853. **Aunies.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Canaoneuska.**—Montreal conf. (1756) in N. Y. Doc. Col. Hist., X, 500, 1858. **Caniengas.**—Hale quoted in Minn. Hist. Soc. Coll., V, 42, 1885. **Canniungaes.**—N. Y. Doc. Col. Hist., IX, 262, note, 1855. **Canungas.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Cauneeyenkees.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 143, 1809. **Cayingahaugas.** Macauley, N. Y., II, 174, 1829. **Conninggahaughgaugh.**—Ibid., 185. **Da-gä-e-ó-gä.**—Morgan, League Iroq., 97, 1851 (name used in the Iroquois councils). **Gagnieguez.**—Hennepin, New Discov., 92, 1698. **Ganeagaonhoh.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Gä-ne-ä'-ga-o-no'.**—Morgan, League Iroq., 523, 1851 (Seneca name). **Gä-ne-ga-hä'-gä.**—Ibid., 523 (Mohawk form). **Ganiegueronons.**—Courcelles (1670) in Margry, Déc., I, 178, 1875. **Ganiinge-hága.**—Pyrlæus (*ca.* 1750) quoted by Gatschet in Am. Antiq., IV, 75, 1882. **Ganingehage.**—Barclay (1769) quoted by Shea, Cath. Miss., 208, 1855. **Ganniagsari.**—Bruyas quoted in Hist. Mag., II, 153, 1858. **Ganniagwari.**—Shea, note in Charlevoix, New Fr., II, 145, 1872. **Gannieghaga.**—Bruyas quoted by Shea, Cath. Miss., 208, 1855. **Gannigeronon.**—Ibid. **Gannieguez.**—Hennepin, New Discov., 28, 1698. **Gannieguié.**—Shea, Cath. Miss., 258, 1855. **Gannieiez.**—Hennepin (1683) quoted by Le Beau, Avantures, II, 2, 1738. **Ganningehage.**—Barclay (1769) quoted in Hist. Mag., II, 153, 1858. **Guagenigrononns.**—Doc. of 1706 in N. Y. Doc. Col. Hist., IX, 786, 1855. **Hatiniéyerunu.**—Gatschet, Tuscarora MS., B.A.E., 1883 (Tuscarora name). **Ignerhonons.**—Champlain, Œuv., III, 220, 1870. **Ignierhonons.**Sagard (1636), Hist. Can., I, 170, 1866. **Iroquois d'enbas.**—Jes. Rel. for 1656, 7,

1858 (French name). **Iroquois inferieurs.**—Jes. Rel. for 1656, 2, 1858. **Kajingahaga.**—Megapolensis (1644) quoted in Hist. Mag., II, 153, 1858. **Kanáwa.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name' from Kanawágі). **Kaníeke-háka.** Gatschet, Tuscarora MS., B. A. E. ('flint tribe': Tuscarora name). **Kaníénge-ono**^{n}.—Gatschet, Seneca MS., B. A. E. (Seneca name). **Kayingehaga.**—Ruttenber, Tribes Hudson R., 35, 1872. **Kwědčh'.**—Rand, Micmac Dict., 172, 1888, (Micmac name). **Maaquas.**—Jogues (1643) in N. Y. Doc. Col. Hist., XIII, 577, 1881. **Mackwaes.**—De Laet (1625) in N. Y. Hist. Soc. Coll., 2d s., I, 299, 1841. **Mackwasil.**—De Laet, Nov. Orb., 73, 1633. **Mackwes.**—De Laet (1633) quoted in Jones, Ind. Bull., 6, 1867. **Macqs.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 323, 1853. **Macquaas.**—Doc. of 1660, ibid., XIII, 183, 1881. **Macquaaus.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Macquas.**—Rawson (1678) in N. Y. Doc. Col. Hist., XIII, 521, 1881. **Macquaus.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Macques.**—Rawson (1678) in N. Y. Doc. Col. Hist., XIII, 522, 1881. **Macquess.**—Maryland treaty (1682), ibid., III, 326, 1853. **Macquis.**—Ibid., 325. **Macquiss.**—Ibid., 321. **Maechibaeys.**—Michaelius (1628), ibid., II, 769, 1858. **Mahacks.**—Schuyler (1699), ibid., IV, 563, 1854. **Mahacqs.**—Meadows (1698), ibid., 395. **Mahakas.**—Megapolensis (1644) in N. Y. Hist. Soc. Coll., 2d s. III, pt. 1, 153, 1857. **Mahakes.**—Andros (1680) in Me. Hist. Soc. Coll., V, 42, 1857. **Mahakinbaas.**—Hazard in Am. State Pap., I, 520, 1792. **Mahakinbas.**—Megapolensis (1644) in N. Y. Hist. Soc. Coll., 2d s., III, pt. 1, 153, 1857. **Mahakobaas.**—Ibid. **Mahaks.**—Wharton (1673) quoted in Hist. Mag., 2d s., I, 300, 1867. **Mahakuaas.**—Hist. Mag., 1st s., II, 153, 1858. **Mahakuase.**—Megapolensis (1644) quoted in N. Y. Doc. Col. Hist., I, 496, 1856. **Mahakuasse.**—Megapolensis (1644) quoted by Vater, Mith., pt. 3, sec. 3, 330, 1816. **Mahakwa.**—Shea, Cath. Miss., 208, 1855. **Mahaukes.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 118, 1853. **Mahogs.**—Church (1716) quoted by Drake, Ind. Wars, 115, 1825. **Makquás.**—Denonville (1687) in N. Y. Doc. Col. Hist., III, 518, 1853. **Makwaes.**—Wassenaar (1632) quoted by Ruttenber, Tribes Hudson R., 58, 1872. **Maqaise.**—Bleeker (1701) in N. Y. Doc. Col. Hist., IV, 919, 1854. **Maqas.**—Doc. of 1676, ibid., XIII, 500, 1881. **Maquaas.**—Map of 1614, ibid., I, 1856. **Maquaes.**—Doc. of 1651, ibid., XIII, 28, 1881. **Maquaese.**—Bellomont (1698), ibid., IV, 347, 1854. **Maquais.**—Nicolls (1616), ibid., III, 117, 1853. **Maquaise.**—Bleeker (1701), ibid., IV, 920, 1854. **Maquas.** De Laet (1625) quoted by Ruttenber, Tribes Hudson R., 34, 1872. **Maquasas.**—Doc. of 1655 in N. Y. Doc. Col. Hist., XII, 98, 1877. **Maquase.**—Doc. of 1678, ibid., XIII, 528, 1881. **Maquases.**—Lovelace (1669), ibid., XIII, 439, 1881. **Maquash.**—Romer (1700), ibid., IV, 800, 1854. **Maquass.**—Talcott (1678), ibid., XIII, 517, 1881. **Maquasse.**—Doc. of 1687, ibid., III, 432, 1853. **Maquees.**—Bradstreet (1680) in Mass. Hist. Soc. Coll. 3d s., VIII, 334, 1843. **Maques.**—Clobery (1633) in N. Y. Doc. Col. Hist., I, 78, 1856. **Maquese.**—Livingston (1710), ibid., V, 227, 1855. **Maqueses.**—Gardner (1662), ibid., XIII, 227, 1881. **Maquess.**—Harmetsen (1687), ibid., III, 437, 1853. **Maquesyes.**—Lovelace (1669), ibid., XIII, 439, 1881. **Maquez.**—Graham (1698), ibid., IV, 430, 1854. **Maquis.**—Davis (*ca.* 1691) in Mass. Hist. Soc. Coll., 3d s., I, 108, 1825. **Maquoas.** Doc. of 1697 in N. Y. Doc. Col. Hist., V, 75, 1855. **Maquois.**—Jes. Rel. for 1647, 34, 1858 (Dutch form). **Mauguawogs.**—Mallery in Proc. A. A. A. S., XXVI 352, 1877. **Mauhauks.**—Doc. of 1666 in N. Y. Doc Col. Hist., III, 118, 1853. **Maukquoggees.**—Warner (1644) in R. I. Col. Rec., I, 140, 1856. **Mauquaoys.**—Eliot (1680) in Mass. Hist. Soc. Coll., 1st s., III, 180, 1794. **Mauquas.**—Salisbury (1678) in N. Y. Doc. Col. Hist., XIII, 519, 1881. **Mauquauogs.**—Williams (*ca.* 1638) in Mass. Hist. Soc. Coll., 4th s., VI, 238, 1863. **Mauquaw.**—Williams (1648), ibid., 3d s., IX, 272, 1846. **Mauquawogs.**—Williams (1637), ibid., 4th s., VI, 201, 1863. **Mauquawos.**—Williams (1650), ibid., 284 **Mauques.**—Andros (1675) in N. Y. Doc. Col. Hist., XII, 520, 1877. **Mawhakes.**—Rec. of 1644 quoted by Drake, Bk. Inds., bk. 2, 90, 1848. **Mawhauogs.**—Williams (1637) in Mass. Hist. Soc. Coll., 4th s., VI, 207, 1863. **Mawhawkes.**—Haynes (1648) in Mass. Hist. Soc. Coll., 4th s., VI, 358, 1863. **Mawques.**—Hubbard (1680), ibid., 2d s., VI, 629, 1815. **Meguak.**—Gatschet, Penobscot MS., 1887 (Penobscot name.) **Megual.**—Ibid. **Megue.**—Ibid. **Megwe.**—Ibid. **Mequa.**—Vetromile in Me. Hist. Soc. Coll., VI, 215, 1859 (Abnaki name). **Moacks.**—Vaillant (1688) in N. Y. Doc. Col. Hist., III, 528, 1853. **Moak.**—Doc. of 1746, ibid., X, 54, 1858. **Moawk.**—Doc. of 1758, ibid., 679. **Mockways.**—Wadsworth (1694) in Mass. Hist. Soc. Coll., 4th s., I, 102, 1852. **Mocquages.**—Sanford, (1657), ibid., 2d s., VII, 81, 1818. **Mocquayes.**—Sanford (1657) in R. I. Col. Rec., I, 362, 1856. **Mohaakx.**—Clarkson (1694) in N. Y. Doc. Col. Hist., IV, 93, 1854. **Mohacks.**—Colve (1673), ibid., XIII, 478, 1881. **Mohacqa.**—Meadows (1698), ibid., IV, 393, 1854. **Mohacques.**—Doc. of 1698, ibid., 337. **Mohacs.**—Miller (1696), ibid., 183. **Mohaes.**—Pouchot, map (1758), ibid., X, 694, 1858. **Mohaggs.**—Livingston (1691), ibid. III, 781, 1853. **Mohags.**—Livingstone (1702), ibid., IV, 988, 1854. **Mohaks.**—Wessells (1692), ibid., III, 817, 1853. **Mohaq°.**—Doc. of 1695, ibid., IV, 120, 1854. **Mohaqs.**—Wessells (1693), ibid., 59. **Mohaques.**—Winthrop (1666), ibid., III, 137, 1854. **Mohaucks.**—Mason (1684) in N. H. Hist. Soc. Coll., II, 200, 1827. **Mohauga.**—Quanapaug (1675) in Mass. Hist. Soc. Coll., 1st s., VI, 206, 1800. **Mohaukes.**—Doc. of 1666 in N. Y. Doc. Col. Hist., III, 118, 1853. **Mohauks.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 154, 1833. **Mohawcks.**—Owaneco's rep. (1700) in N. Y. Doc. Col. Hist., IV, 614, 1854. **Mohawkes.**—Doc. *ca*, 1642 in Mass. Hist. Soc. Coll., 3d s., III, 162, 1833. **Mohawks.**—Hendricksen (1616) in N. Y. Doc. Col., Hist., I, 14, 1856. **Mohawques.**—Schuyler (1691), ibid., III, 801, 1853. **Mohaws.**—Conf. of 1774 in Rupp, W. Penn., app., 223, 1846. **Mohegs.**—Dongan (1688) in N. Y. Doc. Col. Hist., III, 521, 1853. **Mohoakk.**—Schenectady treaty (1672), ibid., XIII, 464, 1881. **Mohoakx.**—Ibid., 465. **Mohocks.**—Vincent (1638) in Mass. Hist. Soc. Coll., 3d s., VI, 29, 1837. **Mohocs.**—Boudinot, Star in the West, 127, 1816. **Mohoges.**—Schuyler (1694) in N. Y. Doc. Col. Hist., IV, 82, 1854. **Mohogga.**—Livingston (1711), ibid., V, 272, 1855. **Mohogs.**—Hogkins (1685) in N. H. Hist. Soc. Coll., I, 221, 1824. **Mohokes.**—Gardner (1662) in N. Y. Doc. Col. Hist., XIII, 226, 1881. **Mohoks.**—Ibid., 225. **Mohoukes.**—Harmetsen (1687), ibid., III, 436, 1853. **Mohowaugsuck.**—Williams (1643) in Mass. Hist. Soc. Coll., 1st s., III, 209, 1794. **Mohowawogs.**—Williams (*ca.* 1638), ibid., 4th s., VI, 239, 1863. **Mohowks.**—Burnet (1720) in N. Y. Doc. Col. Hist., V, 578, 1855. **Mohox.**—Vaillant (1688), ibid., III, 527, 1853. **Mohucks.**—Doc. of 1676 quoted by Drake, Ind. Chron., 88, 1836. **Mokaus.**—Alcedo, Dic. Geog., IV, 604, 1788.

Mokawkes.—Doc. *ca.* 1684 in N. H. Hist. Soc. Coll., I, 220, 1824. **Moohags.**— Church (1716) quoted by Drake, Ind. Wars, 50, 1825. **Moquaes.**—Wessells (1698) in N. Y. Doc. Col. Hist., IV, 372, 1854. **Moquakues.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 154, 1833. **Moquas.**—Andros (1678) in N. Y. Doc. Col. Hist., III, 271, 1853. **Moquase.**—Talcott (1678), ibid., XIII, 517, 1881. **Moquauks.**—Winthrop(1645) in Mass. Hist. Soc. Coll., 2d s., VI, 460, 1815. **Moquawes.**—Hubbard (1680), ibid., V, 33. **Moqui.**—Doc. of 1690, ibid., 3d s., I, 210, 1825. **Mosquaugsett.**—Baily (1669) in R. I. Col. Rec., II, 274, 1857. **Mouhaks.**—Gardener (1652) in Mass. Hist. Soc. Coll., 4th s., VII, 62, 1865. **Mowacks.**—Treaty of 1644, ibid., III, 430, 1856. **Mowakes.**—Winthrop (1637), ibid., 358. **Mowaks.**—Bradford (*ca.* 1650), ibid., 431. **Mowhakes.**—Ibid., 361. **Mowhaks.**—Bradford (1640), ibid., VI, 159, 1863. **Mowhakues.**—Gardener (1660), ibid., 3d s., III, 152, 1833. **Mowhaugs.**—Williams (1637), ibid., IX, 301, 1846. **Mowhauks.**—Mason (1643), ibid., 4th s., VII, 411, 1865. **Mowhauogs.**—Williams (1637), ibid., 3d s., IX, 300, 1846. **Mowhawkes.**—Haynes (1643), ibid., I, 230, 1825. **Mowhawks.**—Clinton (1743) in N. Y. Doc. Col. Hist., VI, 250, 1855. **Mowhoake.**—Patrick (1637) in Mass. Hist. Soc. Coll., 4th s., VII, 323, 1865. **Mowhoks.**—Gardener (1662) in N. Y. Doc. Col. Hist., XIII, 225, 1881. **Mowquakes.**—Gardener (1660) in Mass. Hist. Soc. Coll., 3d s., III, 152, 1833. **Oyanders.** Shea, Cath. Miss., 214, 1855 (probably a Dutch form of Agniers). **Sankhicani.**—Heckewelder quoted by Gallatin in Trans. Am. Antiq. Soc., II, 46, 1836 (Delaware name: 'flint users'). **Teakawreahogeh.**—Macauley, N. Y., II, 174, 1829. **Tehawrehogeh.**—Ibid., 185. **Tehur-lehogugh.**—Ibid. **Tekau-terigtego-nes.**—Ibid., 174. **Tgarihóge.**—Pyrlæus MS. (*ca.* 1750) quoted in Am. Antiq., IV, 75, 1882. **Yanieyeróno.**—Gatschet, Wyandot MS., B. A. E., 1881 (Huron name: 'bear people').

Mohotlath (*Mō-hotl'ath*). A sept of the Opitchesaht, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Moisie. A summer village of Montagnais and Naskapi at the mouth of Moisie r., on the N. shore of the gulf of St. Lawrence, Quebec (Hind, Lab. Penin., I, 290, 1863). In 1911 the Montagnais and Naskapi at Moisie and Seven Islands numbered 402.

Mokumiks ('red round robes'). A band of the Piegan division of the Siksika.

Mo-kŭm-'iks.—Grinnell, Blackfoot Lodge Tales, 210, 1892. **Red Round Robes.**—Ibid., 225.

Mong (*Mang*, 'loon'). A gens of the Chippewa (q.v.). Cf. *Maak*.

Mahng.—Tanner, Narrative, 314, 1830. **Măng.**—Wm. Jones, inf'n, 1906. **Mănk.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Mong.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 44, 1885.

Monsoni (*Mongsoaeythinyuwok*, 'moose people.'—Franklin). An Algonquian tribe in N. Ontario, often classed as a part of the Cree, to whom they are closely related, although they seem to be almost as closely related to the northern Chippewa. The first notice of them is in the Jesuit Relation for 1671. In that of 1672 they are placed on the shore of James bay, about the mouth of Moose r., which, according to Richardson, received its name from them. They are referred to under the name Aumonssoniks in the Proces verbal of the Prise de possession (1671), but were not represented at the ceremony, though Charlevoix asserts the contrary. Although Dobbs (1744) speaks of them as the Moose River Indians, he locates a village or band on the w. bank of Rainy r., near Rainy lake, and others on the N. shore of this lake. Some confusion has arisen in regard to the habitat and linguistic connection of the tribe from the fact that the geographic designation "Moosonee" is frequently used to include all that portion of N. Ontario and N. Manitoba stretching along Hudson bay from Moose r. northward to Nelson r., a region occupied chiefly by the Maskegon. The usual and most permanent home of the Monsoni, however, has been the region of Moose r. According to Chauvignerie their totem was the moose. In the Indian Aff. Report for 1911, 320 are enumerated at Moose Factory and 34 at New Post on the Abitibi, 80 m. above its confluence with Moose r. See *Mousonee*. (J. M. C. T.)

Aumonssoniks.—Prise de possession (1671) in Perrot, Mém., 293, 1864. **Aumossomiks.**—Verwyst, Missionary Labours, 232, 1886. **Aumoussonnites.**—Prise de possession (1671) in Margry, Déc., I, 97, 1875. **Crees of Moose Factory.**—Franklin, Journ. to Polar Sea, I, 96, 1824. **Gens de marais.**—Bacqueville de la Potherie, Hist. Am. Sept., I, 174, 1753. **Mongsoa Eithynyook.**—Gallatin in Trans. Am. Antiq. Soc., II, 24, 1836. **Mongsoa-eythinyoowuc.**—Franklin, Journ. to Polar Sea, I, 96, 1824. **Monsaunis.**—Bacqueville de la Potherie, Hist. Am. Sept., I, 174, 1753. **Monsonics.**—Keane in Stanford, Compend., 523, 1878. **Monsonies.**—Franklin, Journ. to Polar Sea, 56, 1824. **Monsonis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Monsounic.**—Jes. Rel. 1671, 30, 1858. **Monzoni.**—Lahontan, New Voy., I, 231, 1703. **Moose-deer Indians.**—Franklin, Journ. to Polar Sea, I, 96, 1824. **Moose Indians.**—Horden, Bk. of Common Prayer in Language of Moose Indians, title-page, 1859. **Moose River Indians.**—Dobbs, Hudson Bay, 13, 1744. **Morisons.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853 (misprint). **Mousonis.**—McKenney and Hall, Ind. Tribes, III, 80, 1858. **Nation of the Marshes.**—Dobbs, Hudson Bay, 24, 1744. **Ou-Monssonis.**—Tailhan, note to Perrot, Mém., 293, 1864. **Wamussonewug.**—Tanner, Narr., 316, 1830 (Ottawa name).

Montagnais (French 'mountaineers,' from the mountainous character of their country). A group of closely related Algonquian tribes

in Quebec, extending from about St. Maurice r. almost to the Atlantic, and from the St. Lawrence to the watershed of Hudson bay. The tribes of the group speak several well-marked dialects. They are the Astouregamigoukh, Attikiriniouetch, Bersiamite, Chisedec, Escoumains, Espamichkon, Kakouchaki, Mauthæpi, Miskouaha, Mouchaouaouastiirinoek, Naskapi, Nekoubaniste, Otaguottouemin, Oukesestigouek, Oumamiwek, Papinachois, Tadoussac, and Weperigweia. Their linguistic relation appears to be closer with the Cree of Athabaska lake, or Ayabaskawininiwug, than with any other branch of the Algonquian family. Champlain met them at the mouth of the Saguenay in 1603, where they and other Indians were celebrating with bloody rites the capture of Iroquois prisoners. Six years later he united with them the Hurons and Algonkin in an expedition against the Iroquois. In the first Jesuit Relation, written by Biard (1611-16) they are spoken of as friends of the French. From that time their name has a place in Canadian history, though they exerted no decided influence on the settlement and growth of the colony. The first missionary work among them was begun in 1615, and missions were subsequently established on the upper Saguenay and at lake St. John. These were continued, though with occasional and long interruptions, until 1776. The Montagnais fought the Micmac, and often the Eskimo, but their chief and inveterate foes were the Iroquois, who drove them for a time from the banks of the St. Lawrence and from their strongholds about the upper Saguenay, compelling them to seek safety at more distant points. After peace was established between the French and the Iroquois they returned to their usual haunts. Lack of proper food, epidemics, and contact with civilization are reducing their numbers. Turner (11th Rep. B. A. E., 1894) says they roam over the areas s. of Hamuton inlet as far as the gulf of St. Lawrence. Their western limits are imperfectly known. They trade at all the stations along the accessible coast, many of them at Rigolet and Northwest River. Sagard, in 1632, described them as Indians of the lowest type in Canada. Though they have occasionally fought with bravery, they are comparatively timid. They have always been more or less nomadic, and, although accepting the teachings of the missionaries, seem incapable of resigning the freedom of the forest for life in villages, nor can they be induced to cultivate the soil as a means of support. Mr. Chisholm describes them as honest, hospitable, and benevolent, but very superstitious. Those who were induced to settle on the lower St. Lawrence appear to be subject to sickness, which is thinning their numbers. All who have not been brought directly under religious influence are licentious. Conjuring was much practised by their medicine-men. Some of the early missionaries speak highly of their religious susceptibility. They bury their dead in the earth, digging a hole 3 ft. deep and occasionally lining it with wood. The corpse is usually laid on its side, though it is sometimes placed in a sitting position. Above the grave is built a little birch-bark hut and through a window the relatives thrust bits of tobacco, venison and other morsels. No reliable estimate can be given of their former numbers, but it is known that they have greatly decreased from sickness and starvation consequent on the destruction of game. In 1812 they were supposed to number about 1,500; in 1857 they were estimated at 1,100, and in 1884 they were officially reported at 1,395, living at Betsiamits (Bersimis), Escoumains, Godbout, Grand Romaine, Lake St. John, and Mingan, in Quebec. In 1911 they, together with the Naskapi, numbered, according to the Canadian official report, 2,302, distributed as follows: Bersimis, 550; Escoumains, 54; Natashkwan, 73; Grand Romaine, 259; Lake St. John, 583; Mingan, 198; St. Augustine, 183; Seven Islands and Moisie, 402.

Consult Chamberlain in Ann. Archæol. Rep. Ontario 1905, 122, 1906.

The bands and villages of the Montagnais are: Appeelatat, Ashuapmuchuan, Attikameg, Bonne Espérance, Chicoutimi, Eskimo Point, Godbout, Ile Percée (mission), Itamamiu (mission), Ilets de Jeremie (mission), Kapiminakouetiik, Mauthæpi, Mingan, Moisie, Mushkoniatawee, Muskwaro, Nabisipi, Natashkwan, Pashashibu, Piekouagami, Romaine, and St. Augustine.

(J. M. C. T.)

Algonkin Inférieures.—Hind., Lab. Penin., II, 10, 1863. **Algonquins Inférieurs.**—Jes. Rel., III, index, 1858. **Bergbewohner.**—Walch, map of Am., 1805 (German: 'Mountaineers'). **Chauhaguéronon.**—Sagard (1632), Hist. Can., IV, 1866 (Huron name). **Chauoironon.**—Ibid. **Kebiks.**—Schoolcraft, Ind. Tribes, V, 40, 1855 (on account of their warning cry of "Kebik!" when approaching in canoes the swift water of the St. Lawrence near Quebec). **Lower Algonkins.**—Jefferys, Fr. Doms., pt. 1, 46, 1761. **Montagnais.**—Jes. Rel. 1611, 8, 1858. **Montagnaits.**—Jes. Rel. 1633, 3, 1858. **Montagnards.**—Jes. Rel. 1632, 5, 1858. **Montag-**

nars.—Champlain (1609), Œuvres, III, 194, 1870. **Montagnés.**—Champlain (1603), ibid., II, 9, 1870. **Montagnets.**—Jes. Rel. 1611, 15, 1858. **Montagnez.**—Champlain (1603), Œuvres, II, 8, 1870. **Montagnois.**—Lahontan, New Voy., I, 207, 1703. **Montagnets.**—Me. Hist. Soc. Coll., I, 288, 1865 (misprint). **Montagues.**—McKenney and Hall, Ind. Tribes, III, 81, 1854 (misprint). **Montaignairs.**—Champlain (1615), Œuvres, IV, 22, 1870. **Montaigners.**—Champlain (1618), ibid., 113. **Montaignes.**—Champlain (1603), ibid., II, 49, 1870. **Montaignets.**—Ibid. (1609), V, pt. 1, 144. **Montainiers.**—Schoolcraft, Ind. Tribes, V, 40, 1855. **Montanaro.**—Hervas (*ca.* 1785) quoted by Vater, Mith., pt. 3, sec. 3, 347, 1816. **Montaniak.**—Gatschet, Penobscot MS., 1887 (Penobscot. name) **Mountaineers.**—Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Mountain Indians.**—Kingsley, Stand. Nat. Hist., pt. 6, 149, 1885. **Mountaneers.**—Lahontan, New Voy., I, 230, 1703. **Mountanees.**—Vater, Mith., pt. 3, sec. 3, 344, 1816. **Neconbavistes.**—Lattré, map, 1784 (misprint). **Ne-e-no-il-no.**—Hind, Lab. Penin., II, 10, 1863 ('perfect people', one of the names used by themselves). **Nehiroirini.**—Kingsley, Stand. Nat. Hist., pt. 6, 149, 1885. **Nekoubanistes.**—Bellin, map, 1755. **Neloubanistes.**—Esnauts and Rapilly, map, 1777 (misprint). **Sheshatapoosh.**—Gallatin in Trans. Am. Ethnol. Soc., II, ciii, 1848. **Sheshatapooshshoish.**—Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Shōudămŭnk.**—Peyton quoted by Lloyd in Jour. Anthrop. Inst., IV, 29, 1875 ('good Indians': Beothuk name). **Skatapusholsh.**—Keane in Stanford, Compend., 536, 1878. **Sketapusholsh.**—Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Tshe-tsi-uetin-euerno.**—Hind, Lab. Penin., II, 101, 863 ('people of the north-northeast': name used by themselves). **Uskwawgomees.**—Tanner, Narr., 316, 1830. **Ussagĕne'wi.**—Gatschet, Penobscot MS., 1887 ('people of the outlet' [Hewitt]: Penobscot name). **Ussaghenick.**—Vetromile, Abnakis, 50, 1866 (Etchimin name).

Montagnais. An Athapascan group, comprising the Chipewyan, Athabaska, Etheneldeli, and Tatsanottine tribes, which, though now living on the plains and in the valleys of Canada, migrated from the Rocky mts.—Petitot, Dict. Dènè-Dindjié, XX, 1876. For synonymy, see *Chipewyan.*

Montagnard. An ethnic and geographic Athapascan group comprising the Tsattine, Sarsi, Sekani, and Nahane tribes living in, and near, the Rocky mts. of western Canada. The name was also formerly applied to the eastern Algonquian people now known as Montagnais. **Montagnardes.**—Kingsley, Stand. Nat. Hist., pt. 6, 143, 1885. **Montagnards.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Mountaineers.**—Morgan in N. Am. Rev., 58, 1870.

Monts Pelés. A tribe, called from the nature of their country the Nation des Monts Pelés ('nation of the bare mountains'), living in the E. portion of Quebec in 1661.*

*The name indicates a tribe living near pointe des Monts—originally, pointe des Monts Pelés—on north shore of gulf of St. Lawrence, long. 67°-15′ W., and usually considered as the mouth of the St. Lawrence r.

Hind (Lab. Penin., II, 1863) thinks they may have been a part of the Naskapi.

Mont-Pelés.—Keane in Stanford, Compend., 523, 1878. **Nation des Monts pelez.**—Jes. Rel. 1661, 29, 1858.

Mooachaht ('deer people'). A tribe on the N. side of Nootka sd., Vancouver id. This is the tribe to which the term Nootka was applied by the discoverers of Vancouver id. Pop. 135 in 1911. Their principal village is Yuquot. The noted Maquinna (q. v.) was chief of this tribe in 1803.

Bo-wat-chat.—Swan in Smithson. Cont., XVI, 56, 1870. **Bowatshat.**—Swan, MS., B. A. E. **Moachet.**—Mayne, Brit. Col., 251, 1862. **Mō'atcath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Mooach-aht.**—Can. Ind. Aff., 188, 1883. **Mooacht-aht.**—Ibid., 357, 1897. **Moo-cha-ahts.**—Ibid., 52, 1875. **Moouchaht.**—Sproat, Sav. Life, 308, 1868. **Mouchatha.**—Swan, MS., B. A. E. **Mowaches.**—Armstrong, Oregon, 136, 1857. **Mo-watch-its.**—Jewitt, Narr., 36, 1849. **Mowatshat.**—Swan, MS., B. A. E. **Mowitchat.**—Swan in Smithson. Cont., XVI, 56, 1870. **Nootka.**—Schedule of Reserves, Can. Ind. Aff., Suppl. to Ann. Rep., 82, 1902.

Moodyville Saw Mills. The local name for a body of Salish of Fraser River agency, Brit. Col.; pop. 86 in 1889.

Moodyville Saw Mills.—Can. Ind. Aff. Rep. 1889, 268, 1890. **Moonyville Saw Mills.**—Can. Ind. Aff. Rep. 1886, 229, 1887. (Misprint).

Mooshkaooze ('heron'). A gens of the Chippewa, q. v.

Moosh-kä-oo-ze'.—Morgan, Anc. Soc., 166, 1877. **Moshka'u'sig.**—Wm. Jones, inf'n, 1906.

Moravians. Mahican, Munsee, and Delawares who followed the teachings of the Moravian brethren and were by them gathered into villages apart from their tribes. The majority were Munsee. In 1740 the Moravian missionaries began their work at the Mahican village of Shekomeko in New York. Meeting with many obstacles there, they removed with their converts in 1746 to Pennsylvania, where they built the new mission village of Friedenshuetten on the Susquehanna. Here they were more successful and were largely recruited from the Munsee and Delawares, almost all of the former tribe not absorbed by the Delawares finally joining them. They made another settlement at Wyalusing, but on the advance of the white population removed to Beaver r. in W. Pennsylvania, where they built the village of Friedensstadt. They remained here about a year, and in 1773 removed to Muskingum r. in Ohio, in the neighbourhood of the others of their tribes, and

occupied the three villages of Gnadenhuetten, Salem, and Schoenbrunn. In 1781, during the border troubles of the Revolution, the Hurons removed them to the region of the Sandusky and Scioto, in N. Ohio, either to prevent their giving information to the colonists or to protect them from the hostility of the frontiersmen. The next spring a party of about 140 were allowed to return to their abandoned villages to gather their corn, when they were treacherously attacked by a party of border ruffians and the greater part massacred in the most cold-blooded manner, after which their villages were burned. The remaining Moravians moved to Canada in 1791, under the leadership of Zeisberger, and built the village of Fairfield on the Thames in Orford tp., Kent co., Ontario. In 1813, their village was burned by the American troops. In 1815, they returned and built New Fairfield—now Moravaniantown—on the opposite bank from the old town. The number in 1884 was 275, but had increased in 1911, according to the Canadian official report, to 335. There were until recently a few in Franklin co., Kans. See *Missions*. (J. M. C. T.)

Big Beavers.—Rupp, W. Pa., 47, 1846 ("Christian Indians or Big Beavers," because of their residence about 1770 on (Big)Beaver cr. in w. Pa.). **Christian Indians.**—Schoolcraft, Ind. Tribes, v, 495, 1855 (frequently used as synonymous with Munsee, but properly refers only to those of the tribe under Moravian teachers). **Moravins.**—Can. Ind. Aff., pt. 2, 65, 1906 (misprint).

Moss-bag. Some of the Athapascan and Cree Indians of extreme N. W. Canada never use cradles for their infants, but employ instead a "moss-bag," made of leather or skin, lined in winter with hare skins. A layer of moss is put in, and upon this is placed the babe, naked and properly secured. "This machine," says Bernard Ross (Smithsn. Rep. 1866, 304), "is an excellent adjunct to the rearing of children up to a certain age, and has become almost, if not universally, adopted in the families of the Hudson's Bay Company's employees." Consult also Milton and Cheadle, N. W. Passage, 3d ed., 85, 1865. (A. T. C.)

Motahtosiks (*Mo-tah'-tos-iks*, 'many medicines'). A band of the Siksika.—Grinnell, Blackfoot Lodge Tales, 208, 1892.

Motahtosiks. A band of the Piegan.

Conjurers.—Morgan, Anc. Soc., 171, 1877. **Many Medicines.**—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Mo-tah-'tos-iks.**—Ibid., 209. **Mo-tă'-to-sis.** Morgan, Anc. Soc. 171, 1878. **Mo-ta'-tŏts.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Motwainaiks ('all chiefs'). A band of the Piegan division of the Siksika.

All Chiefs.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Mo-twai'-naiks.**—Ibid., 209.

Mouchaouaouastilirinioek. A Montagnais tribe of Canada in the 17th century.—Jes. Rel. 1643, 38, 1858.

Mous (*Mons*, 'moose'). A gens of the Chippewa, q. v.

Mŏns.—Gatschet, Chippewa MS., B. A. E., 1882. **Mons.**—Wm. Jones, inf'n, 1906. **Moons.**—Tanner, Narrative, 314, 1830. **Mous.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 45. 1885.,

Mousonee (*Monsone*, 'moose'). A phratry of the Chippewa (q. v.). The Mous (Moose) gens is one of its leading gentes, as is also the Waubishashe (Marten). Warren calls the phratry the Waubishashe group. (J. M.)

Gens de Orignal.—Dobbs, Hudson Bay, 33, 1744 (same?). **Monsone.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885 (misprint?). **Mŏnsonē.**—Wm. Jones, inf'n, 1906. **Monsoni.**—Dobbs, Hudson Bay, 33, 1744 (same?). **Mosonique.**—Ibid. (same?). **Mous-o-neeg.** —Warren in Minn. Hist. Soc. Coll., v, 50, 1885.

Muchalat. A Nootka tribe on Muchalat arm of Nootka sd., W. coast of Vancouver id.; pop. 52 in 1911. Their principal village is Cheshish.

Match-clats.—Mayne, Brit. Col., 251, 1862. **Match-itl-aht.**—Can. Ind. Aff. 1884, 186, 1885. **Michaltz.**—Armstrong, Oregon, 136, 1857. **Mich-la-its.**—Jewitt, Narr., 36, 1849. **Mŏ'tclath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Muchalaht.**—Brit. Col. map, 1872. **Muchlaht.**—Sproat, Sav. Life, 308, 1868.

Mukchiath. A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Canada, 32, 1890.

Muncey. A Munsee village in Middlesex co., Ontario, on the Thames r.

An'ti-hän'.—J. N. B. Hewitt, inf'n, 1887 (Tuscarora name.) **Munceytown.**—Common name.

Mundua (*Mondawă*, 'one that keeps calling or sounding [through the night]'; a word used for the whippoorwill by the Chippewa about Kenora, lake of the Woods.—W.J.). A tribe, or supposed tribe, which the Chippewa claim to have exterminated at an early period, with the exception of a remnant incorporated into their tribe and whose descendants constitute the Wabezhaze or Marten gens. The statements in regard to them, if identified with the Mantouek of the Jesuit writers, are at variance, and may relate to two different groups. The Mantoue of the Jesuit Relation of 1640 are placed apparently on the upper

peninsula of Michigan, not far w. of Sault Ste. Marie, a little N. of the Noquet. In the Relation of 1858 they appear to be placed farther w. and associated with the Sioux. In the Relation of 1671 apparently the same people appear to be situated under the name Nantoue, near Fox r. and in the vicinity of the Miami band, which once resided in this region with or near the Mascoutens. In the tradition given by Warren, the scene of the conflict between the Chippewa and this people is indefinite, but the period assigned appears to antedate the entrance of the people into Wisconsin, and thus Schoolcraft interprets it. The tradition, notwithstanding Warren's assertion that it can be considered history, is so exaggerated and indefinite as to date and locality as to render doubtful the propriety of identifying the Mundua of the tradition with the Mantouek of the Jesuit writers. Moreover, Warren's tradition in regard to the Marten gens cannot be reconciled with the tradition regarding the Mundua and with what is stated by the Jesuit Relations in regard to the Mantouek. It has been suggested that Amikwa, Noquet, and Mundua or Mantouek, respectively Beaver, Bear, and Whippoorwill gentes, are all names for one and the same people. (J. M. C. T.)

Mantoue.—Jes. Rel. 1640, 34, 1858. **Mantouecks.**—Bacqueville de la Potherie, Hist. Am., II, 81, 1753. **Mantouek.**—Jes. Rel. 1658, 21, 1858. **Mantoueouec.**—Map of 1671 (?) in Wis. Hist. Soc. Coll., III, 131, 1856. **Meendua.**—Ramsay in U.S. Ind. Aff. Rep., 83, 1850. **Mun-dua.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 50, 1885. **Mundwa.**—Schoolcraft, Ind. Tribes, V, 39, 1855. **Nantoüe'.**—Jes. Rel. 1671, 42, 1858.

Munsee (*Min-asin-ink*, 'at the place where stones are gathered together.'—Hewitt). One of the three principal divisions of the Delawares the others being the Unami and Unalachtigo, from whom their dialect differed so much that they have frequently been regarded as a distinct tribe. According to Morgan they have the same three gentes as the Delawares proper, viz, Wolf (*Tookseat*), Turtle (*Pokekooungo*), and Turkey (*Pullaook*). Brinton says these were totemic designations for the three geographic divisions of the Delawares and had no reference to gentes (see *Delaware*). However this may be, the Wolf has commonly been regarded as the totem of the Munsee, who have frequently been called the Wolf tribe of the Delawares.

The Munsee originally occupied the headwaters of Delaware r. in New York, New Jersey, and Pennsylvania, extending s. to Lehigh r., and also held the w. bank of the Hudson from the Catskill mts. nearly to the New Jersey line. They had the Mahican and Wappinger on the N. and E., and the Delawares on the S. and S. E., and were regarded as the protecting barrier between the latter tribe and the Iroquois. Their council village was Minisink, probably in Sussex co., N.J. According to Ruttenber they were divided into the Minisink, Waoranec, Warranawonkong, Mamekoting, Wawarsink, and Catskill. The Minisink formed the principal division of the Munsee, and the two names have often been confounded. The bands along the Hudson were prominent in the early history of New York, but, as white settlements increased, most of them joined their relatives on the Delaware. In 1756 those remaining in New York were placed upon lands in Schoharie co. and were incorporated with the Mohawk. By a fraudulent treaty, known as the "Walking Purchase," the main body of the Munsee was forced to remove from the Delaware about the year 1740, and settled at Wyalusing on the Susquehanna on lands assigned them by the Iroquois. Soon after this they removed to Alleghany r., Pa., where some of them had settled as early as 1724. The Moravian missionaries had already begun their work among them (see *Missions; Moravians*), and a considerable number under their teaching drew off from the tribe and became a separate organization. The others moved w. with the Delawares into Indiana, where most of them were incorporated with that tribe, while others joined the Chippewa, Shawnee, and other tribes, so that the Munsee practically ceased to exist as an organized body. Many removed to Canada and settled near their relatives, the Moravian Indians.

On account of the connection of the Munsee with other tribes, it is impossible to estimate their numbers at any period. In 1765 those on the Susquehånna were about 750. In 1843 those in the United States were chiefly with the Delawares in Kansas, and numbered about 200, while others were with the Shawnee and Stockbridges, besides those in Canada. In 1885 the only Munsee officially recognized in the United States were living with a band of Chippewa in Franklin co., Kans., both together numbering only 72. The two bands were united in 1859, and others are incorporated with the Cherokee in Oklahoma, having joined them about 1868. These Munsee were more commonly known in recent years as

"Christians." In Canada the band of Munsee settled with the Chippewa on Thames r., in Caradoc tp., Middlesex co., Ontario, numbered 119 in 1886, while the Moravians, who are mainly Munsee, living near them in Orford township, Kent co., numbered 275 in 1884. According to the Indian Affairs Dept. Rep. for 1911, the Moravians of the Thames numbered 335 persons, and the "Munsees of the Thames" numbered 112. There are also a few with the Stockbridges at Green Bay agency, Wis.

The Munsee have been parties to the following treaties with the United States: Treaty of Fort Industry, O., July 4, 1805, with the Ottawa, Wyandot, and other tribes. Appendix to the Menominee treaty with the United States at Green Bay, Wis., Oct. 27, 1832, by the Stockbridges, Munsee, Brothertons, and others. Treaty of Stockbridge, Wis., Sept. 3, 1839, by Stockbridges and Munsee. Treaty of Stockbridge, Wis., Feb. 5, 1856, amending treaty of Sept. 3, 1839. Treaty at Sac and Fox agency, Kans. July 16, 1859, in connection with certain Chippewa. (J. M.)

Humenthí.—Gatschet, Shawnee MS., B. A. E. 1882 (Shawnee name; pl. Humenthigi, from *mēnethí*, 'island'). **Mantuas.**—Authority of 1840 quoted by Jones, Ojebway Inds., 121, 1861. **Mincees.**—Winfield, Hudson Co., 8, 1874. **Minci.**—Morgan, League Iroq., map, 1851. **Minissi.**—Barton, New Views, app., 2, 1798. **Minseys.**—Heckewelder in Trans. Am. Philos. Soc., n. s., IV, 368, 1834. **Minsimini.**—Walam Olum (1833) in Brinton Lenape Leg., 214, 1885. **Minsis.**—Stuyvesant (1660) quoted by Ruttenber, Tribes Hudson R., 140, 1872. **Moncey.**—Writer of 1842 in Day, Penn., 640, 1843. **Monsays.**—Croghan (1765) in Monthly Am. Jour. Geol., 271, 1831. **Monsees.**—Barton, New Views, xxvii, 1797. **Monseys.**—Ft. Johnson conference (1756) in N. Y. Doc. Col. Hist., VII, 178, 1856. **Monsi.**—Vater, Mith., pt. 3, sec. 3, 367, 1816. **Monsies.**—German Flats Conference (1770) in N. Y. Doc. Col. Hist., VIII, 243, 1857. **Monsys.**—Loskiel, Hist. Mission United Breth., pt. 3, 119, 1794. **Monthees.**—Aupaumut (1791) in Brinton, Lenape Leg., 45, 1885. **Montheys.**—Brinton, Lenape Leg., 36, 1885. **Munceys.**—Schoolcraft, Ind. Tribes, V, 495, 1855. **Muncies.**—Writer of 1782 in Butterfield, Washington-Irvine Corr., 377, 1882. **Muncy.**—Rupp, West. Pa., 178, 1846. **Munsays.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, VI, 714, 1857. **Munsees.**—Trader (1778) in Schoolcraft, Ind. Tribes, III, 561, 1853. **Mun-see-wuk.**—Morgan, Consang. and Affin., 289, 1871. **Munses.**—Croghan (1765) in Rupp, West Pa., app., 173, 1846. **Munsey.**—Easton Conference (1757) in N. Y. Doc. Col. Hist., VII, 285, 1856. **Munseys.**—Vater, Mith., pt. 3, sec. 3, 367, 1816. **Munsi.**—Barton, New Views, x, 1798. **Munsies.**—Croghan (1768) in Rupp, West. Pa., app., 181, 1846. **Munsy.**—Smith, Bouquet Exped., 89, 1766. **Nunseys.**—Delaware treaty (1765) in N. Y. Doc. Col. Hist., VII, 741, 1856 (misprint). **Ptuksit.**—Brinton, Lenape Leg., 39, 1885 ('Round foot', referring to the Wolf; the totemic designation of the Munsee). **Took'-seat.**—Morgan, Anc. Soc., 172, 1878 ('Wolf', one of the three Delaware gentes; according to Brinton these divisions are *not* gentes). **Wemintheew.**—Aupaumut (1791) in Brinton, Lenape Leg., 20, 1885 Mahican name). **Wolf tribe of the Delawares.**—The Munsee have frequently been so called.

Mushkoniatawee. A Montagnais village on the N. shore of the gulf of St. Lawrence, Quebec.—Stearns, Labrador, 271, 1884.

Muskeg (Chippewa, *mŭskig;* Kickapoo, *maskyägi*, 'grassy bog.'—W.J.). Low, wet land; a quagmire, marsh, swamp, the equivalent of savanne in Canadian French. A word much used in parts of Ontario, W. and N. W. Canada, and the adjoining regions of the United States; spelled also *maskeg*. In the N. W. *muskeg* is the usual form. (A. F. C.)

Muskwaro. A former Montagnais rendezvous and mission station on the N. shore of the gulf of St. Lawrence, opposite Anticosti id. The Indians deserted it in recent years for Romaine.

Mashquaro.—McLean, Hudson Bay, II, 53, 1849. **Maskouaro.**—Hind, Lab. Penin., II, 180, 1863. **Masquarro.**—Ibid., 26. **Muskwaro.**—Can. Geographic Bd., 92, 1911. **Musquahanos.**—Can. Ind. Aff. 1880, 313, 1881 (applied to the band there; misprint?). **Musquarro.**—Hind, Lab. Penin., II, 133, 1863.

Muskwoikakenut (*Mus-kwoi-ká-ke-nut*, 'He shoots bears with arrows'). A Cree band so called after its chief, living in 1856 in the vicinity of Ft. de Prairie, Saskatchewan.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Muskwoikauepawit (*Mus-kwoi-káu-e-pá-wit*, 'standing bear'). A Cree band, so called after its chief, living in 1856 about Ft. de Prairie, Saskatchewan.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Musquash. A name for the muskrat (*Fiber zibethicus*), used in Canada and N. and W. portions of the United States. In early writings on Virginia the forms *mussascus* and *musquassus* (Capt. John Smith, 1616), *muscassus* (Hakluyt, 1609), and others occur. Cognate words in other Algonquian dialects are the Abnaki *muskwessu*, and the Chippewa *miskwasi*, signifying 'it is red,' which was therefore the original signification of the Virginian name whereof Smith's word is a corruption, and referred to the reddish colour of the animal. (A. F. C.)

Musqueam. A Cowichan tribe occupying the N. porton of the Fraser delta, Brit. Col.; pop. 98 in 1911. Male is their village.

Miskwiam.—Tolmie and Dawson, Vocabs., Brit. Col., 119B, 1884. **Misqueam.**—Can. Ind. Aff. for 1880, 316, 1881. **Musqueam.**—Ibid., 1901, pt. II, 158. **Musqueeam.**—Ibid., 1877, LI. **Musqueom.**—Ibid., 1902, 72. **Qmɛ'ckoyim.**—Boas in 64th Rep. Brit. A. A. S., 454, 1894. **Qmuski'ɛm.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Mussundummo ('water snake')—Tanner, Narr., 314, 1830). Given as one of the totems among the Ottawa and Chippewa. It may be an Ottawa totem, as it is not mentioned by Morgan or Warren.

Mustoo. A name given by Dawson to a supposed town on Hippa id., Queen Charlotte ids., Brit. Col., but in reality the word is a corruption of Nastó, the Haida name for Hippa id., on which there were several towns See *Atanus*, *Gatga-inans*, *Sulu-stins*. (J.R.S.)

Muswasipi (cognate with Chippewa *Moswasibi*, 'moose river.'—W.J.). The name of one of the divisions of the Upeshipow, an Algonquian tribe of Ungava, living in 1770 on Moose r., N. Ontario.—Richardson, Arctic Exped., II, 38, 1851.

Mutsiks (*Mŭt'-sĭks*, 'braves'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe; it consists of tried warriors.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Myeengun (*Ma'ĭ'ngŭn*, 'wolf'). A gens of the Chippewa, q. v.

Mah-een-gun.—Warren (1852) in Minn. Hist. Soc. Coll., v, 44, 1885. **Ma'-ingan.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Ma'ĭ'ngan.**—Wm. Jones, inf'n, 1906. **My-een'-gun.**—Morgan, Anc. Soc., 166, 1877.

Mythology. The mythology of the North American Indians embraces the vast and complex body of their opinions regarding the genesis, the functions, the history and the destiny not only of themselves but also of every subjective and of every objective phenomenon, principle, or thing of their past or present environment which in any marked manner had affected their welfare.

Among savage tribal men a myth is primarily and essentially an account of the genesis, the functions, the history, and the destiny of a humanized fictitious male or female personage or being who is a personification of some body, principle, or phenomenon of nature, or of a faculty or function of the mind, and who performs his or her functions by imputed inherent *orenda*, or magic power, and by whose being and activities the inchoate reasoning of such men sought to explain the existence and the operations of the bodies and the principles of nature. Such a being or personage might and did personify a rock, a tree, a river, a plant, the earth, the night, the storm, the summer, the winter, a star, a dream, a thought, an action, or a series of actions, or the ancient or prototype of an animal or a bird. Later, such a being, always humanized in form and mind, may, by his assumed absolute and mysterious control of the thing or phenomenon personified, become a hero or a god to men, through his relations with them—relations which are in fact the action and interaction of men with the things of their environments. A mythology is composed of a body of such myths and fragments thereof. But of course no myth that has come down to the present time is simple. Myths and parts of myths have necessarily been employed to define and explain other myths or other and new phenomena, and the way from the first to the last is long and often broken. Vestigial myths, myths whose meaning or symbolism has from any cause whatsoever become obscured or entirely lost, constitute a great part of folk-lore, and such myths are also called folk-tales.

A study of the lexic derivation of the terms "myth" and "mythology" will not lead to a satisfactory definition and interpretation of what is denoted by either term, for the genesis of the things so named was not understood when they received these appellations. In its broadest sense, *mythos* in Greek denoted whatever was uttered by the mouth of man—a saying, a legend, a story of something as understood by the narrator, a word. But in Attic Greek it denoted also any prehistoric story of the Greeks, and these were chiefly stories of gods and heroes, which were, though this fact was unknown to the Greeks themselves, phenomena of nature. And when the term received this specific meaning it fell into discredit, because the origin and true character of myths not being understood, these prehistoric stories, by the advance in knowledge, came into disrepute among the Greeks themselves, and, after the rise of Christianity, they were condemned as the wicked fables of a false religion. Hence, in popular usage, and quite apart from the study of mythology, the term "myth" denotes what is in fact nonexistent—a nothing with a name, a story without a basis of fact—"a nonentity of which an entity is affirmed, a nothing which is said to be something." Besides *mythos* in Greek, *logos*, signifying 'word,' was employed origin-

ally with approximately the same meaning in ordinary speech at the time of Homer, who sometimes used them interchangeably. But strictly speaking, there was a difference from the beginning which, by the need for precision in diction, finally led to a wide divergence in the signification of the two terms. *Logos*, derived from *legein*, 'to gather,' was seldom used by Homer to denote 'a saying, a speaking, or a signification,' but to denote usually 'a gathering,' or, strictly, 'a telling, casting up, or counting. In time, this term came to mean not only the inward constitution but the outward form of thought, and finally to denote exact thinking or reason—not only the reason in man, but the reason in the universe—the Divine Logos, the Volition of God, the Son of God, God Himself. It is so employed in the opening lines of the first chapter of the Gospel of St. John. Such is a brief outline of the uses of the two terms which in their primal signification formed the term "mythology," from which but little can be gathered as to what constitutes a myth.

Up to a certain point, there is substantial agreement among students in the use of the term myth. But this means but little. To the question, What is the nature and origin of a myth? wholly different replies, perplexing in number, are given, and for this reason the study of mythology, of a definite body of myths, has not yet become a science. By careful study of adequate materials a clue to the meaning and significance of myths may be found in the apprehension—vague in the beginning, increasingly definite as the study progresses—that all these things, these tales, these gods, although so diverse, arise from one simple though common basis or motive.

Every body, element, or phenomenon of nature, whether subjective or objective, has its myth or story to account for its origin, history and manner of action. Portions of these myths, especially those concerning the most striking objects of an environment, are woven together by some master mind into a cycle of myths, and a myth of the beginnings, a genesis, or creation, story is thus developed. The horns and the cloven feet of the deer, the stripes of the chipmunk's back, the tail of the beaver, the flat nose of the otter, the rattles of the snake, the tides of rivers, the earthquake, the meteor, the aurora borealis; in short, every phenomenon that fixed the attention required and received an explanation which, being conventional, satisfied the common-sense of the community, and which, later, owing to its imputation of apparently impossible attributes to fictitious personages to account for the operations of nature, became, by the growing knowledge of man, a myth.

A myth is of interest from three view-points, namely, (1) as a literary product embodying a wondrous story of things and personages; (2) for the character of the matter it contains as expressive of human thought and the interpretation of human experience and (3) for the purpose of comparison with the myths of alien or of cognate peoples and for the data it contains relating to the customs, arts, and archæology of the people among whom it exists.

With the available data, it is as yet impossible to define with satisfactory clearness all the objective realities of the personal agencies or men-beings of the American Indian myths. In Indian thought these personages are constantly associated in function, and sometimes they exercise derivative powers or are joined in mysterious kinship groups, always combining the symbolism of personified objective phenomena with imputed life, mind, and volition, and with the exercise of attributed *orenda*, or magic power, of diverse function and potency Moreover, the size and the muscular power of the objective reality personified have little, if any, relation to the strength of the *orenda* exercised by the man-being.

To explain in part the multiform phenomena of different and successive environments, the philosophic ancestors of the Indians of to-day subconsciously imputed mind and immortal life to every object and phenomenon in nature, and to nearly every faculty and affection of the human mind and body Concomitantly with this endowment of lifeless things with life and mind was the additional endowment with *orenda*, which differed in strength and function with the individual. These dogmas underlie the mythology and religion of all the Indians, as they supplied to the latter's inchoate reasoning satisfactory explanations of the phenomena of nature—life and death, dreams and disease, floral and faunal growth and reproduction, light and darkness, cold and heat, winter and summer, rain and snow, frost and ice, wind and storm. The term "animism" has been applied by some to this doctrine of the possession of immortal life and mind by lifeless and mindless things, but with an insufficient definition of the objective for which

it stands. The uses and definitions of this term are now so numerous and contradictory that the critical student cannot afford to employ it without an exact objective definition. Primarily, animism, or the imputation of life to lifeless things, was selected to express what was considered the sole essential characteristic basis of the complex institutions called mythology and religion. But if the ascription of life to lifeless things is animism, then it becomes of fundamental importance to know exactly what kind of life is thus ascribed. If there is one difference between things which should be carefully distinguished, it is that between the alleged ghosts of dead human beings and those other alleged spiritual beings which never have been real human beings—the animal and the primal spirits. Does animism denote the ascription of only one or of all these three classes of spirits? Definite explanation is here lacking. So, as a key to the satisfactory interpretation of what constitutes mythology and religion, animism as heretofore defined has failed to meet the criticism of such scholars as Spencer, Max Müller, and Brinton, and so has fallen into that long category of equivocal words of which fetishism, shamanism, solarism, ancestor-worship, personification, and totemism are other members. Every one of these terms, as commonly employed, denotes some important phase or element in religion or mythology which, variously defined by different students, does not, however, form the characteristic basis of mythology and religion.

The great apostle of ancestor-worship, Lippert, makes animism a mere subdivision of the worship of ancestral spirits, or ghosts. But Gruppe, adding to the confusion of ideas, makes animism synonymous with fetishism, and describes a fetish as the tenement of a disembodied human spirit or ghost, and erroneously holds that fetishism is the result of a widely prevalent belief in the power of the human ghost to take possession of any object whatsoever, to leave its ordinary dwelling, the remains of the human body, to enter some other object, such as the sky, the sun, the moon, the earth, a star, or what not. Even the chief gods of Greece, Rome and India are by some regarded as fetishes developed through the exaltation of ancestral ghosts to this state. Their cult is regarded as a development of fetishism, which is an outgrowth of animism, which is, in turn, a development of ancestor-worship. To add to this array of conflicting definitions, Max Müller declares that fetishism is really the "very last stage in the downward course of religion." Gruppe further holds that when a sky fetish or a star fetish becomes a totem, then the idea of "sons of heaven" or "children of the sun," is developed in the human mind, and so, according to this doctrine, every religion, ancient and modern, may be explained by animism, fetishism, and totemism. Moved by this array of conflicting definitions, Max Müller declares that, to secure clear thinking and sober reasoning, these three terms should be entirely discarded, or, if used, then let animism be defined as a belief in the worship of ancestral spirits, whence arises in the mind the simplest and most primitive ideas of immortality; let fetishism be defined as a worship of chance objects having miraculous powers; and, finally, let totemism be defined as the custom of choosing some emblem as the family or tribal mark to which worship is paid and which is regarded as the human or superhuman ancestor. Müller has failed to grasp the facts clearly, for no one of these excludes the others.

Stahl (1737), adopting and developing into modern scientific form the classical theory of the identity of life and soul, employed the term "animism" to designate this doctrine.

Tylor (1871), adopting the term "animism" from Stahl, defines it as "the belief in spiritual beings," and as "the deep-lying doctrine of spiritual beings, which embodies the very essence of spiritualistic as opposed to materialistic philosophy"; and, finally, he says, "animism is, in fact, the groundwork of the philosophy of religion, from that of savages up to that of civilized man." He further makes the belief in spiritual beings "the minimum definition of religion." Hence, with Tylor, animism is broadly synonymous with religion.

But, strict definition shows that a belief in spiritual beings, as such, did not, does not, and cannot form the sole material out of which primitive thought has developed its gods and deities. To this extent, therefore, animism does not furnish the key to an accurate and valid explanation of mythology and religion.

Brinton (1896) denies that there is any special religious activity taking the form of what Tylor calls "animism," and declares that the belief that inanimate objects possess souls or spirits is common to all religions and many philosophies, and that it is not a trait characteristic of primitive faiths, but merely a sec-

ondary phenomenon of the religious sentiment. Further, he insists that "the acceptance of the doctrine of 'animism' as a sufficient explanation of early cults has led to the neglect, in English-speaking lands, of their profounder analysis."

So far as is definitely known, no support is found in the mythologies of North America for the doctrine of ancestor-worship. This doctrine seeks to show that savage men had evolved real gods from the shades of their own dead chiefs and great men. It is more than doubtful that such a thing has ever been done by man. Competent data and trained experience with the Indians of North America show that the dominant ideas of early savage thought precluded such a thing. One of the most fundamental and characteristic beliefs of savage thought is the utter helplessness of man unaided by the magic power of some favouring being against the bodies and elements of his environment. The deities, the masters and controllers—the gods of later times—differed greatly in strength of body and in the potency of the magic power exercised by them, in knowledge and in astuteness of mind; but each in his own sphere and jurisdiction was generally supreme and incomprehensible. Human shades, or ghosts, did not or could not attain to these godlike gifts. To change, transform, create by metamorphosis, or to govern, some body or element in nature, is at once the prerogative and the function of a master—a controller—humanly speaking, a god.

The attribution of power to do things magically, that is, to perform a function in a mysterious and incomprehensible manner, was the fundamental postulate of savage mind to account for the ability of the gods, the fictitious personages of its mythology, to perform the acts which are in fact the operations of the forces of nature. To define one such man-being or personage, the explanation, to be satisfactory, must be more than the mere statement of the imputation of life, mind, and the human form and attributes to an objective thing. There must also be stated the fact of the concomitant possession along with these of *orenda*, or magic power, differing from individual to individual in efficacy, function, and scope of action.

While linguistics may greatly aid in comprehending myths, it is nevertheless not always safe for determining the substance of the thought, the concept; and the student must eschew the habit of giving only an etymology rather than a definition of the things having the names of the mythical persons, which may be the subject of investigation. Etymology may aid, but without corroborative testimony it may mislead.

Many are the causes which bring about the decline and disintegration of a myth or a cycle of myths of a definite people. The migration or violent disruption of the people, the attrition or the superposition of diverse alien cultures, or the change or reformation of the religion of the people based on a recasting of opinions and like causes, all tend to the decline and dismemberment and the final loss of a myth or a mythology.

All tribes of common blood and speech are bound together by a common mythology and by a religion founded on the teachings of that mythology. These doctrines deal with a vast body of all kinds of knowledge, arts, institutions, and customs. It is the creed of such a people that all their knowledge and wisdom, all their rites and ceremonies, and all that they possess and all that they are socially and politically, have come to them through direct revelation from their gods, through the beneficence of the rulers of the bodies and elements of their environment.

The social and political bonds of every known tribe are founded esentially on real or fictitious blood kinship, and the religious bonds that hold a people to its gods are founded on faith in the truth of the teachings of their myths. No stronger bonds than these are known to savage men. The disruption fo these, by whatever cause, results in the destruction of the people.

The constant struggle of man with his physical environment to secure welfare was a warfare against elements ever definitely and vividly personified and humanized by him, thus unconsciously making his surroundings quite unreal, though felt to be real; and his struggle with his environment was a ceaseless strife with animals and plants and trees in like manner ever mythically personified and humanized by him; and, finally, his tireless struggle with other men for supremacy and welfare was therefore typical, not only fundamentally and practically, but also mythically and ideally; and so this never-ceasing struggle was an abiding, all-pervading, all-transforming theme of his thoughts, and an ever-impending, ever-absorbing business of his life, suffered and impelled by his ceaseless yearning for welfare.

An environment would have been regarded by savage men very differently from what it would be by the cultured mind of to-day. To the former, the bodies and elements composing it were regarded as beings, indeed as man-beings, and the operations of nature were ascribed to the action of the diverse magic powers, or *orendas*, exercised by these beings rather than to the forces of nature; so that the action and interaction of the bodies and elemental principles of nature were regarded as the result of the working of numberless beings through their *orendas*. Among most known tribes in North America the earth is regarded as a humanized being in person and form, every particle of whose body is living substance and potent with the quickening power of life, which is bestowed on all who feed upon her. They that feed upon her are the plants and the trees, who are indeed beings living and having a being because they receive life substance from the earth, hence they are like the primal beings endowed with mind and volition, to whom prayer may be offered, since they rule and dispose in their several jurisdictions unless they are overcome by some more powerful *orenda*. Now, a prayer is psychologically the expression of the fact that the petitioner in need is unable to secure what is required for the welfare, or in distress to prevent what will result in the ill-fare, of himself or his kind. The substance of the prayer merely tells in what direction or in what respect this inability exists. In turn, the animals and men live on the products of the trees and plants, by which means they renew life and gain the quickening power of life, indirectly from the earth-mother, and thus by a metaphor they are said to have come up out of the earth. As the giver of life, the earth is regarded affectionately and is called Mother, but as the taker of life and the devourer of their dead bodies, she is regarded as wicked and a cannibal.

In the science of opinions, mythology is found to be a fruitful field in which to gather data regarding the origin and growth of human concepts relating to man and the world around him. A study of the birth and evolution of the concepts of the human mind indicates clearly that the beginnings of conventional forms and ideas and their variations along the lines of their development are almost never quite so simple, or rather quite so direct, as they may seem—are seldom, even in the beginning, the direct product of the environmental resource and exigency acting together so immediately and so exclusively of mental agency as students are apt to assume. As a rule they are rather the product of these things—these factors and conditions of environment acting very indirectly and sometimes very subtly and complexly—through the condition of mind wrought by long-continued life and experience therein, or, again, acting through the state of mind borne over from one environment to another. It is the part of wisdom to be more cautious in deriving ideas and concepts, arts, or even technical forms of a people too instantly, too directly, from the environing natural objects or elements they may simulate or resemble. The motive, if not for the choice, at least for the persistency, of a given mode of a concept in relation to any objective factor is always a psychical reason, not a mere first-hand influence of environment or of accident in the popular sense of this term. This disposition of the "mere accident" or "chance" hypothesis of origins dispels many perplexities in the formation of exact judgment concerning comparative data, in the identifications of cognate forms and concepts among widely separated peoples; for instance, in the drawing of sound inferences particularly regarding their common or generic, specific or exceptional, origin and growth, as shown by the data in question.

As it is evident that independent processes and diverse factors combined cannot be alike in every particular in widely separated parts of the world, there is found a means for determining, through minute differences in similarity, rather than through general similarities alone, howsoever striking they may appear, whether such forms are related, whether or not they have a common genesis whence they have inherited aught in common. Hence caution makes it incumbent on students to beware of the alluring fallacy lurking in the frequently repeated epigram that "human nature is everywhere the same." The nature of men differs widely from differences of origin, from differences of history, from differences of education, and from differences of environment. Hence, to produce the same human nature everywhere, these factors must everywhere be the same. The environments of no two peoples are ever precisely the same, and so the two differ in their character, in their activities, and in their beliefs.

To the primitive inchoate thought of the North American Indian all the bodies and ele-

ments of his subjective and objective environment were humanized beings—man-beings, or beings that were persons, that were man in form and attributes and endowed with immortal life (not souls in the modern acceptation of this term), with omniscience, and with potent magic power in their several jurisdictions. These beings were formed in the image of man, because man was the highest type of being known to himself and because of his subjective method of thought, which imputed to outside things, objective realities, his own form and attributes. He could conceive of nature in no other way. They sometimes, however, had the power of instant change or transmigration into any desired object through the exercise of peculiar magic power.

The world of the savage was indeed of small extent, being confined by his boundless ignorance to the countries bordering on his own, a little, if any, beyond his horizon. Beyond, this he knew nothing of the world, nothing of its extent or structure. This fact is important and easily verified, and this knowledge aids in fully appreciating the teachings of the philosophy of savage men. Around and through this limited region travelled the sun, the moon, the stars, the winds, the meteors, and the fire dragons of the night, and the fitful auroral cherubim of the north. All these were, to him, man-beings. All trees and plants—the sturdy oak, the tall pine, and the wild parsnip—were such beings rooted to the earth by the mighty spell of some potent wizard, and so, unlike the deer, they do not ordinarily travel from place to place. In like manner, hills and mountains and the waters of the earth may sometimes be thus spell-bound by the potency of some enchantment. Earthquakes are sometimes caused by mountains which, held in pitiless thralldom by the *orenda* of some mighty sorcerer, struggle in agony to be freed. And even the least of these are reputed to be potent in the exercise of magic power. But rivers run and rills and brooks leap and bound over the land, yet even these in the ripeness of time, may be gripped to silence by the mighty magic power of the god of winter.

Among all peoples and in all times and in all planes of culture there were persons whose opinions were orthodox, and there were also persons whose opinions were heterodox, and were therefore a constant protest against the common opinions, the common-sense of the community; these were the agnostics of the ages, the prophets of change and reformation.

Every ethnical body of myths of the North American Indians forms a circumstantial narration of the origin of the world of the myth-makers and of all things and creatures therein. From these narratives it is learned that a world, earlier than the present, situated usually above the visible sky, existed from the beginning of time, in which dwelt the first or prototypal personages who, having the form and the attributes of man, are herein called man-beings. Each of these man-beings possessed a magic power peculiar to himself or herself, by which he or she, was later enabled to perform his or her functions after the metamorphosis of all things. The life and manner of living of the Indians to-day is patterned after that of these man-beings in their first estate. They were the prototypes of the things which are now on this earth.

This elder world is introduced in a state of peace and harmony. In the ripeness of time, unrest and discord arose among these first beings, because the minds of all, except a very small number, becoming abnormal, were changed, and the former state of tranquillity was soon succeeded by a complete metamorphosis of all things and beings, or was followed by commotion, collision, and strife. The transformed things, prototypes, were banished from the sky-land to this world, whereupon it acquired its present appearance and became peopled by all that is upon it—man, animals, trees, and plants, who formerly were man-beings. In some cosmologies man is brought upon the scene later and in a peculiar manner. Each man-being became transformed into what his or her attributes required, what his primal and unchangeable nature demanded, and then he or she became in body what he had been, in a disguised body, before the transformation. But those man-beings whose minds did not change by becoming abnormal, remained there in the sky-land—separate, peculiar, and immortal. Indeed they are but shadowy figures passing into the shoreless sea of oblivion.

Among the tribes of North American Indians there is a striking similarity in their cycles of genesis myths, in that they treat of several regions or worlds. Sometimes around and above the mid-world, the habitat of the myth, are placed a group of worlds—one at the east, one at the south, one at the west,

one at the north, one above, and one below—which, with the midworld, number seven in all. Even each of the principal colours is assigned to its appropriate world. Hence, to the primitive mind, the cosmos (if the term be allowed here) was a universe of man-beings whose activities constituted the operations of nature. To it nothing was what it is to scientific thought. Indeed, it was a world wholly artificial and fanciful. It was the product of the fancy of savage and inchoate thinking, of the common sense of savage thought.

So far as is definitely known, the various systems of mythology in North America differ much in detail one from another, superficially, giving them the aspect of fundamental difference of origin and growth; but a careful study of them discloses the fact that they accord with all great bodies of mythology in a principle which underlies all, namely, the principle of change, transmigration, or metamorphosis of things, through the exercise of *orenda*, or magic power, from one state, condition, or form, to another. By this means things have become what they now are. Strictly, then, creation of something from nothing has no place in them. In these mythologies, purporting to be philosophies, of course, no knowledge of the real changes which have affected the environing world is to be sought; but it is equally true that in them are embedded, like rare fossils, and precious gems, many most important facts regarding the history of the human mind.

For a definite people in a definite plane of culture, the myths and the concomitant beliefs resting on them, of their neighbours, are not usually true, since the personages and the events narrated in them have an aspect and an expression quite different from their own, although they may in the last analysis, express fundamentally identical things—may in fact spring from identical motives.

Among the Iroquois and the eastern Algonquian tribes, the Thunder people, human in form and mind and usually four in number, are most important and staunch friends of man. But in the Lake region, the N. W. coast to Alaska, and in the northern drainage of the Mississippi and Missouri valleys, this conception is replaced by that of the Thunderbird.

Among the Algonquian and the Iroquoian tribes the myths regarding the so-called fire-dragon are at once striking and important. Now, the fire-dragon is in fact the personification of the meteor. Flying through the air among the stars, the larger meteors appear against some midnight sky like fiery reptiles sheathed in lambent flames. It is believed of them that they fly from one lake or deep river to another, in the bottom of which they are bound by enchantment to dwell, for should they be permitted to remain on the land they would set the world on fire. The Iroquois applied their name for the fire-dragon, 'light-thrower,' to the lion when first seen, thus indicating their conception of the fierceness of the fire-dragon. The Ottawa and Chippewa *missibizi*, or *missibizhu*, literally 'great lynx,' is their name for this mythic being. The horned serpent does not belong here, but the misnamed tigers of the Peoria and other Algonquian tribes do. Among the Iroquois it was the deeds of the fire-dragon that hastened the occasion for the metamorphosis of the primal beings.

As early as 1868 Brinton called attention to the curious circumstance that in the mythology of those Eskimo who had had no contact with European travellers, there were no changes or transformations of the world affecting the aspect and character of the earth. In this statement he is followed by Boas (1904), who also claims that the animal myth proper did not belong originally to Eskimo mythology, although there are now in this mythology some animal myths and weird tales and accounts regarding monsters and vampire ghosts and the thaumaturgic deeds of shamans and wizards. This is in strong contrast with the content of the mythologies of the Indian tribes that have been studied.

In its general aspects the mythology of the North American Indians has been instructively and profitably discussed by several American anthropologists, who have greatly advanced the study and knowledge of the subject. Among these are Powell, Brinton, Boas, Curtin, Fletcher, Matthews, Cushing, Fewkes, and Dixon.

Powell treated the subject from the philosophical and evolutional point of view, and sought to establish successive stages in the development of the mythological thought or concept, making them imputation, personification and deification; and the product he divided into four stages from the character of the dominant gods in each, namely, (1) *hecastotheism*, wherein everything has life, personality, volition, and design, and the wondrous attributes of man; (2) *zötheism*, wherein

life is not attributed indiscriminately to lifeless things, the attributes of man are imputed to the animals and no line of demarcation is drawn between man and beast, and all facts and phenomena of nature are explained in the mystic history of these zoömorphic gods; (3) *physitheism*, wherein a wide difference is recognized between man and the animals, the powers and phenomena of nature are personified, and the gods are anthropomorphic; and (4) *psychotheism*, wherein mental attributes and moral and social characteristics with which are associated the powers of nature are personified and deified, and there arise gods of war, of love, of revelry, plenty and fortune. This last stage, by processes of mental integration, passes into monotheism on the one hand and into pantheism on the other. It is found that these four stages are not thus successive, but that they may and do overlap, and that it is best perhaps to call them phases rather than stages of growth, in that they may exist side by side.

Brinton learnedly calls attention to the distinctively native American character of the large body of myths and tales rehearsed among the American aborigines. His studies include also much etymological analysis of mythical and legendary names, which is unfortunately largely inaccurate, analysis being apparently made to accord with a preconceived idea of what it should disclose. This vitiates a large part of his otherwise excellent identifications of the objective realities of the agents found in the mythology. He also treats in his instructive style the various cults of the demiurge, or the culture-hero or hero-god; but it must be borne in mind that here the so-called hero-god is not solely or even chiefly such in character. In discussing the hero-myths of the N. W. Pacific Coast tribes, Boas points out the fact that the culture-hero of that area was not always prompted by altruistic motives in "giving the world its present shape and man his arts." The hero is credited with failures as well as with successes, and in character is an "egotist pure and simple." On the other hand, Boas finds in the life and character of the Algonquian Nanabozho (q. v.) altruistic motives dominant. This tendency to displace the egotistic motives of the primitive transformer with pre-eminently altruistic ones is strongly marked in the character of the Iroquoian Tharonhiawagon a parallel if not cognate conception with that of the Algonquian Nanabozho. As showing a transitional stage on the way to altruism, Boas states that the transformer among the Kwakiutl brings bout the changes for the benefit of a friend and not for himself. While there are some Algonquian myths in which Nanabozho appears as a trickster and teller of falsehoods, among the Iroquois the trickster and buffoon has been developed alongside that of the demi-urge, and is sometimes reputed to be the brother of death. The mink, the wolverine, the bluejay, the raven, and the coyote are represented as tricksters in the myths of many of the tribes of the Pacific slope and N. W. coast. (J.N.B.H.)

Naaik (*N'a'iɛk*, or *N'ē'iɛk*, 'the bear-berry'). A village of the Nicola band of Ntlakyapamuk near Nicola r., 39 m. above Spence Bridge, Brit. Col.; pop. 141 in 1901, the last time the name appears.

Na-ai-ik.—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. N'a'iɛk.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. N'ē'iɛk—Ibid. Ni-ack.—Can., Ind. Aff. 1884, 189, 1885.

Naalgus-hadai (*Na^{k}a'lgAsxā'da-i*, 'dark-house people'). A subdivision of the Yadus, a family of the Eagle clan of the Haida.—Swanton, Cont. Haida, 276, 1905.

Naas-Glee. Given as a Chimmesyan village at the headwaters of Skeena r., N. Brit. Col.—Downie in Jour. Roy. Geog. Soc., XXXI, 253, 1861.

Nabisippi. See *Napisibi*.

Nachvak. An Eskimo missionary station of the Moravians in Labrador, 110 miles south of cape Chidley.—Duckworth in Proc. Cambridge Philos. Soc., X, 288, 1900.

Naden-hadai (*Nē'dAn xā'da-i*, 'Naden river people'). A subdivision of the Koetas, a family of the Raven clan of the Haida. Unlike the rest of the family this subdivision remained on Queen Charlotte ids. and settled on Naden r.—Swanton, Cont. Haida, 272, 1905.

Nadowa. A name, expressing utter detestation, applied by various Algonquian tribes to a number of their neighbouring and most inveterate enemies. Its use was not limited to the tribes of a single linguistic stock, the historical references showing that it was applied in some instances, in a modified form, to Eskimo, Siouan, and Iroquoian peoples. For synonyms see *Eskimo*, *Iroquois* and *Nottoway*.

The etymology of the term is in doubt. The analysis proposed by Gerard (Am. An-

throp., VI, 319, 326, 1904), namely, 'he goes to seek flesh to eat,' while grammatically permissible, is historically improbable, being too general. In N. United States the original application of the word appears to have been to various small, dark-coloured, poisonous rattlesnakes, inhabiting the lake and prairie regions, such as the *Crotalophorus tergeminus* (*Sistrurus catenatus*), and possibly to *C. kirtlandi*, the black massasauga. Cuoq gives as the meaning of the term *natowe*, a "kind of large serpent formerly quite common in the neighbourhood of Michillimakina, i. e., Mackinac, the flesh of which the Indians ate; the Algonkin and all nations of the Algonquian tongue give this name to the Iroquois and to tribes of the Iroquoian stock." The Menominee (Hoffman) apply the term to the massasauga rattlesnake, and the Chippewa, (Tanner) to a "thick, short rattlesnake." In Tanner's list of Ottawa tribal names are found *Nautowaig*, *Naudoways*, 'rattlesnakes,' and *Matchenawtoways*, 'bad Naudoways,' and in a footnote to the word *Anego*, 'ant,' it is stated that these same Naudoway Indians relate a fable of an old man and an old woman to the effect that these two watched an ant-hill until the ants therein became transformed into white men, and the eggs which these ants were carrying in their mouths were transformed into bales of merchandise. But in none of these references are the people so named thereby defined in such manner that without other information they may be recognized by other nomenclature.

The word "Sioux" is itself an abbreviation of the diminutive of this term, namely, *Nadowe-is-iw*, literally 'he is a small massasauga rattlesnake,' the sense-giving part of the word being dropped. but signifying 'enemy,' 'enemies.' This diminutive form, with the qualifying epithet *Mascoutens*, was a name of the Iowa and the Teton. In Virginia the term, which became Anglicized into "Nottoway," was applied to an Iroquoian tribe resident there. In this locality it is probable that the name was applied originally to the rattlesnake common to this eastern region.

(J. N. B. H.)

Naenshya (*Naê'nsx·a*, 'dirty teeth'). The name of two Kwakiutl gentes, one belonging to the Koskimo, the other to the Nakomgilisala.—Boas in Nat. Mus. Rep. 1895, 329, 1897.

Nageuktormiut ('horn people'). A tribe of Eskimo who summer at the mouth of Coppermine r. and winter on Richardson r. Mackenzie dist., N.W.T.

Deer-Horn Esquimaux.—Franklin, Journ. to Polar Sea, II, 178, 1824. **Na-gè-uk-tor-mèut.**—Richardson, Arct. Exped., I, 362, 1851. **Naggiuktop-méut.**—Petitot in Bib. Ling. et Ethnog. Am., III, xi, 1876. **Naggœ-ook-tor-mœ-oot.**—Richardson in Franklin, Second Exped., 174, 1828. **Nappa-arktok-towock.**—Franklin, Journ. to Polar Sea, II, 178, 1824.

Nagus (*Nā'gAs*, 'town inhabited'). A town of the Hagi-lanas family of the Haida on an inlet on the S. W. coast of Moresby id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Nahane ('people of the west.'—A. F. C.). An Athapascan division occupying the region of British Columbia and Yukon between the Coast range and the Rocky mts., from the N. border of the Sekani, about 57° N., to that of the Kutchin tribes, about 65° N. It comprises the Tahltan and Takutine tribes forming the Tahltan division, the Titshotina and Etagottine tribes forming the Kaska division, and the Esbataottine and Abbatotine (considered by Petitot to be the same tribe), Sazeutina, Ettchaottine, Etagottine, Kraylongottine, Klokegottine, and perhaps Lakuyip and Tsetsaut. They correspond with Petitot's Montagnard group, except that he included also the Sekani. The language of the Nahane however constitutes a dialect by itself, entirely distinct from Sekani, Carrier, or Kutchin. The western divisions have been powerfully influenced by their Tlingit neighbours of Wrangell, and have adopted their clan organization with maternal descent, the potlatch customs of the coast tribes, and many words and expressions of their language. The two principal social divisions or phratries are called Raven and Wolf, and the fact that Sazeutina and Titshotina seem to signify 'Bear people' and 'Grouse people' respectively, leads Morice to suspect that these groups are really phratries or clans. The eastern Nahane have a loose paternal organization like the Sekani and other Athapascan tribes farther E. According to Morice the Nahane have suffered very heavily as a result of white contact. He estimates the entire population at about 1,000. Consult Morice in Trans. Can. Inst., VII, 517-534, 1904. See *Tahltan*.

(J. R. S.)

Dènè des Montagnes-Rocheuses.—Petitot, Dict. Dènè Dindjié, xx, 1876. **Kunâné.**—McKay in 10th Rep. N. W. Tribes Can., 38, 1895 (Tlingit name). **Montagnais.**—Petitot, Autour du lac des Esclaves. 362, 1891. **Naa'-anee.**—Petitot quoted by Dall in Cont. N. A. Ethnol., I, 32, 1877. **Na-ai'.**—Dawson in

Geol. Surv. Can. 1887–8, 201B, 1889. **Na'ane.**—Morice Notes on W. Dénés, 19, 1893. **Na-ané-ottiné.**—Petitot, MS. vocab., B. A. E., 1865. **Na'an-nè.** Petitot in Bull. Soc. de Géog. Paris, chart, 1875. **Na'' annès.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Nah'-ane.**—Morice in Trans. Can. Inst., VII, 517, 1904. **Nahanés.**—Morice in Proc. Can. Inst., 112, 1889. **Nah'anés téné.**—Morice, letter, 1890. **Nahanies.**—Dunn, Hist. Oregon, 79, 1844. **Nahanis.**—Duflot de Mofras, Explor. de l'Oregon, II, 183, 1844. **Nahan-'nè.**—Petitot, Autour du lac des Esclaves, 362, 1891 **Nahannie.**—Hind, Labrador Penin., II, 261, 1863, **Nahaunies.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Nah-âw'-ny.**—Ross, MS. notes on Tinne, B. A. E. **Naɂi-an-ottiné.**—Petitot, MS. vocab., B. A. E., 1865. **Nathannas.**—Mackenzie cited by Morice in Trans. Can. Inst., VII, 517, 1904. **Nehanes.**—Bancroft, Nat. Races, I, map, 1882. **Nehanies.**—Anderson (1858) in Hind, Labrador Penin., II, 260, 1863. **Nehannee.**—Bancroft, Nat. Races, I, 149, 1882. **Nehannes.**—Ibid., 125, 1874. **Nehanni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856. **Nehaunay.**—Ross, Nehaunay MS. vocab., B. A. E. **Neháunees.**—Dall, Alaska, 429, 1870. **Nohannaies.**—Balbi, Atlas Ethnog., 821, 1826. **Nohannies.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Nohannís.**—Prichard, Phys. Hist., V, 377, 1847. **Nòhhané.**—Richardson, Arct. Exped., I, 179, 1851. **Nohhannies.**—Franklin, Journ. Polar Sea, II, 87, 1824. **Rocky Mountain Indian.**—Mackenzie, Voy., 163, 1801.

Nahawas-hadai (*Na xawa's xā'da-i*, 'watery-house people'). A subdivision of the Salendas, a family of the Eagle clan of the Haida. They used to give away so much grease at their feasts that the floor of their house was said to be "muddy" with it, hence the name.—Swanton, Cont. Haida, 276, 1905.

Naikun (*Nā-ikún*, 'house-point'). A semi-legendary Haida town that stood near the famous sand-spit at Graham id., B.C., which bears its name. Anciently it was occupied by several families, including the Huados, Kunalanas, and Stlenga-lanas, but owing to internal troubles they separated, abandoning the town. Later on the Naikunstustai settled there, and still later the Kuna-lanas returned. John Wark, in 1836–41, assigned to Naikun 5 houses and 122 inhabitants. This must have been the Kuna-lanas town. It has been long abandoned. (J. R. S.)

Naĕku'n.—Boas in 12th Rep. N. W. Tribes Can., 23, 1898. **Nai-koon.**—Dawson, Q. Charlotte Ids., 34B, 1880. **Nā-ikún.**—Swanton, Cont. Haida, 280, 1905. **Nĕ coon.**—Schoolcraft, Ind. Tribes, V, 489, 1855. **Nĕkón hădĕ.**—Krause, Tlinkit Indianer, 304, 1885.

Naikun-kegawai (*Nā-iku'n qē'gawa-i*, 'those born at Naikun'). An important family of the Raven clan of the Haida. It seems to have been a sort of aristocratic branch of the Huados, receiving its name from the old town at Naikun, or Rose spit, Queen Charlotte ids., whence the family originally came. They are still fairly numerous. After abandoning Naikun they lived a long time at cape Ball with the Huados, and moved with them to the town of Skidegate. (J. R. S.)

Ellzu cathlans-coon-hidery.—Deans, Tales from the Hidery, 15, 1899 (='noble Gahlins-kun people'). **Naĕ kun k'erauā'i.**—Boas in 5th Rep. N. W. Tribes Can., 26, 1889; 12th Rep., 25, 1898. **Nā-iku'n qē'gaw-i.**—Swanton, Cont. Haida, 270, 1905. **Nĕkwun Kilwĕ.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895.

Nain. A Moravian Eskimo mission on the E, coast of Labrador, lat. 56° 40′, begun in 1771 (Hind, Lab. Penin., II, 199, 1863; Thompson, Moravian Missions, 228, 1886). See *Missions*.

Nakalas-hadai (*Na q!ā'las xā'da-i*, 'clay-house people'). A subdivision of the Koetas, a family of the Raven clan of the Haida, living principally in Alaska.—Swanton, Cont. Haida, 272, 1905.

Nakalnas-hadai (*Na-k''āl nas xā'da-i*, 'empty-house people'). Given by Boas (Fifth Rep. N. W. Tribes Can., 27, 1889) as a subdivision of the Yaku-lanas, a family of the Raven clan of the Haida; but in reality it is only a house-name belonging to that family.

Na k''al nas :had'ā'i.—Boas, op. cit.

Nakeduts-hadai (*Na q!ē'dAts xā'da-i*, 'people of the house that went away discouraged'). A subdivision of the Yaku-lanas, a great family of the Raven clan of the Haida; probably the name was taken from that of a house.—Swanton, Cont. Haida, 272, 1905.

Nakkawinininiwak ('men of divers races'). A mixed tribe of Cree and Chippewa on Saskatchewan r.

Nakkawinininiwak.—Belcourt (*ca.* 1850) in Minn. Hist. Soc. Coll., I, 227, 1872. **Nakoukouhirinus.**—Bacqueville de la Potherie, Hist. Am., I, 170, 1753.

Naknahula (*Naxnā'xula*, ? 'rising above other tribes'). A gens of the Koeksotenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Nakoaktok (*Nā'q'oaqlôq*, or *Nā'k!wax-da^{g}x^{u}*, 'ten-gens tribe'). A Kwakiutl tribe on Seymour inlet, Brit. Col., with the Gyeksem, Kwakokutl, Sisintlae, Tsitsimelekala, and Walas gentes, according to Boas. According to Dawson the winter town of these people in 1885 was in Blunden harbour, to which they had moved from an older town, Kikwistok. Their summer village was named Mapakum,

and they had a fishing station called Awuts. Pop. 104 in 1901, 90 in 1911.

Nahcoktaws.—Brit. Col. map, 1872. **Nah-keoock-to.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Nah-keuch-to.**—Sproat in Can. Ind. Aff., 148, 1879. **Nah-knock-to.**—Can. Ind. Aff. 1883, pt. I, 190, 1884. **Nahkwoch-to.**—Sproat, op. cit., 145. **Nahwahta.**—Can. Ind. Aff., pt. II, 166, 1901. **Nā'k`oartok'.**—Boas in 6th Rep. N. W. Tribes Can., 53, 1890. **Nakoktaws.**—Brit. Col. map, 1872. **Nakwahtoh.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Nakwakto.**—Can. Ind. Aff., 215, 1911. **Nakwartoq.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Nā'k!wax`da^{3}x^{u}.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. II, 322, 1902. **Nā'-kwok-to.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Nā'q'oaqtôq.**—Boas in Rep. Nat. Mus. 1895, 329, 1897. **Náqoartoq.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Nar-kock-tau.**—Kane, Wand. in N. A., app., 1859. **Nuk wul tuh.**—Tolmie and Dawson, op. cit., 119B.

Nakomgilisala (*Naqô'mg`ilisala*, 'always staying in their country'). A Kwakiutl tribe which formerly lived at cape Scott, at the N. end of Vancouver id., but has since moved to Hope id., farther S. This and the Tlatlasikoala together receive the name of Nawiti from the whites. The two tribes numbered 73 in 1897. The Nakomgilisala gentes are Gyeksem and Naenshya. Pop. of Nuwitti band, 57 in 1911.

Nak`o'mgyilisila.**—Boas in 6th Rep. N. W. Tribes Can., 53, 1890. **Naqô'mg`ilisala.—Boas in Rep. Nat. Mus. 1895, 329, 1897. **Naqomqilis.**—Boas in Bull. Am. Geog. Soc., 226, 1887. **Ne-kum'-ke-lis-la.**—Blenkinsop quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Nokumktesilla.**—Brit. Col. map, 1872.

Nakons-hadai (*Na ǫons xā'da-i*, 'great-house people'). A subdivision of the Yadus, a family of the Eagle clan of the Haida, named from one of their houses. The Yadus were a part of the Stustas (q. v.).—Swanton, Cont. Haida, 276, 1905.

Nakotchokutchin. A Kutchin tribe dwelling on the lower Mackenzie r., N. of the Kawchodinneh, in lat. 68° N., lon. 133° W. Their hunting grounds are E. of the Mackenzie as far as Anderson r., and their chief game is the caribou. In former days they waged intermittent warfare against the Eskimo of Mackenzie r., with whom, however, they have always traded. Their men numbered 50 in 1866.

Bastard.—Dawson in Rep. Geol. Surv. Can. for 1888, 200B, 1889. **Gens de la Grande Riviere.**—Ross, MS. notes on Tinne, B. A. E. **Loucheux.**—Franklin, Journ. Polar Sea, 261, 1824. **Mackenzie's R. Louchioux.**—Ross, MS. notes on Tinne, B. A. E. **Nakotcho-Kuttchin.**—Petitot in Bull. Soc. de Géog. Paris, chart, 1875. **Nakotchǫô-ondjig-Kouttchin.**—Petitot, Autour du lac des Esclaves, 361, 1891 (='people of the river with high banks'). **Nakotchoô-ondjig-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Na-kutch-oo-un-jeek.**—Gibbs, MS. notes from Ross (='half-caste Indians'). **Nä'-kūtch-ū'-ŭn-jūk kū'tchĭn.**—Ross, MS. notes on Tinne, 474, B. A. E.

Nakraztli ('it flowed with arrows of the enemy'). A village of the Nikozliautin at the outlet of Stuart lake, Brit. Col. Pop. 178 in 1902, 170 in 1911.

Na-ḳa-ztli.—Morice in Trans. Can. Inst., 188, 1890. **Na'kraztli.**—Ibid. **Na'kraztti.**—Morice in Trans. Roy. Soc. Can., X, 109, 1892.

Nakuntlun. The original village of the Tsilkotin, on Nakuntlun lake at the head of Salmon r., Brit. Col., and once the most populous, but now almost deserted.

Nakoontloon.—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884. **Nakunt'lûn.**—Morice in Trans. Roy. Soc. Can., X, 109, 1892. **Tsoolootum.**—Gamsby in Can. Pac. Ry. Rep., 179, 1877.

Nalekuitk (*Nā'lekuûx*). A clan of the Wikeno, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 328, 1897.

Nalkitgoniash. A Micmac village or band in 1760, perhaps in Nova Scotia.—Frye (1760) in Mass. Hist. Soc. Coll., 1st S., X, 115, 1809.

Nama (*Nŭmä*, 'sturgeon'). A gens of the Chippewa. See *Nameilini*.

Nă-má.—Morgan, Anc. Soc., 166, 1877. **Namă.**—Wm. Jones, inf'n, 1906. **Namé.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Numa.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 45, 1885.

Namabin (*Nŭmäbĭn*, 'sucker'). A gens of the Chippewa.

Nah-ma-bin.—Tanner, Narr., 315, 1830 (trans. 'carp'). **Näm-a'-bin.**—Morgan, Anc. Soc., 166, 1877 (trans. 'carp'). **Namäbin.**—Wm. Jones, inf'n, 1906 (sig. 'sucker'). **Numa-bin.** Warren (1852) in Minn. Hist. Soc. Coll., V, 45, 1885 ('sucker').

Namaycush. One of the names of the lake trout (*Salmo namaycush*), Mackinaw trout, or great lake trout, called togue in Maine; from *namekus*, which in the Cree dialect of Algonquian signifies 'trout', the Chippewa word being *namegos*. *Namekus* is a diminutive of *namew*, 'fish'. The word originated in N. W. Canada. (A. F. C.)

Names and Naming. Among the Indians personal names were given and changed at the critical epochs of life, such as birth, puberty, the first war expedition, some notable feat, elevation to chieftainship, and, finally, retirement from active life was marked by the adoption of the name of one's son. In general, names may be divided into two classes: (1)

True names, corresponding to our personal names, and (2) names which answer rather to our titles and honorary appellations. The former define or indicate the social group into which a man is born, whatever honour they entail being due to the accomplishments of ancestors, while the latter mark what the individual has done himself.

There are characterictic tribal differences in names, and where a clan system existed each clan had its own set of names, distinct from those of all other clans, and, in the majority of cases, referring to the totem animal, plant, or object. At the same time there were tribes in which names apparently had nothing to do with totems, and some such names were apt to occur in clans having totemic names. Most Siouan clans and bands had names that were applied in a definite order to the boys and girls born into them. A Mohave child born out of wedlock received some ancient name, not commonly employed in the tribe. Among the interior Salish, where there were no clans, names were usually inherited in both the male and female lines for several generations, though new names were continually introduced that were taken from dreams or noteworthy events. Loskiel records that a Delaware child was often named in accordance with some dream that had come to its father. According to Ross, a father among some of the northern Athapascan tribes lost his name as soon as a male child was born and was thenceforth called after the name of his son; a Thlingchadinne changed his name after the birth of each successive child, while an unmarried man was known as the child of his favourite dog. Among the Maidu, infants might be named with reference to some incident occurring at the time of birth, but many received no names other than such general appellations as 'child,' 'baby,' or 'boy,' until they were old enough to exhibit some characteristic which suggested something appropriate. The father and mother addressed a boy all his life by his boyhood name. A girl, however, received different successive names at puberty, child-birth, and in old age. The Kiowa, being without clans, received names suggested by some passing incident or to commemorate a warlike exploit of some ancestor. Sometimes, however, they were hereditary, and in any case they were bestowed by the grandparents to the exclusion of the parents. Young men as they grew up usually assumed dream names, in obedience to visions.

The naming of a rich man's child among the coast Salish was accompanied by a great feast and distribution of property, and an invited chief publicly announced the name given. Names even originally belonging to the higher class were bestowed upon young people among the Haida and Tlingit when their relatives had potlatches, and it thus resulted that names individually acquired became in time hereditary and were added to the list of common names owned by the clan.

The second name, or title, was sometimes, as has been said, bestowed on account of some brave or meritorious action. Thus a Pawnee "was permitted to take a new name only after the performance of an act indicative of great ability or strength of character," and it was done during a public ceremonial. Among the Siouan tribes a similar custom seems to have prevailed, but among the Maidu of California entrance into the secret society took its place as a reason for the bestowal of new titles. On the N. W. coast a man adopted one of the potlatch, or sacred, names of his predecessor when he gave the mortuary feast and erected the grave post. At every subsequent potlatch he was at liberty to adopt an additional title, either one used by his predecessor or a new one commemorative of an encounter with a supernatural being or of some success in war or feast-giving. Along with his place in a secret society a Kwakiutl obtained the right to certain sacred names which had been received by the first holder of his position from the spirit patron of the society and were used only during the season of the ceremonial, like the titles employed in the fraternal and other societies of civilized life. The second name among this people also marks individual excellence rather than the attainment of a hereditary position, for the person did not succeed to the office, but had to pass through a long period of training and labour to be accepted. After a man died his name was held in abeyance for a longer or shorter period, and if it were taken from the name of some familiar object, the name of that object often had to be altered, but the tabu period was not longer than would allow the person's successor to collect his property and give the death feast, and a simple phonetic change often satisfied all scruples. Changes of this kind seem to have been carried to greater extremes by some tribes, notably the Kiowa, where, on the death of any member of a family all the others take new names, while all the terms suggesting the

name of the dead person are dropped from the language for a period of years. Among the coast Salish a single name was often used by successive chiefs for four or five generations. Among the Iroquois and cognate tribes, according to Hewitt, the official name of a chieftaincy is also the official name of the officer who may for the time being become installed in it, and the name of this chieftaincy is never changed, no matter how many persons may successively become incumbents of it. Unlike the Indians of most tribes, a Pueblo, although bearing several names, usually retained one name throughout life. In many tribes a curious custom prohibited a man from directly addressing his wife, his mother-in-law, and sometimes his father-in-law, and vice versa.

Names of men and women were usually, though not always, different. When not taken from the totem animal, they were often grandiloquent terms referring to the greatness and wealth of the bearer, or they might commemorate some special triumph of the family, while, as among the Navaho, nicknames referring to a personal characteristic were often used. The first name frequently refers to something which especially impressed the child's mother at the time of its birth. Often names were ironical and had to be interpreted in a manner directly opposite to the apparent sense. A failure to understand this, along with faulty interpretation, has brought about strange, sometimes ludicrous, misconceptions. Thus the name of a Dakota chief, translated 'Youngman-afraid-of-his-horses,' really signifies 'Young man whose very horses are feared.' Where the clan system did not flourish, as among the Salish, the name often indicated the object in nature in which a person's guardian spirit was supposed to dwell. Names for houses and canoes went by families and clans like personal names and property in general.

Names could often be loaned, pawned, or even given or thrown away outright; on the other hand, they might be adopted out of revenge without the consent of the owner. The possession of a name was everywhere jealously guarded, and it was considered discourteous or even insulting to address one directly by it. This reticence, on the part of some Indians at least, appears to have been due to the fact that every man, and every thing as well, was supposed to have a real name which so perfectly expressed his inmost nature as to be practically identical with him. This name might long remain unknown to all, even to its owner, but at some critical period in life it was confidentially revealed to him. It was largely on account of this sacred character that an Indian commonly refused to give his proper designation, or, when pressed for an answer, asked someone else to speak it. Among the Maidu it was not customary, in addressing a person, to use the name descriptive of his personal characteristics.

In modern times the problem of satisfactorily naming Indians for purposes of permanent record has been very puzzling owing to their custom of changing names and to the ignorance on the part of persons in authority of native customs and methods of reckoning descent. According to Mooney, Setimkia, 'Bear bearing down (an antagonist),' the honourable war name of a noted Kiowa chief, is mistranslated 'Stumbling Bear.' Tenepiabi, 'Bird coming into sight', has been popularly known as 'Hummingbird' since he was a prisoner in Florida in 1875, probably a mistake for 'Coming bird.' Hajo, a Creek war title signifying 'recklessly brave,' is popularly rendered 'crazy,' as in the case of Chito Hajo, leader of the Creek opposition to allotment, whose name is popularly and officially rendered 'Crazy Snake.' Even when translated correctly an Indian name often conveys an impression to a white man quite the reverse of the Indian connotation. Thus 'Stinking Saddle Blanket' (Takaibodal) might be considered an opprobious epithet, whereas it is an honorary designation, meaning that the bearer of it, a Kiowa, was on the warpath so continuously that he did not have time to take off his saddle blanket. 'Unable-to-buy,' the name of a Haida chief, instead of indicating his poverty, commemorates an occasion when a rival chief did not have enough property to purchase a copper plate he offered for sale.

In recent years the United States Office of Indian Affairs has made an effort to systematize the names of some of the Indians for the purpose of facilitating land allotments, etc. By circular issued Dec. 1, 1902, the office set forth the following principles governing the recording of Indian names on agency rolls, etc.: (1) The father's name should be the family surname; (2) the Indian name, unless too long and clumsy, should be preferred to a translation; (3) a clumsy name may be arbitrarily shortened (by one familiar with the language) without losing its identity; (4) if the use of a translation

seems necessary, or if a translation has come into such general and accepted use that it ought to be retained, that name should be written as one word.

Consult Boas in Rep. Nat. Mus. 1895, 1897; Cook in U. S. Ind. Aff. Rep. 1904, 423–427, 1905; Dixon in Bull. Am. Mus. Nat. Hist., XVII, pt. 3, 1905; J. O. Dorsey in 3d Rep. B. A. E., 1884; Fletcher in Am. Anthrop., Jan. 1899; Hill-Tout (1) in Rep. Brit. A. A. S., 1902, (2) in Am. Anthrop., VII, no. 4, 1905; Gatschet, Creek Migr. Leg., I, II, 1884–88; Loskiel Hist. of Missions of United Brethren, 1794; Mooney, Calendar Hist. Kiowa, 17th Rep. B. A. E., 1898; Riggs, Dakota-Eng. Dict., 1852; Sapir in Am. Anthrop., IX, no. 2, 1907; Speck, ibid.; Teit in Mem. Am. Mus. Nat. Hist., II, no. 4, 1900. (J. R. S.)

Nameuilini (*Nūmāwĭnĭnĭ*, 'sturgeon man.' —W. J.) A band living N. W. of lake Superior, between Rainy lake and lake Nipigon, Ontario, about 1760. Chauvignerie says their totem was a sturgeon. They are probably the Nama gens of the Chippewa.

Kinongeouilini.—St. Pierre (1753) in Margry, Dec., VI, 644, 1886. **Nakonkirhirinous.**—Dobbs, Hudson Bay, 23, 1744. **Namäwinini.**—Wm. Jones, inf'n, 1906. **Nameanilieu.**—Schoolcraft, Ind. Tribes, III, 556, 1853 (misprint). **Name8ilinis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Namewilinis.**—Doc. of 1736 in Wis. Hist. Soc. Coll., XVII, 246, 1906. **Sturgeon Indians.**—Dobbs, Hudson Bay, 13, 1744.

Nanabozho. The demi-urge of the cosmological traditions of the Algonquian tribes, known among the various peoples by several unrelated names, based on some marked characteristic or dominant function of this personage. Among these names are Jamum, Kloskap (Gloskap), Manabozho, Messou, Michabo, Minabozho, Misabos, Napiw, Nenabozho, Wieska, Wisakedjak, and their dialectic variants. The etymologies proposed for these several names are most probably incorrect, wholly or in material parts.

Nanabozho is apparently the impersonation of life, the active quickening power of life—of life manifested and embodied in the myriad forms of sentient and physical nature. He is therefore reputed to possess not only the power to live, but also the correlative power of renewing his own life and of quickening and therefore of creating life in others. He impersonates life in an unlimited series of diverse personalities which represent various phases and conditions of life, and the histories of the life and acts of these separate individualities form an entire cycle of traditions and myths which, when compared one with another, are sometimes apparently contradictory and incongruous, relating, as these stories do, to the unrelated objects and subjects in nature. The conception named Nanabozho exercises the diverse functions of many persons, and he likewise suffers their pains and needs. He is this life struggling with the many forms of want, misfortune, and death that come to the bodies and beings of nature.

The true character of the concept embodied in the personality called Nanabozho has been misconceived. Horatio Hale, for example, calls the Chippewa Nanabozho a fantastic deity, declaring him to have no relation to the Iroquois Te'horo^{a}'hiawa'k'ho^{a}', whereas he is in everything but minor details identical with the Iroquoian conception embodied in the latter personality. Few, if any, of the characteristic acts and functions of the one may not safely and correctly be predicated of the other, and it is a remarkable parallel if the one is not a concept borrowed by the people of one linguistic family from the thought of the other. If independent creations, they agree in so many points that it is more than probable that the one suggested the other. Even the play of popular interpretation and etymological analysis have made like errors in the events connected with the life history of each. In the Iroquois legend the brother of Te'horo^{a}-'hiawa'k'ho^{a} is reputed to have been embodied in chert or flint, a statement based on a misconception arising from the common origin of some terms denotive of ice on the one hand and of chert on the other. A like error gave rise to the Chippewa name for chert or flint (*?miskwam*), which signifies 'ice-stone,' and the connection between *malsum*, 'wolf,' and *mā'halic*, 'a flint or chert,' also a name of Chakekenapok, the brother of Nanabozho. The confusion is that the ruler of winter, the ruler clothed in frost, ice, and snow, is identified with chert or flint, in Iroquois too, because of the identity of origin between the terms for crystal or sparkling ice and the smooth glistening surface of chert or flint.

In Potawatomi and cognate tradition Nanabozho is the eldest of male quadruplets, the beloved Chipiapoos being the second, Wabosbo the third, and Chakekenapok the fourth. They were begotten by a great primal being, who had come to earth, and were born of a reputed daughter of the children of men. Nanabozho was the professed and active friend of the human race. The mild and gentle but

unfortunate Chipiapoos became the warder of the dead, the ruler of the country of the manes, after this transformation. Wabosso ('Maker of White'), seeing the sunlight, went to the northland, where, assuming the form of a white hare, he is regarded as possessing most potent manito or orenda. Lastly, Chakekenapok, named from chert, flint, or firestone (?fire), was the impersonation originally of winter, and in coming into the world ruthlessly caused the death of his mother.

Having attained the age of manhood, Nanabozho, still feeling deep resentment for the death of his mother, resolved to avenge it by the destruction of his brother Chakekenapok. The two brothers soon grappled with each other. Chakakenepok finally turned and fled, but Nanabozho pursued him over the world, finally overtaking and striking him with a deerhorn or a chert, fracturing or chipping pieces from various parts of his body, and destroying him by tearing out his entrails. The fragments from Chakekenapok's body became huge rocks, and the masses of flint or chert found in various parts of the world show where the conflicts between the two brothers took place, while his entrails became vines. Before the Indians knew the art of fire-making Nanabozho taught them the art of making hatchets, lances, and arrowpoints.

Nanabozho and Chipiapoos dwelt together in a land far removed from the haunts of mankind. They were noted for excellence of body and beneficence of mind, and for the supreme character of the magic power they possessed. These qualities and attributes excited the bitter antagonism of the evil manitos of the air, earth, and waters, who plotted to destroy these two brothers. Nanabozho, who was immune to the effects of adverse orenda and from whose knowledge nothing was barred, knew their snares and devices and hence eluded and avoided them. He, however, warned Chipiapoos, his less-gifted brother, not to leave their lodge or to separate from him even for a moment. But, disregarding this admonition, one day Chipiapoos ventured out of the lodge and went on the ice of a great lake, probably lake Michigan. This temerity was the opportunity sought by the manitos, who broke the ice, causing Chipiapoos to sink to the bottom of the lake, where his body was hidden by the manitos. Upon returning to the lodge, Nanabozho, missing Chipiapoos and surmising his fate, became inconsolable. Everywhere over the face of the earth he sought for him in vain. Then he became enraged and waged relentless war against all manitos, wreaking vengeance by precipitating a multitude of them into the abyss of the world. He next declared a truce in order to mourn for his brother, disfiguring his person and covering his head to indicate grief, bitterly weeping, and uttering from time to time the name of the lost and unhappy Chipiapoos. It is said Nanabozho secluded himself for six years in his lodge of mourning. During this truce the evil manitos, knowing the unlimited powers of Nanabozho and recollecting the destruction of the vast numbers of manitos by their metamorphosis to gratify his anger, consulted together to devise means for pacifying Nanabozho's wrath; but through fear of their great adversary their plans came to naught. At last four of the manitos, hoary with age and ripe in experience and wisdom, and who had not been parties to the death of Chipiapoos, undertook a mission of pacification. Having built a lodge of condolence near that of Nanabozho, they prepared a feast of welcome, filling with tobacco a pipe the stem of which was a calumet, and then silently and ceremoniously moved toward their antagonist. The four ambassadors severally carried a bag made from the entire skin of an otter, a lynx, a beaver. or of some other animal, which contained magically potent medicines and powerful fetishes. Arriving at the lodge of Nanabozho, they chanted to him with ceremonial formality their good intentions and kind greetings, and asked him to be pleased to accompany them to their lodge. Moved by these greetings, Nanabozho uncovered his head, and, arising, washed himself and then accompanied them. On his entering the lodge the manitos offered him a cup of purification medicine preparatory to his initiation into the Midé, or Grand Medicine Society. Nanabozho partook of the draught, and at once found himself completely freed from feelings of resentment and melancholy. Then the prescribed ritual was performed by the manitos. The proper dances and the chants of the Mide were chanted, and the four manitos, humanized primal beings, gently applied to Nanabozho their *pindikosan*, or magically potent medicine-bags, which, after ceremonially blowing their orenda or magic power into him, they cast on the ground. At every fall of the medicine-bags Nanabozho became aware that the melancholy, sadness, hatred, and anger that oppressed him gradually left, and that beneficent affection and feelings of joy arose in his heart.

On the completion of his initiation he joined in the dances and in the chanting; then they all ate and smoked together, and Nanabozho expressed thanks to his hosts for initiating him into the mysteries of the grand medicine.

To further show their good will, the manitos, by the exercise of their magic powers, brought back the missing Chipiapoos, but, owing to his metamorphosis, he was forbidden to enter the lodge. Having received a lighted torch through a chink in the walls of the lodge, he was required to go to rule the country of the manes, where, with the lighted torch he carried, he should kindle a fire that should never be extinguished, for the pleasure of his uncles and aunts—namely all men and women—who would repair thither. Subsequently, Nanabozho again descended upon the earth, and at once initiated all his family in the mysteries of the grand medicine. He provided each of them with a medicine-bag, well supplied with potent medicines, charms, and fetishes. He also strictly enjoined upon them the need of perpetuating the accompanying ceremonies among their descendants, explaining to them that these practices faithfully observed would cure their diseases, obtain for them abundance in fishing and hunting, and gain for them complete victory over their enemies.

Some hold to the doctrine that Nanabozho created the animals for the food and raiment of man; that he caused those plants and roots to grow whose virtues cure disease and enable the hunter to kill wild animals in order to drive away famine. These plants he confided to the watchful care of his grandmother, the great-grandmother of the human race, Mesakkummikokwi, and lest man should invoke her in vain she was strictly forbidden ever to leave her lodge. So, when collecting plants, roots, and herbs for their natural and magic virtues, an Algonquian Indian faithfully leaves on the ground hard by the place whence he has taken the root or plant a small offering to Mesakkummikokwi.

It is said that Nanabozho in his many journeys over the earth destroyed many ferocious monsters of land and water whose continued existence would have placed in jeopardy the fate of mankind. It is believed by the faithful that Nanabozho, resting from his toils, dwells on a great island of ice floating on a large sea in the northland, where the seraphim of auroral light keep nightly vigil. It is also believed that should he set foot on the land the world would at once take fire and every living being would share with it a common destruction. As a perversion of an earlier tradition, it is said that Nanabozho has placed four beneficent humanized beings, one at each of the four cardinal points or world quarters, to aid in promoting the welfare of the human race—the one at the E. supplies light and starts the sun on his daily journey over the sky; the one at the S. supplies warmth, heat, and the refreshing dews that cause the growth of the soothing tobacco plant, and of corn, beans, squashes, and all the herbs and shrubs that bear fruit; the one at the W. supplies cooling and life-giving showers; lastly, the one at the N. supplies snow and ice, enabling the tracking and successful pursuit of wild animals, and who causes them to hibernate, to seek places of concealment from the cold of winter. Under the care of the man-being of the S. Nanabozho placed lesser humanized beings dominantly bird-like in form, whose voices are the thunder and the flashing of whose eyes is the lightning, and to whom offerings of tobacco are made when their voices are loud and menacing.

Like the Iroquois and Huron sages, the Algonquian philosophers taught that the disembodied souls of the dead, on their journey to the great meadow in which is situated the village of their deceased ancestors, must cross a swift stream precariously bridged by a tree trunk, which was in continual motion. Over this the manes of the justified pass in safety, while the shades of the vicious, overcome by the magic power of adverse fate, fail at this ordeal, and, falling into the abyss below, are lost.

Another and equally credited tradition is to the effect that a manito or primal man-being formed a world which he peopled with man-beings having the form but not the benevolent attributes of man, and that these primal man-beings, doing nothing but evil, finally caused the destruction of the world and themselves by a flood; that having thus satisfied his displeasure the primal man-being brought the world again out of the waters and formed anew a fine looking young man, but, being alone, the latter seemed disconsolate and weary of life. Then, pitying him, the primal man-being brought him as he slept a sister for a companion. Awaking, the young man was rejoiced to see his sister, and the two dwelt together for many years in mutual amusement and agreeable discourse. Finally the young man dreamed for the first time, and he related

his dream to his sister, saying that it had been revealed to him that five young man-beings would that night visit their lodge, and that she was forbidden to speak to or in any manner recognize any of the first four who would seek admission to the lodge, but that she should welcome the fifth when he would seek admission. This advice she followed. After their metamorphosis these four primal young man-beings became respectively Sama or Tobacco, who, receiving no answer from the sister, died of chagrin; Wapekone or Squash; Eshketamok or Melon, and Kojees or Bean, who shared the fate of the first. But Mandamin or Corn, the fifth, was answered and welcomed by the sister, and he entered the lodge and became her husband. Then Mandamin buried his four comrades, and soon from their graves sprang up respectively tobacco, squashes, melons, and beans in such quantity as to supply them for the year, and tobacco enough to enable them to make offerings to the primal man-beings and to smoke in council. From this union sprang the Indian race.

In one version of the prevailing Algonquian cosmogonic story it is said that, before the formation of the earth, there was only water; that, on the surface of this vast expanse of water, floated a large raft on which were the animals of the various kinds which are on the earth and of which the Great Hare was the chief. They sought a fit and firm place on which to disembark; but as there were in sight only swans and other waterfowl, they began to lose hope, and, having no other, they requested the beaver to dive for the purpose of bringing up some earth from the bottom of the water, assuring him in the name of all the animals present that, should he return with only a single particle, it would produce an earth sufficiently spacious to contain and nourish all. But the beaver sought an excuse for refusal, saying that he had already dived around the raft and had failed to reach the bottom. He was pressed so strongly to make anew so worthy an attempt, however, that he took the hazard and dived. He remained without returning for so long a time that the supplicants believed him drowned. Finally they saw him appear nearly dead and motionless. Then all the animals, seeing that he was in no condition to remount the raft, at once interested themselves to take him into it. After examining carefully his paws and tail, they found nothing. But the little hope left them of being able to save their lives compelled them to address themselves to the otter to ask that he make an attempt to find earth at the bottom of the waters. It was told him that his own safety, as well as theirs, depended on the result of his effort. So the otter yielded to their urging and dived. He remained in the depths of the waters a longer time than did the beaver, but, like him, he came to the surface without success. The impossibility of finding a place to dwell where they could subsist left them nothing more to hope, when the muskrat offered to attempt to find the bottom, and he flattered himself that he would bring back sand. Although the beaver and the otter, much stronger than he, had not been able to accomplish the task, they encouraged him, promising even that, if he succeeded in his attempt, he should be the ruler of the whole world. The muskrat then cast himself into the waters and bravely dived into the depths. After remaining therein nearly an entire day and night he appeared motionless at the side of the raft, belly uppermost and paws closed. The other animals carefully took him out of the water, opened one of his paws, then a second, then a third, and finally the fourth, where there was a small grain of sand between his claws. The Great Hare, who was encouraged to form a vast and spacious earth, took this grain of sand and let it fall on the raft, which became larger. He took a part and scattered it, which caused the mass to increase more and more. When it was of the size of a mountain he willed it to turn, and as it turned the mass still increased in size. As soon as it appeared quite large he gave orders to the fox to examine his work with power to enlarge it. He obeyed. The fox, having learned that the earth was of such size that he could easily take his prey, returned to the Great Hare to inform him that the earth was large enough to contain and nourish all the animals. After this report the Great Hare went over his work, and, on going around it, found it imperfect. He has since not been disposed to trust any one of all the other animals, and ever keeps on enlarging the earth by ceaselessly going around it. The rumblings heard in the caverns of mountains confirm the Indians in the belief that the Great Hare continues the work of enlarging the earth. He is honoured by them, and they regard him as the god who has formed the land.

Such is what the Algonquians teach regarding the formation of the earth, which they be-

lieve is borne on a raft. Concerning the sea and the firmament, they assert that they have existed for all time. After the formation of the earth all the other animals withdrew into the places most fitted to them, where they could feed and find their prey. The first of these having died, the Great Hare caused men to be born from their cadavers, even from those of the fish which were found along the banks of rivers which he had made in forming the earth, and gave each a different language or dialect. Because some ascribed their origin to the bear, others to the elk, and thus to all the different animals, they believed that they had their being from these creatures.

(J. N. B. H.)

Nanaimo (contraction of *Snanaimux*). A Salish tribe, speaking the Cowichan dialect, living about Nanaimo harbour, on the E. coast of Vancouver id. and on Nanaimo lake, Brit. Col. Pop. 158 in 1911. Their gentes are Anuenes, Koltsiowotl, Ksalokul, Tewetken, and Yesheken.

Nanaimos.—Mayne, Brit. Col., 165, 1861. **Nanaimūk.**—Gibbs, quoted by Dall in Cont. N. A. Ethnol., I, 241, 1877. **Nanainio.**—Douglas in Jour. Roy. Geog. Soc., 246, 1854. **Snanaimooh.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Snanaimuq.**—Boas in 5th Rep. N. W. Tribes Can., 32, 1889. **Suanaimuchs.**—Grant in Jour. Roy. Geog. Soc., 293, 1857.

Napisipi. A former Montagnais station on the N. shore of the gulf of St. Lawrence, long. 50°, Quebec.

Nabisippi.—Stearns, Labrador, 269, 1884. **Napissipi.**—Hind, Lab. Penin., II, 180, 1863.

Nasagas-haidagai (*Na sagā's xā'idAga-i*, 'people of the rotten house'). A subdivision of the Gitins of the Haida of Skidegate, belonging to the Eagle clan. They were unable to restore their house for such a long time that it began to fall to pieces, hence the name. They once occupied a separate town. (J. R. S.)

Na s'ā'gas qā'edra.—Boas in 12th Rep. N. W. Tribes Can., 24, 25, 1898. **Na sagā's xā'-idAga-i.**—Swanton, Cont. Haida, 273, 1905. **Na s'ā'yas qā'etqa.**—Boas in 5th Rep. N. W. Tribes, Can., 26, 1898. **Nisigas Hāadē.**—Harrison in Proc. Roy. Soc. Can., 125, 1895.

Naskapi (a term of reproach applied by the Montagnais). The most north-easterly of the Algonquian tribes, occupying the elevated interior of Quebec and Ungava penin., N. of the gulf of St. Lawrence and extending from the vicinity of lake Mistassini to Ungava bay on the N. They call themselves Nanénot, 'true, real men.' Many of them have intermarried with their congeners the Montagnais, and when they visit the coast the two tribes frequent the same stations. When in the neighbourhood of Ungava bay they are known as Ungava Indians. They are shorter and of lighter build than the Montagnais, and have delicately formed and clear-cut features, small hands and feet, and large, rather soft eyes.

According to their traditions the Naskapi were driven into their present country in early times by the Iroquois. They assert that, originally, they lived in a region to the W., N. of a great river (supposed to be the St. Lawrence) and toward the E. lay an enormous body of water (believed to be Hudson bay). When they reached the Ungava region their only neighbours were Eskimo, who occupied the coast strip and with whom they became involved in war, which continued until after the arrival of the whites. The two peoples are now on terms of intimacy. The Naskapi do not have the endurance of their Eskimo neighbours against fatigue and hunger, although equally able to withstand the rigours of their harsh climate. The children are obedient; disrespect toward their elders is unknown, and in their dealings one with another there is no quarrelling. The Naskapi are generally healthy; their prevailing diseases are of the lungs and bowels— the former resulting from exposure to the extremes of wet and cold and their insanitary houses; the latter due to their gluttony after long fasting from scarcity of food. Those who go to the coast to reside, as many have in recent years, appear to be more subject to diseases than those in the interior. Medical treatment consists of shamanistic incantations and the use of powders and liniments, both native and those procured from traders. Marriage is effected without ceremony and is conditioned on the consent of the parents of the young woman and the ability of the prospective husband to support a wife; after the marriage the bond may be severed by either party on slight provocation. Polygamy is common, the number of wives a man may have being limited only by his means of supporting them. The sexual relations of the Naskapi are very loose; but their immorality is confined to their own people. The division of labour is similar to that among most tribes; the women perform all domestic work, including the transportation of game, fetching the fuel, erecting the tipis, hauling the sleds when travelling, etc.; the men are the providers. Girls reach puberty

at 14 or 15 years, and are taken as wives at even an earlier age. Mothers usually do not bear more than 4 children; twins are rare.

The Naskapi suspend the bodies of their dead from branches of trees if the ground be much frozen, and endeavour to return when the weather is warm to bury them. Interment, however, has been practised only since the advent of missionaries. A man of distinction is often buried at once, after a fire has been built in a tipi to thaw the earth. They have no horror for the dead, having been known, it is said, to rob Eskimo corpses of their clothing and accompanying implements.

Like other Indians, the Naskapi believe that every object, animate or inanimate, is possessed of a form of spirit which, in order that it may perform its services for the welfare of the people, must be propitiated with acceptable offerings. The medicine-men are supposed to be in direct contact with all forms of spirits, and are consulted when it is desired to overcome their baneful influence by means of the shaman's art.

The subsistence of the Naskapi is gained by the chase, which is engaged in chiefly during the winter. In the spring, men, women and children repair to the trading posts, chiefly Ft. Chimo, where they trade furs, ptarmigan feathers, etc., for the articles and products of civilization. The reindeer forms the chief source of their food and clothing, although fish, ptarmigan, ducks, geese, hares, rabbits, porcupines, beaver, and, in stress of hunger, an occasional lynx, are also eaten; the eggs of wild fowl are consumed in enormous quantities and in all stages of incubation. Reindeer are speared from canoes while crossing a stream, or snared or shot from ambush while passing through a narrow defile, or, in winter, are driven into a snowbank and speared. In these slaughterings an incredible number of carcases and skins are left to decay. Wolverenes, wolves, and foxes are never eaten. The flesh of game animals is dried, pounded, made into pemmican, and stored in baskets and bags for future use.

The apparel of the Naskapi is quite distinct for the two sexes; the clothing varies also with the season, as the extremes of climate are very great. That of the men consists of tanned reindeer coat, breeches, leggings, moccasins, gloves or mittens, and cap or head-dress. Seams are sewed with sinew, and all the garments except the leggings, which are mostly hidden by the long coat, are ornamented with extravagant painted designs. Moccasins are rarely ornamented, except with beads or with strips of coloured cloth. Beaded head-bands are used for bearing burdens, especially for carrying canoes when making portages. In winter the men wear the coat with the fur side inward and with a hood attached. In summer the women wear calico dresses, thin shawls obtained through trade, and moccasins; in winter their apparel consists of a reindeer skin robe, a sleeveless gown reaching a little below the knees, often highly ornamented with painted designs, beadwork and fringe; and blanket shawl, shoulder cape, leggings, moccasins, and cap.

The dwellings, for both winter and summer, are tents or tipis of reindeer skins sewed together, and measuring 10 to 18 ft. at the base and 10 to 14 ft. high. The floor is carpeted with young spruce branches, except around the central fire-place; the smoke escapes through an opening in the top of the tipi where the supporting poles are brought together. The place of honour is the side opposite the fire. Poles extend across the tipi for the suspension of pots and kettles, and hunting apparatus, clothing, etc. are hung in convenient places. The outer edge of the interior is slightly raised above the centre of the floor, affording a slope for the occupants when sleeping with their feet toward the fire. Sweat-lodges of small poles covered with tent skins are in common use, and are heated, as usual, by means of hot stones on which water is poured. The domestic utensils of the Naskapi consist of thin vessels of spruce or birch, of various sizes, for holding liquids and for use as drinking cups; berry dishes or baskets of birchbark, sewed like the wooden vessels with split roots; baskets of birchbark with buckskin top and drawstring; bags made of the skins of reindeer legs sewed together; and spoons or ladles of wood nicely carved. They are inordinately fond of smoking, chewing, and snuffing tobacco—the latter, however, is practised only among the aged, especially the women. When camped at the trading posts the Indians boil together tobacco and molasses, to which water is added; this compound is drunk until stupefaction ensues. Pipes are made usually of sandstone or slate, with stem of spruce, often ornamented with beadwork, and are valued according to the colour of the stone. Transportation and travelling are conducted by means of canoes made of slats or ribs covered with birchbark, sleds or tobog-

gans (*tá-bas-kán*), and snowshoes of four styles framed with wood and netted. Bows and arrows are now almost discarded for guns; but blunt-pointed arrows are still used for killing small game, and by boys. The reindeer spears, already referred to, consist of a shaft 6 ft. long with a steel head made from a flat file. Reindeer snares are made of reindeer parchment cut into thin, narrow thongs and plaited, or of tanned skin. Beaver are sometimes trapped in a sort of net. Knives, awls, ice scoops and picks, hair combs and comb cases, porcupine tails for cleaning the combs, and fishing tackle are among the necessary implements of every Naskapi household.

The chief amusements of the men are games of draughts or checkers, of which they are exceedingly fond, and cup-and-ball. Feasts, accompanied by dance and ceremony, may be given by a man who has been unusually successful in hunting. Drums and drum-like rattles are used for musical accompaniments in their ceremonies; other rattles, as well as bows and arrows, which are shot at effigy targets, are used by the boys, while elaborately costumed dolls are made for the girls. Like other tribes, the Naskapi have an abundance of folk-tales, the chief subject of which are the animals common to their environment. In these tales the wolverene seems to play a prominent part. (See Turner in 11th Rep. B.A.E., 267 *et. seq.*, 1894.)

On account of their wandering habits, the nature of their country, and their mixture with the Montagnais, it is impossible to give an exact statement of their numbers. In 1858 they were estimated at about 2,500. In 1884 the Naskapi of the lower St. Lawrence were officially reported to number 2,860, and the Indians of Ungava peninsula were returned as 5,016. In 1906, there were 2,183 Montagnais and Naskapi officially noted as such, and 2,741 unnamed Indians in the interior, 1,253 of whom were in the unorganized territories of Chicoutimi and Saguenay. In 1911, the Montagnais and Naskapi of Lake St. John agency numbered 863; of Bersimis agency, 606; of Mingan agency, 1,115, and of Ungava district, 1,246; total, 3,828. See *Montagnais*, *Nitchequon*.

Cuneskapi.—Laure (1731) quoted by Hind, Lab. Penin., I, 34, 1863 (misprint for Ouneskapi). **Es-ko-piks.**—Walch, Map Am., 1805. **Nascopi.**—Stearns, Labrador, 262, 1884. **Nascopie.**—McLean, Hudson Bay, II, 53, 1849. **Nascupi.**—Stearns, Labrador, 262, 1884. **Naskapis.**—Hocquart (1733) quoted by Hind, op. cit., 11. **Naskapit.**—Kingsley, Stand. Nat. Hist., pt. 6, 149, 1885. **Naskopie.**—Turner in 11th Rep. B. A. E., 183, 1894. **Naskopis.**—Kingsley, Stand. Nat. Hist., pt. 6, 149, 1885. **Naskupis.**—Hocquart (1733) quoted by Hind, Lab. Penin., II, 96, 1863. **Naspapees.**—Stearns, Labrador, 262, 1884. **Nasquapees.**—Ibid. (correct form). **Nasquapicks.**—Cartwright (1774) quoted by Hind, Lab. Penin., II, 101, 1863. **Ne né not.**—Turner in 11th Rep. B. A. E., 183, 1894 ('true men': own name). **Neskaupe.**—Kingsley, Stand. Nat. Hist., pt. 6, 148, 1885. **Ounachkapiouek.**—Jes. Rel. for 1643, 38, 1858. **Ounadcapis.**—Stearns, Labrador, 262, 1884. **Ounascapis.**—Hind, Lab. Penin., I, 275, 1863. **Ounescapi.**—Bellin, map, 1755. **Scoffies.**—Gallatin in Trans. Am. Ethnol. Soc., II, ciii, 1848. **Secoffee.**—Brinton, Lenape, Leg. 11, 1885. **Shoūdamunk.**—Gatschet in Trans. Am. Philos. Soc., 409, 1885 ('good Indians': Beothuk name). **Skoffie.**—Writer *ca.* 1799, in Mass. Hist. Soc. Coll., 1st s., VI, 16, 1800. **Unescapis.**—La Tour, map, 1779. **Ungava Indians.**—McLean, Hudson Bay, II, 53, 1849.

Naskotin. A Takulli sept dwelling in Chentsithala and Nesietsha villages on Fraser r., near the mouth of Blackwater r., Brit. Col. Pop. 68 in 1911, having become reduced from 90 in 1890 through alcoholic excesses.

Blackwater.—Can. Ind. Aff., pt. II, 16, 1911. **Nanscud-dinneh.**—Balbi, Atlas Ethnog., 821, 1826. **Nascotins.**—Domenech, Deserts, II, 62, 1860. **Nascud.**—Cox, Columbia R., 327, 1831. **Nascud Denee.**—Mackenzie, Voy., II, 175, 1802. **Nashkoten.**—De Smet, Oregon Miss., 100, 1847. **Naskoaten.**—Macfie, Vancouver Id., 428, 1865. **Nas-koo-tains.**—Harmon, Jour., 245, 1820. **Naskotins.**—Cox, Columbia R., II, 346, 1831. **Na-sku-tenne.**—A. G. Morice, inf'n, 1890. **Nasrad-Denee.**—Vater, Mithridates, III, 421, 1816. **Nauscud Dennies.**—Gallatin in Trans. Am. Antiq. Soc., II, 20, 1836. **Niscotins.**—Hale in U. S. Expl. Exped., IV, 451, 1845. **Tsistlatho band.**—Can. Ind. Aff., 214, 1902.

Nasto-kegawai (*Nastō' qē'gawa-i*, 'those born at Nasto [Hippa] id.'). A branch of the Skwahladas, one of the most important families of the Raven clan of the Haida, living on the w. coast of Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 270, 1905.

Natalsemoch. Given by Kane as the name of a tribe in Smith inlet, Brit. Col. It cannot be identified with that of any tribe in this region, but it may have been applied to the Kwashela band (pop. 29 in 1911) who live on Smith inlet.

Nalal se moch.—Schoolcraft, Ind. Tribes, V, 488, 1855. **Nalatsenoch.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Natal-se-moch.**—Kane, Wand. in N. Am., app., 1859.

Nataotin. A Takulli tribe living on Middle and Babiners and Babine lake, Brit. Col. Dawson gave their number as about 300 in 1881. Morice (Notes on W. Dénés, 27, 1892) said that they were in 3 villages on the N. half of Babine lake and numbered 310. They are the people formerly known as Babines, but

Morice gave that name also to the Hwotsotenne, as there is perfect community of language, and both tribes wear labrets. In 1911 the two bands at Ft. Babine and at the old fort numbered 318. The names of their villages are Lathakrezla and Neskollek.

Babinas.—Domenech, Deserts of N. Am., I, 440, 1860. **Babine Indians.**—Hale, Ethnog. and Philol., 202, 1846. **Babin Indians.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Babinis.**—Domenech, op. cit., II, 62, 1860. **Big-lips.**—Kane, Wand. in N. Am., 241, 1859. **Nahtotin.**—Brit. Col. map. **Naotetains.**—Prichard, Phys. Hist., v, 377, 1847. **Nataotin.**—Anderson quoted by Gibbs in Hist. Mag., VII, 76, 1863. **Na-taw-tīn.**—Dawson in Geol. Surv. Can. 1879–80, 30B, 1881. **Nâteote-tains.**—Harmon, Jour., 203, 1820. **Natotin Tiné.**—Am. Nat., XII, 484, 1878. **Na-to-utenne.**—A. G. Morice, inf'n, 1890. **Ntaauo*tin*.**—Latham in Trans. Philol. Soc. Lond., 66, 1856.

Natashkwan. A Montagnais rendezvous, visited also by the Naskapi, at the mouth of Natashkwan r., on the N. shore of the gulf of St. Lawrence, Quebec. It contained 73 people in 1911.

Natashkwan. — Geog. Board, Rep., 93, 1911. **Natashquan.**—Hind, Lab. Penin., II, map, 1863. **Nataskouan.**—Ibid., 180.

Nation, The. The term *Les Nations* was used by Canadian French writers of the 17th and 18th centuries (and occasionally in English writings) to designate the heathen tribes, who were distinguished into Les Grandes Nations and Les Petites Nations. The rivière de Petite Nation in Ottawa co., Quebec, preserves this designation. Specifically Le Petit Nation was the Weskarini, q.v.

(H. W. H. A. F. C.)

Natkelptetenk (*N'atqêlptE'tEnk*, 'yellow-pine little slope'). A village of the Lytton band of Ntlakyapamuk, on the w. side of Fraser r., about a mile above Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Natleh ('it [the salmon] comes again'). A Natliatin village at the discharge of Fraser lake into Nechako r., Brit. Col.; pop. 53 in 1902, 67 in 1911.

Frazer's Lake Village.—Can. Ind. Aff., pt. 2, 78, 1906. **Natle.**—Morice in Trans. Roy. Soc. Can. 1892, sec. 2, 109, 1893. **Natleh.**—Morice, Notes on W. Dénés, 25, 1893.

Natliatin. A Takulli sept inhabiting the villages Natleh and Stella, one at each end of Fraser lake, Brit. Col. Pop. 135 in 1892; 122 in 1906. In 1911, the Stella band had a population of 90.

Chinloes.—Taylor in Cal. Farmer, July 19, 1862. **Nantley Tine.**—Hamilton in Jour. Anthrop. Inst. Gt. Br., VII, 206, 1878. **Natlantin.**—McDonald, Brit. Columbia, 126, 1862. **Natleh-hwo 'tenne.**—Morice, Notes on W. Dénés, 25, 1893 (='people of Natleh'). **Natliantins.**—Domenech, Deserts N. Am., II. 62, 1860. **Natliáutin.**—Hale, Ethnog. and Philol., 202, 1846. **Natlo'tenne.**—Morice, Notes on W. Dénés, 25, 1893. **Nau-tle-atin.**—Dawson in Can. Geol. Surv. 1879–80, 30B, 1881. **Œtsœnhwotenne.**—Morice, MS. letter, 1890 (='people of another kind': Nikozliautin name).

Naujan. A summer settlement of the Aivilirmiut Eskimo on Repulse bay, N. end of Hudson bay.—Boas in 6th Rep. B. A. E., 446, 1888.

Naujateling. An autumn settlement of Talirpingmiut Okomiut Eskimo on an island near the s. w. coast of Cumberland sd., near the entrance; pop. 20 in 1883.—Boas in 6th Rep. B. A. E., map, 1888.

Nawiti. A term with three applications: (1) A Kwakiutl town formerly at cape Commerell, N. coast of Vancouver id.; (2) a modern town, properly called Meloopa, a short distance s. of the preceding, from which it received its name; (3) by an extension of the town name it came to be a synonym for the Nakomgilisala and Tlatlasikoala collectively, whose language constitutes the "Newettee sub-dialect" of Boas. Pop. 57 in 1911.

Mel'oopa.—Dawson in Trans. Roy. Soc. Can., sec. II, 70, 1887. **Nah-witte.**—Can. Ind. Aff., 145, 1879. **Nah-wittis.**—Scott in U. S. Ind. Aff. Rep., 316, 1868. **Nauéte.**—Boas in Bull. Am. Geog. Soc., 227, 1887. **Nawee-tee.**—Kane, Wand. in N. A., app., 1859. **Nawitī.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Neu-witties.**—Dunn, Oregon, 242, 1844. **Newatees.**—Sproat, Savage Life, 314, 1868. **Neweetee.**—Irving, Astoria, 107, 1849. **Neweetees.**—Lee and Frost, Oregon, 54, 1844. **Neweetg.**—Taylor in Cal. Farmer, July 19, 1862. **Newettee.**—Dunn, Oregon, 242, 1844. **Newitlies.**—Armstrong, Oregon, 136, 1857. **Newittees.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Newitti.**—Brit. Col. map, 1872. **Niouetians.**—Nouv. Ann. Voy., IX, 14, 1821. **Ni-wittai.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Noo-we-tee.**—Can. Ind. Aff. 1883, 190, 1884. **Noo-we-ti.**—Ibid., 145, 1879. **Nouitlies.**—Duflot de Mofras, Oregon, I, 139, 1844. **Nu-witti.**—Can. Ind. Aff. 1894, 279, 1895. **Xumtáspē.**—Boas in Nat. Mus. Rep. 1895, 379, 1897 (own name for the town).

Nawkaw (? 'Wood'). A Winnebago chief, known also as Carrymaunee ('Walking Turtle') because he was a member of the Walking Turtle family, the ruling family of the tribe. He was born in 1735, and died at the advanced age of 98 years in 1833. His residence was at Big Green lake, between Green bay and Ft. Winnebago (Portage), Wis., and 30 m. from the latter. The earliest recorded notice of Nawkaw relates to his presence, as principal

chief of his tribe, at the battle of the Thames, Canada, Oct. 5, 1813, and that he was beside Tecumseh when the latter fell (Wis. Hist. Coll., XIV, 86, 1898). If the statement in regard to his age be correct, Nawkaw was at that time 78 years of age. That he was active in behalf of his tribe in peaceful measures for the remaining years of his life is evident from the fact that he was one of the chief agents of the Winnebago in making settlements and treaties on their behalf. His name, in various forms (Carimine, Karry-Man-ee, Nan-kaw, Nau-kaw-kary-maunie, Karamanu, and Onunaka), is attached to the treaties of St. Louis, Mo., June 3, 1816; Prairie du Chien, Wis., Aug. 19, 1825; Butte des Morts, Wis., Aug. 11, 1827; Green Bay, Wis., Aug. 25, 1828; and Prairie du Chien, Aug. 1, 1829. But his most important acts in behalf of peace were his efforts in keeping his people from taking part in the Black Hawk war in 1832. "The policy of Nawkaw," say McKenney and Hall (Ind. Tribes, I, 316, 1858), "was decidedly pacific, and his conduct was consistent with his judgment and professions. To keep his followers from temptation, as well as to place them under the eye of an agent of our government, he encamped with them near the agency, under the charge of Mr. Kinzie." It was chiefly through his exertions that Red Bird and his accomplices in the Gagnier murder were surrendered, and through his influence that clemency was obtained for them, for which purpose he visited Washington in 1829; but the pardon for Red Bird came after he died in prison at Prairie du Chien. Nawkaw was a large man, 6 ft. tall and well built. Mrs. Kinzie (Wau-Bun, 89, 1856) says he was a stalwart Indian, with a broad, pleasant countenance, the great peculiarity of which was an immense under lip, hanging nearly to his chin; this is seen to some extent in his portrait. He is described as a sagacious man, of firm, upright character and pacific disposition, who filled his station with dignity and commanded respect by his fidelity. One of his daughters, Flight-of-Geese, married Choukeka, or Spoon Dekaury (Wis. Hist. Coll., XIII, 455, 1895). A descendant of Nawkaw was living at Stevens Point, Wis., in 1887. (C. T.)

Nayuuns-haidagai (*Na yū'ᴀns xā'idᴀga-i*, 'people of the great house'). A subdivision of the Gitins of the Haida of Skidegate, Brit. Col., so named from a large house that the family owned at Hlgahet, an old town near Skidegate. The town chief of Skidegate belonged to this division. (J. R. S.)

Na yū'ans qā'edra.—Boas in 12th Rep. N. W. Tribes Can., 24, 25, 1898. **Nā yū'ans qā'etqa.**—Boas in 5th Rep., ibid., 26, 1889. **Na yū'ᴀns xā'-idᴀga-i.**—Swanton, Cont. Haida, 273, 1905.

Nchekchekokenk (*Ntcê'qtcEqqôkênk*, or *Ntcêgtceqkôkinnk*, 'the red little side hill or slope'). A village of the Lytton band of the Ntlakyapamuk on the w. side of Fraser r., 15 m. above Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Nchekus ('red rising ground or eminence'). A village of the Nicola band of the Ntlakyapamuk, about a mile back in the mountains from Quilchena, B. C.

Ntcê'kus.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Stcê'kus.**—Ibid. **S'tcukôsh.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Nebaunaubay (*Nībanabā*, 'sleeping person'). A mythic character whose home is said to be on the floor of the sea; the term is also applied to an under-water bear. Hence the "Merman" gens of the Chippewa (Warren, Ojibways, 44, 1885). (W. J.)

Nechimuasath (*NEtcimū'asath*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Nedlung. A Talirpingmiut autumn village of the Okomiut Eskimo tribe near the S. E. extremity of Nettilling l., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Neeskotting. The gaffing of fish in shallow water at night with the aid of a lantern. A long pole with a hook at the end is used (Starr, Amer. Ind., 51, 1899). The *-ing* is the English suffix, and *neeskot* is probably the equivalent in the Massachuset dialect of Algonquian of the Micmac *nigog*, 'harpoon' (Ferland, Foy. Canad., 111, 1865), which appears as *nigogue* in Canadian French. (A. F. C.)

Neeslous. Given as a division of Tsimshian on Laredo canal, N. W. coast of British Columbia. The Haida speak of Nîslâs as a Tsimshian chief living in this district.

Neecelowes.—Gibbs after Anderson in Hist. Mag., 74, 1862. **Neecelows.**—Coues and Kingsley, Stand. Nat. Hist., pt. 6, 136, 1885. **Nees-lous.**—Kane, Wand. in N. A., app., 1859.

Negabamat, Noël. A converted Montagnais chief, who lived at Sillery, Quebec; born about the beginning of the 17th century. He was baptized, with his wife Marie and his son

Charles, in 1639. Although generally peaceful after embracing Christianity, he frequently engaged in war with the Iroquois, always enemies of the Montagnais. In 1652, he was a member of a delegation sent by his tribe to solicit aid from Gov. Dudley, of New England, against the Iroquois. He also appeared in behalf of his people and acted on the part of the French during the convention at Three Rivers, Quebec, in 1645, where a treaty of peace was made with the Iroquois and other tribes. He was selected by Père Druillettes to accompany him on his visit to the Abnaki in 1651, at which time he was alluded to by the French as "Captain Sillery." It was through his efforts that peace was made by the French with one of the tribes on the coast S. of Quebec, neighbours of the Abnaki, seemingly the Malecite or Norridgewock. On his death, Mar. 19, 1666, his war chief, Negaskouat, became his successor. Negabamat was a firm friend of the French, and, after his conversion, was their chief counsellor in regard to their movements on the lower St. Lawrence. (C. T.)

Negro and Indian. The first negro slaves were introduced into the New World (1501–03) ostensibly to labour in the place of the Indians, who showed themselves ill-suited to enforced tasks and, moreover, were being exterminated in the Spanish colonies. The Indian-negro intermixture has proceeded on a larger scale in South America, but not a little has also taken place in various parts of the northern continent. Wood (New England's Prospect, 77, 1634) tells how some Indians of Massachusetts in 1633, coming across a negro in the top of a tree, were frightened, surmising that "he was Abamacho, or the devil." Nevertheless, intermixture of Indians and negroes has occurred in New England. About the middle of the 18th century the Indians of Marthas Vineyard began to intermarry with negroes, the result being that "the mixed race increased in numbers and improved in temperance and industry." A like intermixture with similar results is reported about the same time from portions of cape Cod. Among the Mashpee in 1802, very few pure Indians were left, there being a number of mulattoes (Mass. Hist. Soc. Coll., I, 206; IV, 206, ibid.; 2d S., III, 4; cf. Prince in Am. Anthrop., IX, no. 3, 1907). Robert Rantoul in 1833 (Hist. Coll. Essex Inst., XXIV, 81) states that "the Indians are said to be improved by the mixture." In 1890, W. H. Clark (Johns Hopk. Univ. Circ., X, no. 84, 28) says of the Gay Head Indians: "Although one observes much that betokens the Indian type, the admixture of negro and white blood has materially changed them." The deportation of the Pequot to the Bermudas after the defeat of 1638 may have led to admixture there. The Pequot of Groton, Conn., who in 1832 numbered but 40, were reported as considerably mixed with white and negro blood, and the condition of the few representatives of the Paugusset of Milford in 1849 was about the same (De Forest, Hist. Ind. Conn., 356, 1853). Of the Indians in Ledyard we read (ibid., 445): "None of the pure Pequot race are left, all being mixed with Indians of other tribes or with whites and negroes." Long Island presents another point of Indian-negro admixture. Of the Shinnecock on the S. shore, Gatschet in 1889 (Am. Antiq., XI, 390, 1889) observes: "There are 150 individuals now going under this name, but they are nearly all mixed with negro blood, dating from the times of slavery in the Northern states." Still later M. R. Harrington (Jour. Am. Folklore, XVI, 37, 1903) notes the occurrence in many individuals of both Indian and negro somatic characters. These Shinnecock evidently have not been so completely Africanized as some authorities believe. The remnant of the Montauk in East Hampton are reported by W. W. Tooker (Ind. Place-names, iv, 1889) to be mixed with negroes, though still recognizable by their aboriginal features. The region of Chesapeake bay furnishes evidences of Indian-negro intermixture. The fact, pointed out by Brinton (Am. Antiq., IX, 352, 1887), that the list of the numerals 1–10 given as Nanticoke in a manuscript of Pyrlæus, the missionary to the Mohawk, dating from 1780, is really Mandingo or a closely related African language, indicates contact or intermixture. Of the Pamunkey and Mattapony of Virginia, Col. Aylett (Rep. Ind., U. S. Census 1890, 602) states that there has been a considerable mixture of white and negro blood, principally the former. Traces of Indian blood are noticeable, according to G. A. Townsend (Scribner's Mag., no. 72, 518, 1871), in many of the freeborn negroes of the E. shore of Maryland. According to Mooney (Am. Anthrop., III, 132, 1890), "there is not now a native full-blood Indian speaking his own language from Delaware bay to Pamlico sound," those who claim to be Indians having much negro blood. We find not only Indian-negro intermixture, but also the practice of negro slavery among the

Indians of the S. Atlantic and Gulf states. The Melungeons of Hancock co., Tenn., but formerly resident in North Carolina, are said to be "a mixture of white, Indian, and negro" (Am. Anthrop., II, 347, 1889). The so-called Croatan (q. v.) of North Carolina and Redbones of South Carolina seem to be of the same mixture. The holding of negro slaves by the tribes of the Carolinas led to considerable intermarriage. There has been much negro admixture among the Seminole from an early period, although the remant still living in Florida is of comparatively pure Indian blood. Of the other Indians of Muskhogean stock the Creeks seem to have most miscegenation, fully one-third of the tribe having perceptible negro admixture. In the time of De Soto a "queen" of the Yuchi ran away with one of his negro slaves. Estevanico, the famous companion of Cabeza de Vaca, the explorer, in 1528–36, was a negro, and the importance of negro companions of Spanish explorers has been discussed by Wright (Am. Anthrop., IV, 217–28, 1902). Of Algonquian peoples the Shawnee, and the Chippewa of Minnesota, etc., furnish some cases of Indian-negro intermarriage—the fathers negro, the mothers Indian. The Canadian Tuscarora of the Iroquoian stock are said to have some little negro blood among them, and Grinnell reports a few persons of evident negro blood among the Piegan and Kainah. Some of the Indian tribes of the plains and the far W. have taken a dislike to the negro, and he often figures to disadvantage in their myths and legends. Marcy, in 1853, reports this of the Comanche, and in 1891 the present writer found it true to a certain extent of the Kutenai of S. E. British Columbia. Nevertheless, a few cases of intermarriage are reported from this region. The Caddo, former residents of Louisiana and E. Texas, appear to have much negro blood, and, on the other hand, it is probable that many of the negroes of the whole lower Atlantic and Gulf region have much of Indian blood. Lewis and Clark reported that some of the N. W. Indians, for mysterious reasons, got their negro servant to consort with the Indian women, so much were they taken with him. According to Swanton the richest man among the Skidegate Haïda is a negro. In the Indian-negro half-breed, as a rule, the negro type of features seems to predominate. The relation of the folklore of the negroes in America to that of the American aborigines has been the subject of not a little discussion. In regard to the "Uncle Remus" stories, Crane (Pop. Sci., Mo. XVIII, 324–33, 1881) and Gerber (Jour. Am. Folk-lore, VI, 245–57, 1893) assume the African origin of practically all these myths, and hold that such borrowing as has taken place has been from the negroes by the Indians. Powell (Harris, Uncle Remus, introd., 1895) and Mooney (19th Rep. B. A. E., 232–34, 1900) entertain the opinion that a considerable portion of the myths in question are indigenous with the Indians of S. E. United States. The latter points out that "in all the southern colonies Indian slaves were bought and sold and kept in servitude and worked in the fields side by side with negroes up to the time of the Revolution." The conservatism of the Indian and his dislike or contempt for the negro must have prevented his borrowing much, while the imitativeness of the latter and his love for comic stories led him, Mooney thinks, to absorb a good deal from the Indian. He also holds that the idea that such stories are necessarily of negro origin is due largely to the common but mistaken notion that the Indian has no sense of humour.

In addition to the writings cited, consult a special study by Chamberlain in Science, XVII, 85–90, 1891. (A. F. C.)

Nehaltmoken. A body of Salish under the Fraser superintendency, British Columbia.—Can. Ind. Aff., 79, 1878.

Nehowmean (*Nx'ōmī'n*, meaning doubtful). A village of the Lytton band of Ntlakyapamuk, on the W. side of Fraser r., 1½ m. above Lytton, Brit. Col.

Nehowmean.—Can. Ind. Aff., 79, 1878. **N'homi'n.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nhumeen.**—Can. Ind. Aff. 1892, 312, 1893. **Nohomeen.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Nx'ōmī'n.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Neiuningaitua. A settlement of the Aivilirmiut Eskimo on an island N. of the entrance to Lyons inlet, at the S. end of Melville penin., Franklin.

Neyūning-Eit-dŭă.—Parry, Second Voy., 162, 1824. **Winter Island.**—Ibid.

Nekah (*Nī'ka*, 'goose'). A gens of the Chippewa.

Ne-kah.—Warren, Hist. Ojibways, 45, 1885. **Ni'ka.**—Wm. Jones, inf'n, 1906.

Nekoubaniste. A tribe, probably Montagnais, formerly living N. W. of lake St. John, Quebec.*

*Probably on Nikabau r. and l.

Neconbavistes.—Lattre, map, 1784 (misprint). **Nekoubanistes.**—Bellin, map, 1755; Alcedo, Dic. Geog., III, 28, 290; IV, 210, 1788. **Neloubanistes.**—Esnauts and Rapilly, map, 1777 (misprint).

Nekun-stustai (*Nēku'n stastā'-i*, 'the Stustas of Naikun'). A subdivision of the Stustas, a family of the Eagle clan of the Haida (q. v.). As their name implies, they lived near the great sand point called Naikun, or Rose spit. (J. R. S.)

Naēku'n stastaai'.—Boas in 12th Rep. N. W. Tribes Can., 23, 1898. **Nēku'n stastā'-i.**—Swanton, Cont. Haida, 276, 1905.

Nellagottine ('people at the end of the world'). A division of the Kawchodinne, occupying the country on Simpson l. and along Anderson r., N. W. of Great Bear lake, Mackenzie, next to the Eskimo. Anderson and others (Hind, Labrador Penin., II, 260, 1863) called them half Kawchodinne and half Kutchin. Macfarlane (ibid., 259) said they erect lodges of turf on poles. Ross said, in 1859, that the Kawchodinne residing in the country around Ft. Good Hope extended beyond the Arctic circle on Mackenzie r., coming into contact with the Kutchin, with whom, by intermarriage, they have formed the tribe Bastard Loucheux.

Bâtard Loucheux.—Hind, Labrador Penin., II, 260, 1863. **Bâtards-Loucheux.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Loucheux-Batards.**—Ross, MS., B. A. E., 1859. **Nnè-la-gottinè.**—Petitot in Bul. Soc. Géog. Paris, chart, 1875. **Nnè-lla-Gottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Tpa-pa-Gottinè.**—Ibid. (='ocean people'). **Vieux de la Mer.**—Ibid.

Nenabozho. See *Nanabozho*.

Nenelkyenok (*Nē'nêlk''ĕnôx*, 'people from the headwaters of the river'). A gens of the Nimkish, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Nenelpae (*Nē'nêlpaē*, 'those on the upper end of the river'). A gens of the Koeksotenok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Neokautah (Four Legs). The Menominee name of a Winnebago chief whose village, commonly known as Four Legs Village, was situated at the point where Fox r. leaves lake Winnebago, on the site of the present Neenah, Winnebago co., Wis. According to Draper (Wis. Hist. Soc. Coll., X, 114, 1888), while living here Neokautah for a time claimed tribute from Americans who passed his village. With Dekaury and other Winnebago chiefs he fought with the British in the war of 1812-14, reaching the seat of hostilities in time to join Tecumseh in the fighting at Ft. Meigs, Ohio, and, later, engaged in the attack on Ft. Sandusky (Grignon's Recollections in Wis. Hist. Soc. Coll., III, 269, 1857). Neokautah was one of the representatives of his people at the peace conference at Mackinaw, Mich., June 3, 1815, and was a signer of the treaty of Prairie du Chien, Wis., Aug. 19, 1825, under the French name "Les quatres jambes," as leading representative of his tribe. His Winnebago name is given as Hootshoapkau, but it seems to have been seldom used. (C. T.)

Neron. The "captain general" of the Iroquois, taken near Montreal in 1663, and so called by the French because of his great cruelty. In memory of his brother he had burned 80 captives, besides killing 60 men with his own hand (Jes. Rel., 1656, 1663). He was an Onondaga named Aharihon, suggesting his French name. (W. M. B.)

Neshasath (*Nē'c'asath*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Nesietsha. A Naskotin village at the confluence of Blackwater and Fraser rs., Brit. Col.

Black-Water.—Morice, Notes on W. Dénés, 24, 1893. **Nəsletcah.**—Morice in Trans. Roy. Soc. Can., 109, 1892.

Nesikeep ('little deep hollow or cut', according to Teit; 'destroyed', referring to the incidents of a story, according to Hill-Tout). A village belonging to the Upper Fraser band of Ntlakyapamuk, on the W. side of Fraser r., 38 m. above Lytton, Brit. Col. Pop. 12 in 1901, the last time the name was officially reported. Dawson gives this as a Lillooet town.

N'cĕk'p't.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nesikeep.**—Can. Ind. Aff., pt. II, 166, 1901. **Nes-i-kip.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Nesykep.**—Can. Ind. Aff. 1892, 312, 1893. **Nisucap.**—Ibid., 78, 1878. **Nsɛ'qip.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Neskollek. A Nataotin village on Babine lake, Brit. Col.

Nəs'qôlᵊk.—Morice in Trans. Roy. Soc. Can., X, 109, 1892.

Netchilik. A spring settlement of the Netchiilirmiut Eskimo, on the W. side of Boothia penin., Franklin.

Netchillik.—Boas in 6th Rep. B. A. E., map, 1888.

Netchilirmiut ('people of the place possessing seal'). A large tribe of the Central Eskimo, occupying Boothia penin., Franklin, and the adjoining mainland, in lat. 70°. They have become mixed with the Ugjulirmiut. Their villages are Angmalortuk, Netchilik, North Herndon, and Sagavok. In recent years a large portion of the tribe has moved to Hudson bay and lives in the region between cape Fullerton and Repulse bay.

Boothians.—Ross, Second Voy., app., x, 1835. **Nachillee.**—Schwatka quoted in Science, 543, 1884. **Natsilik.**—Rink, Eskimo Tribes, 1, 33, 1887. **Nechjilil.**—Amundsen in Geog. Jour., xxix, 505, May, 1907. **Nĕitchillĕe.**—M'Clintock, Voy. of Fox, 253, 1881. **Neitchilles.**—Hall, Second Arct. Exped., 277, 1879. **Neitschillik.**—Boas in Zeitschr. d. Ges. f. Erdk., 1883. **Neitschillit-Eskimos.**—Ibid. **Neitteelik.**—Hall, Second Arct. Exped, 256, 1879. **Netchillik.**—Schwatka in Century Mag., xxii, 76, 1881. **Netchillirmiut.**—Boas in Trans. Anthrop. Soc. Wash., iii, 101, 1885. **Netdil'wi.**—Stein in Petermanns Mitt., 198, 1902. **Nĕtschilluk Innuit.**—Schwatka in Science, iv, 543, 1884. **Net-tee-lek.**—M'Clintock, Voy. of Fox, 163, 1881.

Nets, Netting, and Network. In every part of Canada and the United States the Indians and the Eskimo used some kind of nets, netting, or network. These were made from animal tissues and vegetal fibres—wool and hair, hide, sinew, and intestines; roots, stems, bast, bark, and leaves. Animal skins were cut into long delicate strips, while sinew and vegetal fibres were separated into filaments and these twisted, twined, or braided and made into open-work meshes by a series of technical processes ranging from the simplest weaving or coiling without foundation, to regular knotting. The woman's hands were the most useful implements in net making; but the seine needle, or shuttle, exhibits a variety of forms from the mere stick for winding, as on a bobbin, to the elaborately ornamented needles of the Eskimo. The meshing also shows a variety of processes, through more and more intricate loopings, as in the Maidu netted caps, to the world-wide netting knot (Dixon).

Netting was used for the capture of animals, for the lacings of snowshoes and lacrosse sticks, for carrying-frames and wallets, for netted caps, for the foundation of feather-work—in short, for whatever had meshes. Nets for the capture of animals differed with the creatures caught, as bird net, fish net, seal net, crab net; with the form, as rectangular net, circular net, conical net, bag net, or purse net; with the function, as inclosing net, drag net, casting net, dip net, gill net, arresting net, drift net, and hand net.

Beginning at the far N. with the Eskimo, the question of tribal distribution may be considered. Not all the Eskimo used nets for fishing. Boas never saw any among the Central Eskimo, but mentions them as existing in Labrador and westward of Hudson bay; while Murdoch's account of netting at point Barrow, Alaska, is full. Netting needles of antler and walrus ivory, and mesh sticks of bone or antler were employed, both of peculiar patterns. The materials are sinew twine (generally braided), rawhide thong, and whalebone. The knot is the usual becket hitch. Small seal are caught in large meshed nets of rawhide, 18 meshes long and 12 deep, with length of mesh 14 in. These nets are set under the ice in winter and in shoal water in summer. Seals are enticed into the nets by whistling, by scratching on the ice, or with rattles. Whitefish are taken in gill nets set under the ice in rivers. A specimen in the U. S. National Museum, made of fine strips of whalebone, is 79 meshes long by 21 deep, with meshes $3\frac{1}{4}$ in. deep. Murdoch, who figures a conical dip net, or fish trap, made of twisted sinew, also gives the spread of various kinds of fish nets, and surmises that the American Eskimo learned the use of the net from the Siberians.

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An interesting use of netting has been brought to light by Holmes in his studies of ancient American pottery. In many places have been found vessels and sherds that show net impressions on the surface. In some parts of the Atlantic slope vessels of clay were moulded in network, taking the impressions of the texture. In the description of ancient garments especially those in which feathers bore a conspicuous part, precisely the same methods of netting are described. This furnishes to archæologists an excellent check-off in their studies, since in later times all other forms of textile work, excepting the figure weaving, were abandoned.

Consult Boas (1) in 6th Rep. B. A. E., 1888, (2) in Bull. Am. Mus. Nat. Hist., xv, 1901; Dixon in Bull. Am. Mus. Nat. Hist., xvii, pt. 3, 1905; Goddard in Univ. Cal. Pub., Am. Archæol. and Ethnol., 1, 1903; Holmes (1) in 3d Rep. B. A. E., 1884, (2) in Am. Anthrop., ix, no. 1, 1907; Murdoch in 9th Rep. B. A. E., 1892; Teit in Mem. Am. Mus. Nat. Hist.,

II, 1900; Turner in 11th Rep. B. A. E., 1894; Willoughby in Am. Anthrop., VII, no. 1, 1905.

(O. T. M.)

Nettotalis. Given as an Indian village between Yale and Hope, on the W. bank of Fraser r., Brit. Col. (Brit. Col. map, Ind. Aff., Victoria, 1872). This would be in the country of the Cowichan.

Neutrals. An important confederation of Iroquoian tribes living in the 17th century N. of lake Erie in Ontario, having four villages E. of Niagara r. on territory extending to the Genesee watershed; the western bounds of these tribes were indefinitely W. of Detroit r. and lake St. Clair. They were called Neutrals by the French because they were neutral in the known wars between the Iroquois and the Hurons. The Hurons called them Attiwandaronk, denoting 'they are those whose language is awry,' and this name was also applied by the Neutrals in turn to the Hurons. The Iroquois called them Atirhagenrat (Atirhaguenrek) and Rhagenratka. The Aondironon, the Wenrehronon, and the Ongniaahraronon are names of some of the constituent tribes of the Neutrals. Champlain, reporting what he saw in 1616, wrote that the "Nation Neutre" had 4,000 warriors and inhabited a country that extended 80 or 100 leagues E. and W., situated westward from the lake of the Seneca; they aided the Ottawa (Cheueux releuez) against the Mascoutens or "Small Prairie people," and raised a great quantity of good tobacco, the surplus of which was traded for skins, furs, and porcupine quills and quillwork with the northern Algonquian peoples. This writer said that the Indians cleared the land "with great pains, though they had no proper instruments to do this. They trimmed all the limbs from the trees, which they burned at the foot of the trees to cause them to die. Then they thoroughly prepared the ground between the trees and planted their grain from step to step, putting in each hill about 10 grains, and so continued planting until they had enough for 3 or 4 years' provisions, lest a bad year, sterile and fruitless, befall them."

The Rev. Father Joseph de la Roche Daillon, a Récollet, spent the winter of 1626 among this people for the purpose of teaching them Christianity. The first village, Kandoucho, or All Saints, welcomed him. He then went through four other villages, meeting with a friendly reception, and finally reached the sixth, where he had been told to establish himself. He had the villagers call a council of the tribe for the purpose of declaring to them his mission. He was adopted by the tribe, being given to Tsohahissen (Souharissen?), the presiding chief. Daillon says of the Neutrals: "They are inviolable observers of what they have once concluded and decreed." His "father and host," Tsohahissen, had ever travelled among all neighbouring tribes, for he was chief not only of his own village, but even of those of the whole tribe, composed of about 28 villages, villas, and towns, constructed like those of the Hurons, besides many hamlets of 7 or 8 lodges for fishing, hunting, or for the cultivation of the soil. Daillon said that there was then no known instance of a chief so absolute; that Tsohahissen had acquired his position and power by his courage and from having been at war many times against 17 tribes, and had brought back heads (scalps?) and prisoners from all. Their arms were only the war club and the bow and arrow, but they were skilful in their use. Daillon also remarked that he had not found in all the countries visited by him among the Indians a hunchback, one-eyed, or deformed person.

But the Hurons, having learned that Father Daillon contemplated conducting the Neutrals to the trading place in the harbour of cape Victory in lake St. Peter of St. Lawrence r., approximately 50 m. below Montreal, spread false reports about him, declaring to the Neutrals that he was a great magician, capable of filling the air of the country with pestilence, and that he had then already taken off many Hurons by poison, thus seeking to compass his death by fomenting suspicions against him. The bearing of the accusation may be judged when it is known that sorcerers were regarded as public enemies and outlaws and were remorselessly slain on the slightest pretext.

The father declared that there were an incredible number of deer in the country, which they did not take one by one; but by making a triangular "drive,"[1] composed of two convergent hedges leading to a narrow opening, with a third hedge placed athwart the opening but admitting of egress at each end of the last one, they drove the game into this pen and slaughtered them with ease. They practised toward all animals the policy that, whether required or not, they must kill all they might find, lest those which were not taken would tell the other beasts that they themselves had been pursued, and that these latter in time of

need would not permit themselves to be taken. There were also many elk, beaver, wild-cats, black squirrels, bustards, turkeys, cranes, bitterns, and other birds and animals, most of which were there all winter; the rivers and lakes were abundantly supplied with fish, and the land produced good maize, much more than the people required; there were also squashes, beans, and other vegetables in season. They made oil from the seeds of the sunflower, which the girls reduced to meal and then placed in boiling water which caused the oil to float; it was then skimmed with wooden spoons. The mush was afterward made into cakes and formed a very palatable food.

Daillon said that the life of the Neutrals was "not less indecent" than that of the Hurons, and that their customs and manners were very much the same. Like those of the Hurons, the lodges of the Neutrals were formed like arbours or bowers, covered with the bark of trees, 25 to 30 fathoms long and 6 to 8 in breadth, and had a passage running through the middle, 10 or 12 feet wide, from one end to the other. Along the sides was a kind of shelf, 4 ft. from the ground, whereon the occupants lay in summer to avoid the fleas. In winter they lay on mats on the ground near the fire. Such a lodge contained about 12 fires and 24 firesides. Like the Hurons they removed their villages every 5, 10, 15, or 20 years, from 1 to 3 or more leagues, when the land became exhausted by cultivation; for, as they did not make use of manure to any great degree, they had to clear more new and fertile land elsewhere. Their garments were made from the skins of various wild beasts obtained by the chase or through trade with the Algonkin, Nipissing, and other hunting tribes, for maize, meal, wampum, and fishing tackle.

The Seneca attacked and destroyed a town of the Aondironon in 1647. This seemingly unprovoked invasion was undertaken to avenge the capture among the Aondironon by the Hurons and the subsequent death of a Seneca warrior who had been among the Tionontati for the purpose of committing murder. This seeming rupture of the traditional neutrality existing between the Iroquois and the Neutrals caused the latter to prepare for war, and for a time both sides were on the alert and stood defiant. Finally the Neutrals decided to attempt to recover their captives by some peaceable means, and to await a more favourable opportunity to avenge themselves for this loss. But the sudden and complete destruction of the political integrity of the Hurons by their several defeats in 1648–49 by the Iroquois, caused the Neutrals now to fear the rising power of the Iroquois tribes, and they vainly sought to gain their good will by committing an act of hostility against their unfortunate Huron neighbours. When the Iroquois had sacked the most strongly palisaded towns of the Hurons, the Huron fugitives sought asylum in all directions, and many of them, placing their trust in the long-standing neutrality existing between the Iroquois and the Neutrals, which neither had yet sought to rupture, fled to the Neutral towns for refuge; but, instead of affording them protection, the Neutrals seized them as prisoners, and also that portion of the Hurons still remaining in their own country, and led them into captivity (Jes. Rel 1659–60).

Immediately after the political destruction of the Hurons by the Iroquois the latter again attacked the Neutrals. The entire conquest of the Neutrals in 1650–51 was the result of this war, and some remnants of the Neutral tribes were incorporated chiefly with the Seneca villages in New York.

The Neutrals were visited in 1640–41 by Fathers Brebœuf and Chaumonot. The tribe was then engaged in vigourous war against the western tribes, especially the Mascoutens. These two missionaries visited 18 villages or towns, stopping in 10 of them and expounding their own religious faith whenever they could assemble an audience. In these 10 settlements they estimated about 500 fires and 3,000 persons. On their return journey the fathers remained at Teotongniaton, situated midway between the chief town, Ounontisaston, and the town nearest the Huron country, Kandoucho, where they were compelled to remain on account of snow. While there, their hostess was at great pains to shield them from the abuse to which they were constantly subjected; she also aided them to learn the language and to harmonize it with that of these Neutrals. The Awenrehronon, who had formerly lived eastward of the Erie or Panther tribe, took refuge in Khioetoa, or St. Michel, a few years before this visit of the two fathers, and they were disposed to listen to the teachings of the missionaries.

As a sign of mourning for their friends and kin the Neutrals customarily blackened not only their own but also the faces of the dead. They tattooed the corpse and adorned it with feathers and other trinkets; if the person died

in war, a chief delivered an address over the body, around which were assembled the friends and kin of the dead, who were urged by the orator to hasten to avenge the death. The Neutrals figuratively resurrected the dead, especially great chieftains and persons noted for valour and wisdom, by the substitution of some person whom they thought was like the deceased in person, age, and character. The selection was made in council, by the clan of the deceased person; then all the people except the one chosen arose, and the master of ceremonies, gently lowering his hand to the earth, feigned to raise the illustrious dead from the tomb and to give life to him in the person of the chosen one, on whom he then imposed the name and dignity of the dead chieftain, and the newly-made chieftain then arose amid the ceremonial acclaim of the people.

In 1643 the Neutrals sent an expedition of 2,000 warriors against the "Nation du feu," some of whom they attacked in a palisaded village defended by 900 men, who bravely withstood the first assaults; but, after a siege of 10 days, the Neutrals carried the palisade and killed on the spot many of its defenders and took about 800 captives. After burning 70 of the best warriors of the Nation du feu, they put out the eyes and girdled the mouths of the old men, whom they afterward abandoned to starve (Jes. Rel. 1643–44). The same authority also says that the Nation du feu alone was more populous than all the Neutral nation, all the Hurons, and all the Iroquois, showing that the term had not yet become restricted to those now called Mascoutens, or "Small Prairie people," but included all the so-called Illinois tribes as well.

From the Journal des PP. Jesuites for 1652–53 it is learned that the portions of the Tobacco Nation and of the Neutral Nation then remaining independent bodies of people were assembling with all neighbouring Algonquian tribes at A'otonatendie (Akotonatendike?) situated 3 days' journey southward from Skia'e (Sault Sainte Marie); that the Tobacco Nation wintered in 1653 at Tea'onto'rai, and the Neutrals, numbering 800, at Sken'chio'e (i. e., Fox place) in the direction of Te'o'chanontian, probably Detroit; that these two tribes would rendezvous in the autumn of 1653 at A'otonatendie, where they had assembled more than 2,000 warriors. This is perhaps the last historical mention of the Neutrals as an independent body. It is these Neutrals, apparently, whom Perrot (Mémoire, chap. XIV, 1864) calls "Huron de la nation neutre" and "Hurons neutres."

In 1640 the Hurons offered a present of 9 hatchets (costly articles at that time) to the chieftains of the Neutral council, in the hope of inducing it to order the assassination of Fathers Brebœuf and Chaumonot, but after deliberating on the proposal all night the council refused to accept the gift.

As has been seen, Daillon said the Neutrals occupied 28 villages in 1626. In 1640, Brebœuf ascribed to them 40 villages with a minimum population of 12,000 persons, including 4,000 warriors. Only a few of the names of these have been preserved, among them being Kandoucho or Tous les Saints, Khioetoa or Saint Michel, Ongniaahra ("Ouaroronon," probably on the site of Youngstown, N. Y.,; a form of Niagara), Ounontisaston, and Teotongniaton or Saint Guillaume.

(J. N. B. H.)

Aragaritkas.—N. Y. Doc. Col. Hist., IV, 908, 1854 (said to be composed of 7 tribes). **Atiaonrek.**—Jes. Rel. 1656, 34, 1858. **Atiouandaronks.**—Ibid., 1635, 33, 1858. **Atiouendaronk.**—Ibid., 1644, 97, 1858. **Atiraguenrek.**—Ibid., 1656, 34, 1858. **Atirhagenrenrets.**—Jes. Rel. quoted by Parkman, Jesuits, xliv, 1867. **Ati-rhagenrets.**—Shea in Schoolcraft, Ind. Tribes, IV, 208, 1854. **Atiwandaronk.**—Shea, Cath. Miss., 24, 1855. **Attenonderonk.**—Schoolcraft, Ind. Tribes, IV, 201, 1854. **Attihouandaron.**—Sagard (1632), Hist. Can., IV, 1866. **Attinoindarons.**—Sagard (1626), Can., II, 408, 1866. **Attionandarons.**—Gallatin in Trans. Am. Ethnol. Soc., II, ciii, 1848 (misprint). **Attionidarons.**—Sagard (1626) quoted by Parkman, Jesuits, xliv, 1867. **Attiouandaronk.**—Jes. Rel. 1641, 72, 1858. **Attiŝandarons.**Ibid., 1639, 88, 1858. **Attiouendarankhronon.**—Ibid., 1640, 35, 1858. **Attiouendaronk.** — Ibid. **Attiuoindarons.** — Sagard (1626), Hist. Can., II, 334, 1862. **Attiwandaronk.**—Shea, Miss. Val., lix, 1852. **Attiwondaronk.**—Royce in Smithson. Misc. Coll., XXV, art. 5, 95, 1883. **Hatiwa^{h}ta-runh.**—Hewitt, inf'n, 1886 (='their speech is awry'; from *hati* 'they', *owa^{h}ta* 'voices', *runh* 'is awry': Tuscarora name). **Nation Neuht.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Neuter Nation.**—Morgan, League Iroq., 9, 1851. **Neuters.**—Shea, Miss. Val., lx, 1852. **Neutral Nation.**—Ibid., lix. **Neutre Nation.**—Champlain (1616), Œuvres, IV, 58, 1870. **Neutrios.**—Duro, Don Diego de Peñalosa, 43, 1882. **Rhagenratka.**—Shea in Schoolcraft, Ind. Tribes, IV, 208, 1854.

Newcastle Townsite. The local name for a body of Salish of Cowichan agency, Brit. Col. Pop. 26 in 1896, the last time the name occurs.

Newcastle Toronsite.—Can. Ind. Aff. Rep. 1891, 250, 1892 (misprint). **Newcastle Townsite.**—Ibid., 433, 1896.

Newchemass. An unidentified tribe mentioned by Jewitt (Narr., 77, repr. 1849) as

living far to the N. of, and inland from, Nootka sd., B.C., early in the 19th century. Their language differed from that of the Nootka, but was understood by the latter. Their complexion was said to be darker, their stature shorter, and their hair coarser than those features of other nations. The locality assigned to them corresponds with that of the Nimkish.

Nuchimases.—Galiano, Relacion, 94, 1802.

New Credit. A Missisauga settlement in Tuscarora township of the Six Nations res. on Grand r., Ontario. These Missisauga formerly lived on Credit r., but removed to their present situation about the year 1850 by invitation of the Six Nations. They numbered 218 in 1884, 264 in 1911.

Newhuhwaittinekin. A Shuswap village 4 m. above Cache cr., Bonaparte r., Brit. Col.; pop. 160 in 1906; 147 in 1911.

Bonaparte Indians.—Can. Ind. Aff. 1885, 91, 1886 (so called by whites). **Ne-whuh-wait'-tin-e-kin.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Tluhta-us.**—Can. Ind. Aff. 1885, 196, 1886.

Nhaiiken (*N'hai'ikɛn*). A Ntlakyapamuk village, near Spence Bridge, Thompson r., Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can. 4, 1899.

Niagara. Being of Iroquoian origin, one of the earliest forms of this place-name is that in the Jesuit Relation for 1641, in which it is written *Onguiaahra*, evidently a misprint for *Ongniaahra*, and it is there made the name of a Neutral town and of the river which to-day bears this designation, although *Ongmarahronon* of the Jesuit Relation for the year 1640 appears to be a misprint for *Ongniarahronon*, signifying 'people of Ongniarah.' The Iroquois and their congeners applied it to the place whereon the village of Youngstown, Niagara co., N. Y., now stands. On the Tabula Novæ Franciæ, in Historiæ Canadensis sev Novæ-Franciæ (bk. 10, Paris, 1664, but made in 1660 by Franciscus Creuxius, S. J.), the falls of Niagara are called "*Ongiara catarractes.*" Much ingenuity has been exercised in attempts to analyse this name. The most probable derivation, however, is from the Iroquoian sentence-word, which in Onondaga and Seneca becomes *O'hnĭă'gā'*, and in Tuscarora *U'hnia'kā'r*, signifying 'bisected bottom land.' Its first use was perhaps by the Neutral or Huron tribes.

(J. N. B. H.)

See *Ongniaahra*.

Niakonaujang. An Akudnirmiut Eskimo settlement on Padli fiord, Baffin island.

Niaqonaujang.—Boas in 6th Rep. B. A. E., 441, 1888.

Niantilik ('with the gulls'). An Okomiut Eskimo village of the Kinguamiut subtribe, on Cumberland sd., Baffin id.

Naintilic.—Howgate, Cruise of Florence, 50, 1877. **Niantilic.**—Kumlien in Bull. Nat. Mus. no. 15, 15, 1879.

Nibowisibiwininiwak ('Death river people'). A subdivision of the Chippewa living in Manitoba, N. of lake Winnipeg. Cf. *Onepowesepewenewak*.

Lake Winnipeg band.—Smithson, Misc. Coll., IV, art. 6, 35, 1878. **Nibowi-sibi-wininiwak.**—Gatschet, Ojibwa MS., B. A. E., 1882.

Nichikun. See *Nitchequon*.

Niciat. The local name for a body of Upper Lillooet around Seton lake, interior of British Columbia. Pop. 44 in 1911.

Necait.—Can. Ind. Aff. Rep., pt. I, 277, 1902. **Niciat.**—Ibid., pt. II, 272.

Nicola Band. One of four subdivisions of the Upper Ntlakyapamuk in the interior of British Columbia.

Cawa'xamux.—Teit in Mem. Am. Mus. Nat. Hist., II, 170, 1900 ('people of the creek,' i. e., Nicola r.). **Nicola band.**—Ibid. **Tcawa'xamux.**—Ibid. **Tcūā'qamuq.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Nicola Valley Indians. The official designation of a large number of local groups in British Columbia, principally Cowichan, Lillooet, and Ntlakyapamuk Indians, numbering 549 in 1911.

Nicomen. A Cowichan tribe on Nicomen slough and at the mouth of Wilson cr., lower Fraser r., Brit. Col. Their villages are Skweahm and Lahaui, but the name has become attached to the latter town of the tribe, which in 1911 had 13 inhabitants. The aggregate population of Nicomen and Skweahm was 41 in 1911.

Łɛk.'ă'mɛl.—Boas in Rep. 64th Meeting Brit. A. A. S., 454, 1894. **Nacomen.**—Can. Ind. Aff., 78, 1878. **Nɛx.'ă'mɛn.**—Boas, op. cit. **Nicoamen.**—Can. Ind. Aff., 309, 1879. **Nicoamin.**—Ibid., 76, 1878. **Nicomen.**—Ibid., pt. I, 276, 1894.

Nightasis. A Haida town of this name is given in John Wark's list, 1836-41, with 15 houses and 280 inhabitants. It seems impossible to identify the name with that of any known town. On other grounds Kung, in Naden harbour, would appear to be the town intended.

Nigh tan.—Wark (1836–41) in Schoolcraft, Ind. Tribes, v, 489, 1855. **Nigh-tasis.**—Dawson, Queen Charlotte Ids., 173B, 1880.

Nigottine ('moss people'). A part of the Kawchogottine division of the Kawchodinne living along the outlet of Great Bear lake, Mackenzie, N.W.T.

Nı-gottinè.—Petitot in Bull. Soc. de Géog. Paris, chart, 1875. **Nnéa-gottine.**—Petitot, MS. vocab., B. A. E., 1865. **Nni-Gottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Nni-ottiné.**—Petitot, Dict. Dènè-Dindjié, XX, 1876.

Nikaomin (*Neqa'umîn*, or *Nqau'mîn*, so named because the water comes from a lake called *Nqauma'tko*, 'wolf lake or water'; from *sqaum*, 'wolf'). A Ntlakyapamuk town on the S. side of Thompson r., 10 m. above Lytton, Brit. Col. It is called Thompson by the whites. Pop. 49 in 1911.

Neqa'umin.—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900. **Ni-ca-o-min.**—Can. Ind. Aff. 1885, 196, 1886. **Nicomen.**—Ibid., 309, 1879. **Nicomin.**—Ibid. map, 1891. **Nikaomin.**—Ibid., pt. II, 166, 1901. **N'kau'men.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nqau'min.**—Teit op. cit. **Thompson.**—Ibid. (modern name).

Nikikouek (from the Chippewa or a cognate dialectic term *nikig* 'otter,' with anim. pl. suffix *-ouek* = 'otter people.' Perrot says the form with initial *m*, *Mikikouet*, is from their own language; such is the case in the cognate Menominee *mikig*). A little known Algonquian tribe that formerly dwelt E. of the Missisauga, among the rock caverns on the N. shore of lake Huron. They are described as lacking in courage, and having much to do with the tribes northward. Twice a year, like the Missisauga, they deserted their village to hunt and fish along the lake for sturgeon and other fish, and there obtained bark for constructing canoes and lodges. On the approach of winter they frequented the lake shores to kill beaver and elk, whence they returned in the spring to plant and tend their corn. In 1653, jointly with the Saulteurs and the Missisauga, they so completely defeated an Iroquois war-party of 120 men that but few escaped.

(J. N. B. H.)

Gens de la Loutre.—Perrot (*ca.* 1724), Mémoire, 83, 1864. **Mikikoues.**—Ibid., 219. **Mikikoüet.**—Ibid., 83. **Nation de la Loutre.**—Bacqueville de la Potherie, Hist. Amér. Sépt., II, 48, 1753. **Nation of the Otter.**—Heriot, Trav., 209, 1807. **Nigik.**—Kelton, Ft. Mackinac, 20, 1884. **Nikicouek.**—Jes. Rel., III, index, 1858. **Nikikouek.**—Jes. Rel. 1658, 22, 1858. **Nikikoues.**—Perrot, Mémoire, index, 1864.

Nikozliautin ('people of the river covered with the enemy's arrows'). A Takulli clan or division on the S. half of Stuart lake and on Pinchi r., Brit. Col. They inhabit two villages, Nakraztli and Pintce. The name comes from a legend of a tribe of dwarfs who once attacked their village in such numbers that the surface of Stuart r. was covered with floating arrows (Morice in Trans. Can. Inst., 188, 1891). The Nikozliautin are devout Catholics, sober, law-abiding, and hospitable. Their main resources are hunting, trapping, and fishing. Pop. 234 in 1906.

Na-kas-le-tin.—Dawson in Rep. Geol. Surv. Can., 30B, 1881. **Nakazèteo-ten.**—De Smet, Miss. de l'Oregon, 63, 1844. **Na-ka-ztli-tenne.**—Morice, letter, 1890. **Nakoozétenne.**—Can. Ind. Aff., 215, 1902. **Na-'kraztli-'tenne.**—Morice, Notes on W. Dénés, 26, 1893. **Nancaushy Tine.**—Jour. Anthrop. Inst., VII, 206, 1878. **Nekaslay.**—McLean, Hudson's Bay, I, 262, 1849. **Nekaslayans.**—Ibid., 263. **Nekasly.**—Ibid., 269. **Nikozliantin.**—Macdonald, British Columbia, 126, 1862. **Nikozliantins.**—Domenech, Deserts of N. Am., II, 62, 1860. **Nikozliáutin.**—Hale, Ethnog. and Philol., 202, 1846. **Stewart's Łake Indians.**—Can. Ind. Aff., 79, 1878.

Nilsumack. A Salish band, probably Cowichan, under the Fraser superintendency, Brit. Col.—Can. Ind. Aff., 78, 1878.

Niltala. A Wikeno village on Rivers inlet, Brit. Col.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Nimkish (*ᵋNE'mgēs*. A Kwakiutl tribe on and about the river of the same name in N. E. Vancouver id. According to Rev. A. J. Hall they derived their name from that of a mythical halibut, called Num-hyā-lī-gī-yū, which caused a tide-rip off the point of the bay. The gentes, according to Boas, are Gyigyilkam, Nenelkyenok, Sisintlae, Tlatlelamin, and Tsetsetloalakemae. Pop. 151 in 1901, 134 in 1906, 163 in 1911.

ᵋNE'mgēs.—Boas in Mem. Am. Mus. Nat. Hist., V, pt. I, 133, 1902. **NE'mk.ic.**—Boas in 6th Rep. N. W. Tribes, Can. 54, 1890, **NE'mqic.** Boas in Rep. Nat. Mus. 1895, 331, 1897. **Nę́mqisch.**—Boas in Petermanns Mitt., pt. 5, 130, 1887. **Nim-keesh.**—Can. Ind. Aff. 1884, 190, 1885. **Nimkis.**—Taylor in Cal. Farmer, July 19, 1862. **Nim-kish.**—Kane, Wand. in N. A., app., 1859. **Nimpkish.**—Mayne, Brit. Col., 179, 1862. **Num-kēs.**—Hall quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 72, 1887.

Ninstints. A Haida town which formerly stood on Anthony id., at the S. end of Queen Charlotte ids., Brit. Col. The native name was SgA'nguai ('Red-cod island'), Ninstints being the white man's corruption of the town-chief's name, Nungstins (*NAñ stîns*, 'he who

is two'). All the people from this end of Moresby id. gathered there in comparatively recent times. The remnant have since abandoned the place and settled at Skidegate. It is impossible to identify absolutely the name of this town with that of any given in John Wark's list of 1836-41, but it is probably referred to as "Quee-ah," a town to which he assigned 20 houses and a population of 308. At the present day there are probably not a dozen Ninstints people left. The family to which the chief of this town belonged was the Sakikegawai. See Swanton, Cont. Haida, 105, 277, 1905. (J. R. S.)

Nɛnstī'ns.—Boas, 12th Rep. N. W. Tribes Can., 25, 1898. **Ninstance.**—Dawson, Queen Charlotte Ids., 169, 1880. **Ninstence.**—Poole, Queen Charlotte Ids., 195, 1872. **Ninstints.**—Dawson, op. cit. **Sg'a'nguai.**—Boas, op. cit.

Nipisiguit. A former Micmac village on the site of Bathurst, at the mouth of Nipisiguit r., New Brunswick. The French mission of Sainte Magdalen was there in 1645.

Nepegigoüit.—Jes. Rel. 1645, 35, 1858. **Nipigiguit.**—Vetromile, Abnakis, 59, 1866. **Nipisiguit.**—Membré, quoted by Shea, Miss. Val., 86, 1852.

Nipissing ('at the little water or lake,' referring to lake Nipissing; *Nipisirinien*, 'little-water people'). A tribe of the Algonkin. When they first became known to the French, in 1613, they were residing in the vicinity of lake Nipissing, Ontario, which has been their home during most of the time to the present. Having been attacked, about 1650, by the Iroquois, and many of them slain, they fled for safety to lake Nipigon (Mackenzie, Voy., xli, note, 1802), where Allouez visited them in 1667, but they were again on lake Nipissing in 1671. A part of the tribe afterward went to Three Rivers, and some resided with the Catholic Iroquois at Oka, where they still have a village. Some of these assisted the French in 1756. It is their dialect which is represented in Cuoq's Lexique de la Langue Algonquine. They were a comparatively unwarlike people, firm friends of the French, readily accepting the Christian teachings of the missionaries. Although having a fixed home, they were semi-nomadic, going s. in autumn to the vicinity of the Hurons to fish and prepare food for the winter, which they passed among them. They cultivated the soil to a slight extent only, traded with the Cree in the N., and were much given to jugglery and shamanistic practices, on which account the Hurons and the whites called them Sorcerers. Their chiefs were elective, and their totems, according to Chauvignerie (N. Y. Doc. Col. Hist., x, 1053, 1855), were the heron, beaver, birchbark, squirrel, and blood. No reliable statistics in regard to their numbers have been recorded. The Indians now on a reservation on lake Nipissing are officially classed as Chippewa; they numbered 162 in 1884, and 285 in 1911. A Nipissing division was called Miskouaha. (J. M.)

Askic8aneronons.—Jes. Rel. 1639, 88, 1858 (='sorcerers'—Hewitt). **Askik8anehronons.**—Jes. Rel. 1641, 81, 1858. **Askikouaneronons.**—Ibid. **Aweatsiwaenrrhonon.**—Jes. Rel., Thwaites ed., x, 83, 1897. **Bisserains.**—Champlain (*ca.* 1624), Œuvres, v, 2d pt., 79, 1870. **Bisseriniens.**—Sagard (1636), Can., I, 190, 1866. **Bissiriniens.**—Jes. Rel. 1635, 18, 1858. **Byssiriniens.**—Charlevoix (1744), New France, II, 95, 1866. **Ebicerinys.**—Sagard (1636), Can., I, 172, 1866. **Epesengles.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Epicerinyens.**—Sagard (1636), Can., III, 727, 1866. **Epicerinys.**—Ibid., IV, Huron Dict., 1866. **Epiciriniens.**—Sagard (1636) quoted by Parkman, Pioneers, 351, 1883. **Episingles.**—Dumont, Mem. of La., VI, 135, 1753. **Episingue.**—Writer of 1756 in N. Y. Doc. Col. Hist., x, 485, 1858. **Ilgonquines.**—La Salle (1682) in French, Hist. Coll. La., I, 46, 1846. **Juskwaugume.**—Jones, Ojebway Inds., 178, 1861. **Kekerannon-rounons.**—Lamberville (1686) in N. Y. Doc. Col. Hist., III, 489, 1853. **Longs Cheveux.**—Jes. Rel. 1671, 35, 1858. **Nation des Sorciers.**—Jes. Rel. 1632, 14, 1858. **Nebicerini.**—Champlain (1613), Œuvres, III, 295, 1870. **Neperinks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Nepesangs.**—Pike, Exped., pt. 1, app., 62, 1810. **Nepesinks.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855. **Nepessins.**—Buchanan, N. Am. Inds., I, 139, 1824. **Nepicerinis.**—Lahontan, New Voy., I, 143, 1703. **Nepicinquis.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853. **Nepicirenians.**—Heriot, Trav., 195, 1807. **Nepiciriniens.**—Bacqueville de la Potherie, II, 48, 1753. **Nepiscenicens.**—Boudinot, Star in the West, 127, 1816. **Nepiseriniens.**—La Barre (1682) in N. Y. Doc. Col. Hist., IX, 196, 1855. **Nepisin.**—Dobbs, Hudson Bay, map, 1744. **Nepisinguis.**—Mackenzie, Voy., xlii, 1801. **Nepisirini.**—Lahontan, New Voy., I, 231, 1703. **Nepissenniens.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 599, 1855. **Nepissens.**—Boudinot, Star in the West, 127, 1816. **Nepisseriens.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 160, 1855. **Nepisseriniens.**—Doc. of 1697, ibid., 669. **Nepissings.**—Doc. of 1695, ibid., 599. **Népissingues.**—Ibid., 602. **Népissiniens.**—Ibid., 596. **Nepissiriens.**—Du Chesneau (1681), ibid., 160. **Nepissiriniens.**—Doc. of 1693, ibid., 566. **Nibissiriniens.**—Parkman, Pioneers, 351, 1883. **Nipeceriniens.**—Colden (1727), Five Nations, 28, 1747. **Nipercineans.**—Schoolcraft, Ind. Tribes, I, 307, 1851. **Nipicirinien.**—Jes. Rel. 1639, 14, 1858. **Nipisierinij.**—Champlain (1615), Œuvres, IV, 21, 1870. **Nipisings.**—Cox, Columbia R., II, 142, 1831. **Nipisingues.**—Henry, Trav., 30, 1809. **Nipisinks.**—German Flats conf. (1770) in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Nipisiriniens.**—Jes. Rel. 1636, 69, 1858. **Nipissings.**—Doc. of 1741 in N. Y. Doc. Col. Hist., IX, 1080, 1855. **Nipissingues.**—Du Chesneau (1679), ibid., 133. **Nipissins.**—Smith, Bouquet's Exped., 69, 1766. **Nipis-**

siriniens.—Jes. Rel. 1641, 81, 1858. **Nipissirinioek.**—Trumbull, Algonk. Names for Man, 18, 1871 (='small lake men'). **Nipistingues.**—Lettres Edif., I, 696, 1838. **Nippsingues.**—Frontenac (1682) in N. Y. Doc. Col. Hist., IX, 182, 1855. **Nipsang.**—Lear (1792) in Am. St. Pap., U. S. Ind. Aff., I, 244, 1832. **Nypissings.**—Lamberville (1686) in N. Y. Doc. Col. Hist., III, 489, 1853. **Nypsins,**—Long, Exped. St. Peters R., II, 151, 1824. **Odishk-wa-gami.**—Baraga, Eng.-Otch. Dict., II, 1878 (Chippewa name; Cuoq renders it 'at the last water,' but Chamberlain prefers '[people] on the other side of the lake'). **Odishkwa-Gamig.**—Trumbull, Algonk. Names for Man, 18, 1872 ('people of the last lake'; from *ishkwa* 'at the end of', *gami* 'lake' or 'water': Chippewa name). **O-dish-quag-um-eeg.**—Schoolcraft, Ind. Tribes, II, 139, 1852. **O-dish-quag-um-ees.**—Ramsey in U.S. Ind. Aff. Rep., 91, 1850. **Odishquahgumme.**—Wilson, Ojebway Lang., 157, 1874 (='Algonquin Indians'). **Otick-waga-mi.**—Cuoq, Lex. Iroq., 42, 1882. **Outiskouagami.**—Jes. Rel. 1671, 35, 1858. **Outisquagamis.**—Andre (1671) quoted by Shea, Cath. Miss., 365, 1855. **Pisierinii.**—Champlain (1616), Œuvres, IV, 61, 1870. **Pisirinins.**—Ibid., 63, 1870. **Quiennontateronons.**—Sagard (1636), Can., IV, index, 1866. **Quieunontateronons.**—Ibid., III, 750, 1866. **Skaghnanes.**—Mess. of 1763 in N. Y. Doc. Col. Hist., VII, 544, 1856. **Skaghquanoghronos.**—Johnson (1763), ibid., 582. **Skecaneronons.**—Sagard (1636), Can., III, 727, 1866. **Skekaneronons.**—Ibid., I, 148, 1866. **Skekwanen-hronon.**—Cuoq, Lex. Iroq., 42, 1883 (Mohawk name). **Skequaneronon.**—Sagard (1632), Can., IV, Huron Dict., 1866. **Skighquan.**—Livingston (1701) in N. Y. Doc. Col. Hist., IV, 899, 1854. **Sorcerers.**—Maclean, Can. Savage Folk, 359, 1896 (English rendering of name by which they were known to early French missionaries). **Squekaneronons.**—Sagard (1636), Can., I, 172, 1866 (Huron name). **Tuskwawgomeeg.**—Tanner, Narr., 316, 1830 (Ottawa name).

Nirdlirn. A summer settlement of the Kingnaitmiut subtribe of the Okomiut Eskimo on the N. coast near the head of Cumberland sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Niscak ('bustard'). A tribe or division mentioned with other Algonquian tribes of the region between lake Superior and Hudson bay in the Prise de Possession (1671) in Perrot, Mém., 293, 1864. They were perhaps a gens of the Ottawa.

Nisibourounik. One of the four divisions of the Cree.—Jes. Rel. 1658, 22, 1858.

Niska. The dialectic name for one of the three Chimmesyan divisions, the other two being the Kitksan and the Tsimshian. In tradition, art, and manner of living these three divisions are closely allied, with such geographic differences as would naturally occur. In language less than one-third of the vocabulary is common to all, a like proportion varies in accent, while the remainder is different and more local in character. Dialectic differences are much less marked between the two interior river divisions than between either of them and the Tsimshian of the coast.

The territory of the Niska includes Observatory inlet, Nass bay, and the drainage basin of Nass r. and its tributaries, but those northern sources that interlock with the Iskut and the Stikine rs. are claimed also by the Tahltan, and over this contention have occurred many wars that have always kept these people apart. The Niska villages have always been on the main river and show evidence of considerable size. The houses, in a single row, follow the contour of the shore; they are built of hewn timbers in the form of a parallelogram, with a central open fireplace of gravel, and a smoke-hole in the roof. Carved heraldic columns stand in front, in which the crest of the deceased is shown at the base and that of the successor at the top, and in one old village grave-houses of logs surmounted by animal and bird forms in wood and stone, representing the totemic emblems of the dead, rest on the river bank in the midst of the columns.

With the establishment of missions the older villages have generally been deserted and the people are being concentrated at three points, under the supervision of missionaries of the Church of England, and small modern dwellings are taking the place of the old communal house. Modern ideas prevail, and the condition of the people is a credit to both their teachers and themselves. The villages, past and present, together with the more important village sites, are: Kincolith, Kitaix, Lakkulzap or Greenville, Gwinwork, Lakungida or Ankeegar, Kisthemuwelgit or Willshilhtumwillwillgit, Qunahhair, Kitwinshilk, Sheaksh, Aiyansh, Kitlakdamix, and Kitwinlkole. Other town names have been given, as follows, but these, wholly or in part, may duplicate some of the above: Kitahon, Kitangata, Kitlakaous, and Andeguale.

The Niska were divided geographically into the Kitkahteen ('people of the lower valley'), including those below the cañon, and the Kitanweliks ('people of the upper river'), comprising those above this point.

Tradition tells that long ago when the principal village was across the river to the southward, some little boys were amusing themselves by catching salmon, cutting slits in their backs in which they inserted flat stones, and then letting them go, playing they were

whales. This so incensed the guardian spirit that, rising from the mountain to the southward enveloped in a wide spreading black cloud that changed day into night, with eyes of flame and voice of thunder, he rolled down the mountain side as a river of fire and swept the village away. The people fled across the river and took refuge on the hills until quiet was restored, when they divided, some settling at Kitlakdamix and there retaining the old name of Kitauwiliks, while the others, founding Kitwinshilk on the rocks overlooking the rapids, were ever afterward known by the name of their village as 'The people among the lizards.'

The social organization is founded upon matriarchy, and is dependent upon the existence of four exogamous parties, distinguished by their crests, who intermarry and who supplement one another on all occasions of ceremony. These parties are subdivided into families who are represented by minor crests but who still retain the party emblem. These four parties are: (1) Laghkepo, represented by the wolf and having as its subdivisions the Brown-bear, Crow, Crane, and Red-wing flicker; (2) Laghkeak, represented by the Eagle and having as its subdivisions the Beaver, Owl, Dog-fish, and Squirrel; (3) Kanhadda, represented by the Raven and having as its subdivisions the Frog, Sea-lion, Sculpin, and Star-fish; (4) Kishpootwada, represented by the Killer-whale and having as its subdivisions the Osprey and the Bear-under-water. (Boas gives the following subdivisions: Gyitkadok, Lakseel, Laktiaktl, Gyitgyigyenik, Gyitwulnakyel, Gyiskabenak, Lakloukst, Gyitsaek, Laktsemelik, and Gyisgahast. He assigns the first two to the Raven phratry, the next three to the Wolf phratry, the four following to the Eagle phratry, and the last to the Bear phratry.)

The Niska look to the river for their food supply, which consists principally of salmon and eulachon. Indeed it is owing to the enormous number of the latter fish that run in to spawn in the early spring that the name Nass, meaning 'the stomach, or food depot,' has been given to the river.

In 1902 the population of the Niska towns was 842; in 1906, 814; in 1911, 738.

(G. T. E.)

Naas River Indians.—Scott in U.S. Ind. Aff. Rep. 1869, 563, 1870. **Nascah.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Nascars.**—Horetzky, Canada on Pac., 126, 1874. **Nasqá.**—Dorsey in Am. Antiq., XIX, 277, 1897. **Nâss.**—Dunn, Hist. Oregon, 279, 1844. **Nasχá.**—Boas in Zeit. für Ethnol., 231, 1888. **Nishgar.**—Can. Ind. Aff. Rep., 432, 1896. **Nishka.**—Horetzky, op. cit, 219. **Niska.**—Tolmie and Dawson, Vocabs. Brit. Col., 113B, 1884. **Nisk''a'.**—Boas in 10th Rep. N. W. Tribes Can., 48, 1895. **Nis-kah.**—Gibbs in Cont. N. A. Ethnol., I, 143, 1877. **Nûss-kâ.**—Krause, Tlinkit Ind., 318, 1885. **Oldnass.**—Scott in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 115, 1860 (probably identical).

Nitakoskitsipupiks ('obstinate'). A band of the Piegan tribe of the Siksika.

Ne-ta'-ka-aki-tsi-pup'-iks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (trans. 'people that have their own way'). **Nit'-ak-os-kit-si-pup-iks.**—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Obstinate.**—Ibid., 225.

Nitawaliks. Given as a Chimmesyan tribe on upper Nass r., Brit. Col.—Tolmie and Dawson, Vocabs. Brit. Col., 113B, 1884.

Nitawyiks ('lone eaters'). A band of the Piegan tribe of the Siksika.

Lone Eaters.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Ni-taw'-yiks.**—Ibid., 209.

Nitchequon. A small tribe or division living about Nichikun lake, Ungava, Quebec; probably a Naskapi band. Pop. in 1911, 65.

Nitchequon.—Hind, Labrador Penin., II, 117, 1863. **Nitchik Irinionetchs.**—Bellin, map, 1755. **Nitchik Irinionetz.**—La Tour, map, 1779. **Nitchiks.**—Jefferys, French Dom., pt. 1, map, 1761.

Nitikskiks (*Nit'-ik-skiks*, 'lone fighters'). A band of the Piegan and also of the Kainah tribe of the Siksika.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Nitinat. A Nootka tribe on a tidal lake of the same name, near the S.W. coast of Vancouver id. Pop. 180 in 1911. Their villages are Carmanah, Clo-oose, Tso-oquahna, and Wyah.

Nettinat.—Taylor in Cal. Farmer, Aug. 1, 1862. **Niten aht.**—Brit. Col. map, Victoria, 1872. **Nitinaht.**—Sproat, Savage Life, 308, 1868. **Nitinat.**—Galiano, Viaje, 28, 1802. **Ni'tinath.**—Boas, 8th Rep. N. W. Tribes Can., 31, 1890. **Nittanat.**—Kelley, Oregon, 68, 1830 (given as a village). **Nitten-aht.**—Can. Ind. Aff., 188, 1883. **Nittenat.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 234, 1848. **Nittinahts.**—Whymper, Travels, 74, 1869. **Nittinat.**—Mayne, Brit. Col., 251, 1862.

Nitotsiksisstaniks ('kill close by'). A band of the Piegan tribe of the Siksika.

Kill Close By.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Ni-tot'-si-kais-stan-iks.**—Ibid., 209.

Niutang. A village of the Kingnaitmiut subtribe of the Okomiut Eskimo on Kingnait fiord, E. Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Nkahlimiluh (*N'-kah-li-mil-uh*). A Ntlakyapamuk village near the mouth of Upper Nicola r., Brit. Col.—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891.

Nkaih. A Ntlakyapamuk village not far from Stryne, in the interior of British Columbia. Pop. 4 in 1896, after which date it seems to have been confused with a town called Nkya.

Nkaih.—Can. Ind. Aff., 434, 1896. **N-wa-ih.**—Ibid., 1885, 196, 1886.

Nkakim ('despised'), because the people of this place were of low social status and much looked down upon by the Spuzzum people). A village of Ntlakyapamuk in the neighbourhood of Spuzzum, Fraser r., Brit. Col.

N'ka'kim.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Nkaktko (*Nqa'ktko*, 'little rotten water,' or 'bad water'). A village of the Upper Fraser band of Ntlakyapamuk on the w. side of Fraser r., 28 m. above Lytton, Brit. Col.

Nqa'ktko.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900. **N'tă'-kō.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Nkamaplix. A division of Okinagan under the Okanagan agency, Brit. Col.; pop. 270 in 1911.

En-ke-map-o-tricks.—Can. Ind. Aff. 1883, pt. I, 191, 1884. **Nkamaplix.**—Ibid., pt. II, 166, 1901. **Okanagan.**—Ibid., pt. II, 68, 1902.

Nkamchin ('confluence,' and 'entrance'). A village of the Spence Bridge band of Ntlakyapamuk, on the s. side of Thompson r., at its junction with the Nicola, about 24½ m. above Lytton, Brit. Col. Pop. 81 in 1901, the last time the name appears.

Nic-com-sin.—Can. Ind. Aff. 1883, pt. I, 189, 1884. **Nicola.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Nicola Mouth.**—Present white man's name. **N'kamsheen.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Nkamtci'n.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900. **Nkumcheen.**—Can. Ind. Aff., pt. II, 166, 1901. **N'kum'tcīn.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Nkamip. An Okinagan division under the Okanagan agency, Brit. Col. Pop. 70 in 1904; 62 in 1911.

En-ke-mip.—Can. Ind. Aff. 1883, pt. I, 191, 1884. **N-Kamip.**—Ibid., pt. II, 166, 1901. **Osooyoos.**—Ibid., 79, 1878. **Osoyoos.**—Ibid., 1882, 259, 1883.

Nkattsim (*Nkattsi'm*, 'log bridge across stream.'—Hill-Tout). A Ntlakyapamuk village on the E. side of Fraser r., about 38 m. above Yale, Brit. Col., near Keefer station, but on the opposite side of the river. Pop. 87 in 1901, the last time the name appears.

Ne-kat-sap.—Can. Ind. Aff. 1883, pt. I, 189, 1884. **Nkatsam.**—Ibid., pt. II, 166, 1901. **Nkattsi'm.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **N'ka'tzam.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Nkoeitko (*Nqôe'itko*, 'little lake or pond'—Teit; 'yellow water'—Hill-Tout). A village of the Spence Bridge band of Ntlakyapamuk on the s. side of Thompson r., 30 m. above Lytton, Brit. Col.

N'koakoaĕ'tkō.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nqôe'itko.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Nkoiam (*N'kō'īam'*, 'eddy'). A Ntlakyapamuk village on Fraser r., below Cisco, Brit, Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Nkoikin (*Nqoī'kin*, 'black pine ridge'). A village of the Lytton band of Ntlakyapamuk on the E. side of Fraser r., 8 m. above Lytton, Brit. Col.; so-called because young firs grew thickly there. Pop. 15 in 1897, when last the name appears.

Nkuaikin.—Can. Ind. Aff. 1892, 312, 1893. **N'ōkoiĕ'-kEn.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nqakin.**—Can. Ind. Aff. 1898, 418, 1899 (in combination with "Stryne-Nqakin", Stryne being another town). **Nqoī'kin.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900. **Nquakin.**—Can. Ind. Aff., 230, 1886.

Nkukapenach (*N'k·u'kapenatc*, 'canoes transformed to stone'). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A.S., 474, 1900.

Nkuoosai (*Nkuō'osai*). A Squawmish gens living on Howe sd., coast of British Columbia.—Boas, MS., B.A.E., 1887.

Nkuoukten (*Nkuō'uktęn*). A Squawmish gens living on Howe sd., coast of British Columbia.—Boas, MS., B. A. E., 1887.

Nkya (*Nqăia*, from *nqa'iEx*, 'to swim'). A village of the Lytton band of Ntlakyapamuk on the w. side of Fraser r., Brit. Col., 2 m. below Lytton. Pop. 71 in 1901, the last time the name appears.

Macaiyah.—Brit. Col. map, Ind. Aff., Victoria, 1872. **Macayah.**—Can. Ind. Aff., 79, 1878. **Nikai'-a.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **N'kai'ă.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nkaih.**—Can. Ind. Aff., 363, 1897 (confused with Nkaih, q. v.). **Nkya.**—Ibid., pt. II, 164, 1901. **Nqa'ia.**—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900. **Nyakai.**—Can. Ind. Aff. 1898, 418, 1899.

Nohuntsitk (*Nō'xunts'ītx*). A Kwakiutl tribe living at the lower end of Wikeno lake, coast of British Columbia.—Boas in Rep. Nat. Mus. 1895, 328, 1897.

Noieltsi (*Noiê'ltsi*, 'burnt body'). A Ntlakyapamuk village on the w. side of Fraser r., about 23 m. above Yale, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Noka (*No'ke*, 'bear foot'). A`gens of the Chippewa.

Noka.—Warren (1852) in Minn. Hist. Soc. Coll., v, 44, 1885. **No-kaig.**—Ibid., 87 (plural). **Nōk'e.**—Wm. Jones, inf'n, 1906.

Nokem (*No'qɛm*, from *s'nō'k*, 'valley'). A village of the Spence Bridge band of Ntlakyapamuk at a place called by the whites Drynoch, on the s. side of Thompson r., 16 m. above Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Nomas (*Nō'mas*). The ancestor of a Tlauitsis gens, after whom the gens itself was sometimes called.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Nomasenkilis (*Nōmasénχilis*). The ancestor of a Tlatlasikoala gens, after whom the gens itself was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Nomoqois. The ancestor of a Nakomgilisala gens, after whom the gens itself was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Noohtamuh (*Nooh-ta-muh*). An unidentified village that anciently stood on the w. end of Harbledown id., Brit. Col., in Kwakiutl territory.—Dawson in Can. Geol. Surv., map, 1887.

Noöt (*Nō'ôt*, or *Nɛrô't*, allied to *rô'it*, 'sleep'). A village of the Lytton band of Ntlakyapamuk on the w. side of Fraser r., 12 m. above Lytton, Brit. Col.

Nɛrô't.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900. **Nō'ôt.**—Ibid. **Tent.**—Can. Ind. Aff. 1894, 277, 1895 (misprint). **Yent.**—Ibid., 1898, 418, 1899. **Yɛō't.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Yeut.**—Can. Ind. Aff., pt. II, 166, 1901. **Yout.**—Ibid., 1886, 230, 1887. **Ze-ut.**—Ibid., 1885, 196, 1885.

Noothlakimish. An unidentifiable Bellacoola division on North Bentinck arm, Brit. Col.; mentioned by Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884.

Nootka. A name originally applied to the Mooachaht (q. v.) of Nootka sd., w. coast of Vancouver id., and to their principal town, Yuquot (q. v.), but subsequently extended to all the tribes speaking a similar language, These extend from cape Cook on the N. to beyond port San Juan, and include the Makah of cape Flattery, Wash. Sometimes the term has been so used as to exclude the last-named tribe. The Nootka form one branch of the great Wakashan family and their relationship to the second or Kwakiutl branch is apparent only on close examination. In 1906 there were 435 Makah and 2,159 Vancouver Id. Nootka;* total, 2,594. They are decreasing slowly but steadily, the reduction in population of the Nootka of Vancouver id. alone having exceeded 250 between 1901 and 1906. The Nootka tribes are: Ahousaht, Chaicclesaht, Clayoquot, Cooptee, Ehatisaht, Ekoolthaht, Hachaath (extinct), Hesquiat, Kelsemaht, Klahosaht (probably extinct), Kwoneatshatka (?), Kyuquot, Makah, Manosaht, Mooachaht, Muchalat, Nitinat, Nuchatlitz, Oiaht, Opitchesaht, Pacheenaht, Seshart, Toquart, Uchucklesit, and Ucluelet. (J. R. S.)

Aht.—Sproat, Savage Life, 312, 1868. **Nootka.**—Hale in U. S. Expl. Exped., VI, 220, 569, 1846. **Nootka-Columbian.**—Scouler in Jour, Roy. Geog. Soc., XI, 221, 1841. **Nuqueño.**—Galiano, Relación, 30, 1802. **Nutka.**—Ibid. **O'menē.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889 (Comox name). **Ouakichs.**—Duflot de Mofras, op. cit., 335, 345. **Southern.**—Scouler, op. cit., 224. **Tc'ɛcā'atq.** Boas, op. cit., 9 (Skokomish name). **Wakash.**—Gallatin in Trans. Am. Antiq. Soc., II, 15, 306, 1836.

Nopeming (for *No'pĭmĭngtashĭnĕnĭwŭg* 'people of the bush.'—W. J.). A northern branch of the Chippewa, living in Ontario, N. E. of lake Superior and W. of lake Nipissing, and sometimes ranging E. as far as Ottawa r. From their frequently resorting to Sault Ste. Marie they have often been confounded with the band at that place, and they have been likewise confused with the Têtes de Boule, q. v.

Men of the woods.—Maclean, Hudson Bay, I, 74, 1849 (so called by other tribes). **Muskegoag.**—Tanner, Narr., 315, 1830 (applied by the Ottawa to them as well as to the Maskegon). **Noapeeming'.**—Schoolcraft, Miss. Val., 299, 1825. **Nopemen d'Achirini.**—Lahontan, New Voy., I, 231, 1703. **Nopemetus Anineeg.**—Tanner, Narr., 315, 1830 (Ottawa name). **Nopemings.**—Schoolcraft, Ind. Tribes, V, 145, 1855. **Nopemin of Achirini.**—Richardson, Arct. Exped., II, 39, 1851. **Nopemit Azhinneneeg.**—Tanner, Narr., 315, 1830 (Ottawa name). **Nopiming daje inimi.**—Cuoq, Lex. Algonquine, 129, 1886 ('men of the interior of the lands': Nipissing name). **Nō'pimingtashineniwag.**—Wm. Jones, inf'n, 1906 (correct name).

* In 1911, there were 1,984.

Nubenaigooching.—Can. Ind. Aff., 16, 1875. **Opemens d'Acheliny.**—Du Lhut (1684) in Margry, Déc., VI, 51, 1886. **O'pimittish Ininiwac.**—Henry, Trav., 60, 1809. **Wood Indians.**—Ibid.

Noquiquahko. A former Salish band of Fraser superintendency, apparently on or near upper Fraser r., Brit. Col.

No-qui-quahko.—Can. Ind. Aff., 78, 1878.

Norridgewock (from *Na*ⁿ*ra*ⁿ*tswak*, 'people of the still water between rapids'). A tribe of the Abnaki confederacy, the typical tribe of the group. Their closest relationship was with the Penobscot, Arosaguntacook, and Wewenoc. Their territory embraced the Kennebec valley nearly to the river's mouth, Norridgewock, their principal village, being on the left bank just below the rapids, near the present Norridgewock, Me. The French established a mission at their village in 1688. In 1695 the Jesuit Father Rasles took up his residence there and succeeded in attaching the tribes so warmly to the French cause that they soon came to be regarded as dangerous enemies of the English colonists. In 1724 an expedition was sent against the Norridgewock, which resulted in the destruction of their village, the dispersion of the tribe, and the death of Rasles. They fled in different parties to the Penobscot and Passamaquoddy, and to St. Francis in Canada. A number afterward returned and settled in their old home, but, owing to the continued unfriendly disposition of the whites, who again attacked their village in 1749, returned at the breaking out of the French and Indian war in 1754 to St. Francis. A few families that remained behind for some years finally found their way also to Canada. See *Abnaki, Missions*. (J. M.)

Aridgevoak.—Bellin, map, 1755. **Aridgewoak.**—Homann Heirs' map, 1756. **Arransoak.**—Montresor (*ca.* 1775) in Me. Hist. Soc. Coll., I, 459, 1865. **Cambas.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (misprint). **Canabas.**—Ibid. **Canibas.**—Doc. of 1689 in N. Y. Doc. Col. Hist., IX, 433, 1855. **Cannabas.**—McKeen in Me. Hist. Soc. Coll., V, 327, 1857. **Cannibas.**—Jes. Rel. 1611, 5, 1858. **Carribas.**—Aubery (1720) in N. Y. Doc. Col. Hist., IX, 895, 1855 misprint). **Kanibals.**—Vetromile, Abnakis, 22, 1866. **Kanibas.**—Drake, Bk. Inds., bk. 3, 105, 1848. **Kanibats.**—Frontenac (1691) in N. Y. Doc. Col. Hist., IX, 495, 1855. **Kanibesinnoaks.**—Maurault, Hist. des Abenakis, 5, 1866. **Kanibessinnoaks.**—Ibid. **Kenabeca.**—Smith (1631) in Mass. Hist. Soc. Coll., 3d s., III, 22, 1833. **Kenabes.**—Willis in Me. Hist. Soc. Coll., IV, 96, 1856. **Kenebecke Indeans.**—Pateshall (1684), ibid., V, 91, 1857. **Kenebeke.**—Purchas (1625), ibid., 156. **Kennebeck Indians.**—Sewall (1721), ibid., III, 351, 1853. **Kennebecks.**—Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 162, 1806. **Kennebeki**—La Tour, map, 1779. **Kinnebeck Indians.**—Doc. of 1660 in N. Y. Doc. Col. Hist., XIII, 190, 1881. **Naiatchwâniak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Namgauck.**—Dudley in Me. Hist. Soc. Coll., V, 429, 1857. **Nanrantsoak.**—Rasles (1712) in Mass. Hist. Soc. Coll., 2d s., VIII, 258, 1819. **Nanrantsouak.**—Rasles (1721) ibid., 252. **Nanrants8ak.**—Vaudreuil (1722) in N. Y. Doc. Col. Hist., IX, 910, 1855. **Nanrantswacs.**—Kendall, Trav., III, 63, 1809. **Nānrāntswak.**—Vetromile, Abnakis, 24, 1866. **Nantansoüak.**—Vaudreuil (1724) in N. Y. Doc. Col. Hist., IX, 934, 1855 (misprint). **Naragooe.**—Purchas (1625) in Me. Hist. Soc. Coll., V, 156, 1857. **Naranchouak.**—Jes. Rel. 1652, 24, 1858. **Naranchouek.**—Ibid., 30, **Narangawock.**—Gyles (1726) in Me. Hist. Soc. Coll., III, 357, 1853. **Narangawook.**—Ibid. **Narantsoak.**—Charlevoix (1744) quoted by Drake, Bk. Inds., bk. 3, 126, 1848. **Narantsouak.**—Vaudreuil (1724) in Me. Hist. Soc. Coll., VI, 240, 1859. **Narants8ak.**—Beauharnois (1744) in N. Y. Doc. Col. Hist., IX, 1107, 1855. **Narantsouans.**—Vaudreuil (1724), ibid., 937. **Narants8uk.**—Rasles (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 262, 1819. **Narantswouak.**—Beauharnois (1744) in N. Y. Doc. Col. Hist., IX, 1107, 1855. **Narautsouak.**—Vaudreuil (1721), ibid., 903. **Narauwings.**—Boudinot, Star in the West, 127, 1816. **Narentch8an.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **Narent Chouan.**—Chauvignerie quoted by Schoolcraft, Ind. Tribes, III, 553, 1853. **Naridgewalk.**—Penhallow (1726) in N. Y. Hist. Soc. Coll. I, 20, 1824. **Naridgwalk.**—Falmouth treaty (1726) in Mass. Hist. Soc. Coll., 4th s., V, 364, 1861. **Narridgwalk.**—Writer of 1724, ibid., 2d s., VIII, 245, 1819. **Narridgwock.**—Pemaquid treaty (1693) quoted by Drake, Bk. Inds., bk. 3, 121, 1848. **Naurantsoüak.**—Vaudreuil (1724) in N. Y. Doc. Col. Hist., IX, 934, 1855. **Naurautsoak.**—Doc. of 1718, ibid., 880. **Naurautsouak.**—Ibid., 881. **Navidgwock.**—Niles (*ca.* 1761) in Mass. Hist. Soc. Coll., 3d s., VI, 235, 1837 (misprint). **Neridgewalk.**—Niles (*ca.* 1761), ibid., 4th s., V, 335, 1861. **Neridgewok.**—Drake, Bk. Inds., bk. 3, 128, 1848. **Neridgiwack.**—Church (1716) quoted by Drake, Ind. Wars, 201, 1825. **Neridgwock.**—Casco conf. (1727) in N. H. Hist. Soc. Coll., II, 261, 1827. **Neridgwook.**—Ibid. **Nerigwok.**—Drake, Ind. Chron., 175, 1836. **Nerridgawock.**—Falmouth conf. (1727) in Me. Hist. Soc. Coll., III, 407, 1853. **Nerridgewock.**—Ibid., 445. **Nolongewock.**—Pynchon (1663) in N. Y. Doc. Col. Hist., XIII, 308, 1881. **Noridgawock.**—Oakman (*ca.* 1690) quoted by Drake, Bk. Inds., bk. 3, 109, 1848. **Noridgewalk.**—Kendall, Trav., III, 48, 1809. **Noridgewoc.**—Ibid. **Noridgewock.**—Church (1689) in Mass. Hist. Soc. Coll., 4th s., V, 222, 1861. **Noridgwoag.**—Jefferys, Fr. Doms., pt. 1, 123, 1761. **Noridgwock.**—Pemaquid treaty (1693) quoted by Drake, Bk. Inds., bk. 3, 121, 1848. **Norredgewock.**—McKenney and Hall, Ind. Tribes, III, 82, 1854. **Norridegwock.**—Me. Hist. Soc. Coll., III, 357, 1853 (misprint). **Norridgawock.**—Doc. of 1752, ibid., IV, 170, 1856. **Norridgewalk.**—Colman (1726) in N. H. Hist. Soc. Coll., I, 17, 1824. **Norridgewocks.**—Dummer (1726) in Mass. Hist. Soc. Coll., 1st s., VI, 111, 1800. **Norridgowock.**—Treaty jour. (1749) in Me. Hist. Soc. Coll., IV, 145, 1856. **Norridgwak.**—Güssefeld, map, 1784. **Norridgwalk.**—Homann Heirs' map, 1756. **Norridgwocks.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 129, 1824. **Norridgwog.**—Rasles (*ca.* 1720) in Mass. Hist. Soc. Coll., 1st s., X, 137, 1809. **Norridgwogg.**—Coffin (1796) in Me. Hist. Soc. Coll., IV, 313,

1856. **Norrigawake.**—Portamouth treaty (1713), ibid., VI, 250, 1859. **Norrigewack.**—Dudley (1704) quoted by Drake, Ind. Wars, 220, 1825. **Norrigewock.**—Niles (ca. 1761) in Mass. Hist. Soc. Coll., 3d s., VI, 247, 1837. **Norrigwock.**—Church (1716) quoted by Drake, Ind. Wars, 247, 1825. **Norrijwok.**—Jefferys, Fr. Doms., pt. 1, map, 119, 1761. **Norriwook.**—La Tour, map, 1782. **Norrywok.**—Jefferys, Fr. Doms., pt. 1, map, 1761. **Norwidgewalks.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Nurhântsuaks.**—Maurault, Histoire des Abenakis, 5, 1866. **Quenebec Indians.**—Douglass, Summary, I, 184, 1755. **Wawrigweck.**—Smith (1616) in Mass. Hist. Soc. Coll., 3d s., VI, 107, 1837. **Wawrigwick.**—Smith (1631), ibid., III, 22, 1833.

Northern Assiniboin. A division of the Assiniboin as recognized about the middle of the 19th century and earlier. Perhaps the same as the Tschantoga (q. v.), or Gens des Bois of Maximilian, and the Wood Stoneys or Stonies of northern Alberta of the present day, although Denig (1854) says they were so called because they came from the N. in 1839. In Denig's time they numbered 60 lodges under Le Robe de Vent.

Assiniboels of the North.—Jefferys, Am. Atlas, map 8, 1776. **Assiniboins of the North.**—Jefferys, French Dom. Am., pt. 1, map, 1761. **Gens du Nord.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Northern People.**—Denig quoted by Dorsey in 15th Rep. B. A. E., 223, 1897. **Tokum'-pi.**—Hayden, op. cit. **Wah-ze-ah we-chas-ta.**—Denig, op. cit. **Wah'-zi-ah.**—Hayden, op cit.

North Herndon. A Netchilirmiut Eskimo village at Felix harbour, Boothia penin., Franklin—Ross, Second Voy., 249, 1835.

Notre Dame de Foye. A former mission village near Quebec, settled by some Hurons from Huronia, who removed to Lorette in

Nottoway. See *Nadowa*.

Noutchaoff. An unidentified Bellacoola town on a river of the same name in British Columbia.

Nout-chaoff.—Mayne, Brit. Col., 147, 1862.

Npapuk (*N'pāpuk·*). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Npiktim ('white hollow'). A village of the Ntlakyapamuk, so called, according to Hill-Tout, because it was the place where the Indians obtained the white clay they burnt and used for cleaning wool, etc. Pop. 19 in 1897, the last time the name officially appears.

Mpaktam.—Can. Ind. Aff. 1886, 230, 1887. **N'pɛk'-tɛm.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Npiktl'm.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **S'inpûkti'm.**—Ibid.

Npokwis (*N'pōk'wis*). A Squawmish village community on the right bank of Skawmish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Npuichin (*Npuitci'n*, 'low ridge shore'). A village of the Lytton band of Ntlakyapamuk on the w. side of Fraser r., 8 m. above Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Nsisket (*Nsi'sqɛt*, 'the little split or divide', perhaps because near a deep or rocky gulch). A village of the Nicola band of Ntlakyapamuk near Nicola r., a few miles from the w. end of Nicola lake, Brit. Col. Pop. 21 in 1901, the last time the name is given.

Hun-ka-sis-ket.—Can. Ind. Aff. 1883, pt. 1, 191, 1884. **N'cīckt.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Neyiskat.**—Can. Ind. Aff. 1894, 277, 1895. **Nsi'sqɛt.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Nyiskat.**—Can. Ind. Aff., 361, 1895. **Nziskat.**—Ibid., 1886, pt. 1, 232, 1887. **Nzyshat.**—Ibid., pt. II, 166, 1901.

Nskakaulten (*Nsqa'qaultɛn*, 'little looking-for-game place'). A village of the Ntlakyapamuk on the S. side of Thompson r., 23 m. above Lytton, and ½ m. below Spence Bridge, Brit. Col.

Nsqa'qaultɛn.—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900. **Spence Bridge [Indians].**—Can. Ind Aff., 79, 1878.

Ntekem (*Ntê'qɛm*, 'to make muddy', or 'muddy creek'). A village of the Spence Bridge band of Ntlakyapamuk on the N. side of Thompson r., about 1 m. from stream and 39 m. above Lytton, Brit. Col. Pop. 18 in 1911.

N'tāl'kum.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Ntê'qɛm.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900. **Oregon Jacks.**—Name given by whites.

Nthaich (*N'cai'tc*). A Squawmish village on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Ntlaktlakitin (*N Laq La'kîtîn*, 'the crossing place,' 'place for crossing the river'). A village of the Lytton band of Ntlakyapamuk at Kanaka bar, Fraser r., about 11 m. below Lytton, Brit. Col., with 52 inhabitants in 1911. Some Indians class it with the Lower Ntlakyapamuk.

Hlakklaktan.—Can. Ind. Aff. 1892, 312, 1893. **Hluhlu-natan.**—Ibid., pt. II, 164, 1901. **Hlukhlukatan.**—Ibid., 230, 1886. **Hluk-kluk-a-tan.**—Ibid., 1885, pt. 1, 196, 1886. **Kanaka Bar.**—Ibid., 1897, 363, 1898. **Nlaqla'kîtîn.**—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900.

Ntlakyapamuk. One of the four great Salish tribes inhabiting the interior of British

Columbia and popularly called Thompson Indians, from the river on which a large part of them live. Internally they are divided into the Lower Thompsons, living from a short distance below Spuzzum on Fraser r., nearly to the village of Cisco, and the Upper Thompsons, whose towns extend from the latter point nearly to Lillooet on the Fraser, to within a short distance of Ashcroft on the Thompson, and over all of Nicola valley. The Upper Thompsons are subdivided by Teit into 4 minor bands, the Lytton band, the Nicola band, the Spence Bridge band, and the Upper Fraser band. In addition the following subdivisions are mentioned: Ainslie Creek, Boothroyd, Canoe Lake Indians, Cook Ferry, Rhaap, Skowtous, and Snakaim. Total population 1,826 in 1902, 1,727 in 1911. The following list of villages was obtained principally from Teit:

Villages of the Lower Thompsons: Chetawe, Kalulaadlek, Kapachichin, Kapaslok, Kimus, Kleaukt, Koiaum, Nkakim, Nkattsim, Nkoiam, Noieltsi, Npiktim, Ntsuwiek, Sintaktl, Skohwak, Skuzis, Skwauyik, Spaim, Spuzzum, Stahehani, Suk, Taqwayaum, Tikwalus, Tliktlaketin, Tzauamuk.

Villages of the Lytton band: Anektettim, Cisco, Kittsawat, Natkelptetenk, Nchekchekokenk, Nehowmean, Nikaomin, Nkoikin, Nkya, Noöt, Npuichin, Ntlaktlakitin, Staiya, Stryne, Tlkamcheen, Tuhezep.

Villages of the Upper Fraser band: Ahulka, Nesikeep, Nkaktko, Ntlippaem, Skekaitin, Tiaks.

Villages of the Spence Bridge band: Atchitchiken, Klukluuk, Nkamchin, Nkoeitko, Nokem, Nskakaulten, Ntekem, Nukaatko, Pekaist, Pemainus, Semehau, Snapa, Spatsum, Stlaz, Tlotlowuk, Zakhauzsiken.

Villages of the Nicola band: Hanehewedl, Huthutkawedl, Koiskana, Kwilchana, Naaik, Nchekus, Nsisket, Ntstlatko, Petutek, Shahanik, Tsulus, Zoht.

To these the following names must be added, although one or two of them may possibly be synonyms: Cheuek, Kokoiap, Nhaiiken, Nkahlimiluh, Nkaih, Nzatzahatko, Paska, Schaeken, Shkuet, Shkuokem, Shuimp, Skappa, Snakaim, Spapium, Timetl, Tsuzel.

For detailed information consult Teit in Mem. Am. Mus. Nat. Hist., II, pt. IV, 1900, and Hill-Tout in Rep. Ethnol. Surv. Can., Brit. A. A. S., 1889.

(J. R. S.)

Cê'qtamux.—Teit in Mem. Am. Mus. Nat. Hist., II, 167, 1900 (Lillooet name, from name of Thompson r.). **Clunsus.**—Bancroft, Nat. Races, I, 311, 1874. **Couteaux.**—Taylor in Cal. Farmer, July 19, 1862. **Klackarpun.**—Survey map, Hydrog. Office, U. S. N., 1882. **Knife Indians.**—Teit, op. cit. (name given by employees Hudson's Bay Co.). **Knives.**—Anderson quoted by Gibbs in Hist. Mag., VII, 76. 1863. **Lükatimü'x.**—Teit, op. cit. (Okinagan name). **Neklakapamuk.**—Can. Ind. Aff., 15, 1879. **Neklakussamuk.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **N-hla-kapm-uh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 6, 1891. **Nicoutameens.**—Mayne, Brit. Col., 296, 1862. **Nicoutamuch.**—Ibid. **Nicute-much.**—Anderson, op. cit. **Nitlakapamuk.**—Good Offices in Nitlakapamuk, 1880. **Nko'atamux.**—Teit, op. cit., 167 (Shuswap name). **N-ku-tam-euh.**—Mackay, op. cit., 5. **Nkutĕmíχu.**—Gatschet, MS., B. A. E. (Okinagan name). **Nlak'a'pamux.**—Teit, op. cit. (own name, sometimes given to Lytton band alone). **N'tlaka'pamuq.**—Hill-Tout in Rep. Ethnol. Surv. Can., 10, 1889. **N-tla-kă-pe-mooh.**—Dawson in Trans. Roy. Soc. Can., sec. II, 6, 1891. **Ntlakya'pamuq.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Sa'lic.**—Teit, op. cit. (Okinagan name). **Saw-meena.**—Anderson, op. cit., 71 (so called by the Tait, a Cowichan tribe). **Szmă'mila.**—Teit, op. cit. (so called by the Cowichan of Fraser delta). **Ske-yuh.**—Mackay, op. cit. ('the people': own name). **Somena.**—Ibid. ('inland hunters': Cowichan name). **Thompson River Indians.**—Dawson, ibid., 6 (name given by whites). **Thompsons.**—Ibid.

Ntlippaem (*Nlip'pa'Em*, 'to extract marrow', according to Teit; 'deep', according to Hill-Tout). A village of the Upper Fraser band of Ntlakyapamuk on the w. side of Fraser r., 22 m. above Lytton, Brit. Col.

Nick-el-palm.—Brit. Col. map, Ind. Aff., Victoria, 1872. **Nitlpam.**—Can. Ind. Aff., 78, 1878. **N'k'lpan.**—Hill-Tout in Rep., Ethnol. Surv. Can., 4, 1899. **Nlip'pa'em:**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Ntlkius (*N Lki'us*). An Okinagan town on Similkameen r., Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Ntshaautin ('people down against the island'). A Takulli sept dwelling along Blackwater r. and upper Nechako r., Brit. Col., in the villages of Tluskez, Ilkatsho, and Peltkatchek. Former villages were Tsitsi and Ilrak, now abandoned. Pop. 135 in 1893.

Natcotetains.—Domenech, Deserts N. Am., I, 442, 1860. **Nazeteoten.**—De Smet, Oregon Miss., 100, 1847. **Nechao-tin.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Negula Dinais.**—Mackenzie, Voy., 309, 1801. **Neotetain.**—Schoolcraft, Ind. Tribes, V, 59, 1855. **Ntshaantin.**—Domenech, Deserts N. Am., II, 62, 1860. **Ntshaáutin.**—Hale, Ethnog. and Philol., 202, 1846. **Nutcah-'tenne.**—Morice in Trans. Can. Inst., IV, 25, 1893. **Nu-tca-'tenne.**—Ibid.

Ntstlatko (*Nts La'tko*, 'cold water'). A village of the Nicola band of the Ntlakyapamuk

near Nicola r., a few miles from the w. end of Nicola lake, Brit. Col.

Coldwater.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900 (white man's name). **Ntsa^{l}a'tko.**—Ibid. **Ntsla'tko.**—Ibid.

Ntsuwiek (*Ntsuwi'ēk*). A village of the Ntlakyapamuk on the w. side of Fraser r., 27 m. above Yale, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Nuchatl. The principal village of the Nuchatlitz on Esperanza inlet, w. coast of Vancouver id.—Can. Ind. Aff., 264, 1902.

Nuchatlitz ('mountain house.'—Sproat) A Nootka tribe occupying the village of Nuchatl and others on Nuchatlitz and Esperanza inlets, w. coast of Vancouver id. Pop. 74 in 1902, 62, in 1904; 52 in 1906; 41 in 1911.

Neu-chad-lits.—Jewitt, Narr., 36, repr. 1849. **Neuchalits.**—Armstrong, Oregon, 136, 1857. **Neuchallet.**—Mayne, Brit. Col., 251, 1862. **Noochahlaht.**—Sproat, Savage Life, 308, 1868. **Nooch-aht-aht.**—Can. Ind. Aff. 1894, 357, 1895. **Nooch-ahtl-aht.**—Ibid., 1896, 430, 1897. **Nooch-alh-laht.**—Ibid., 1883, 188, 1884. **Noochartl-aht.**—Ibid., 1894, 276, 1895. **Noochatl-aht.**—Ibid., 52, 1875. **Nutcā'tlath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890.

Nudlung. A summer settlement of the Akudnirmiut Eskimo on Howe bay, Baffin island.

Noodlook.—McDonald, Discov. of Hogarth's Sd., 86, 1841. **Nudlung.**—Boas in 6th Rep. B. A. E., 441, 1888.

Nugumiut ('inhabitants of the cape'). An Eskimo tribe occupying the peninsula between Frobisher bay and Cumberland sd., Baffin island. Sealing on the floes with the harpoon killing walrus at the floe edge, and hunting deer in the summer are their occupations. Their permanant villages are Nugumiut, Operdniving, Tornait, Tuarpukdjuak, and Ukadlik. Other settlements are Akbirsiarbing, Ekaluin, Kassigiakdjuak, Kekertukjuag, Kodlimarn, and Nuvuktualung. Pop. about 80 in 1883.

New Gummi Lurk.—British Admiralty chart. **Nugumeute.**—Kumlien in Bull. Nat. Mus. no. 15, 15, 1879. **Nugumiut.**—Boas in 6th Rep. B. A. E., 422, 1888.

Nugumiut. A winter village of Nugumiut Eskimo at the entrance to Frobisher bay, Baffin island.—Boas in 6th Rep.B.A.E., map, 1888.

Nuhalk (*Nuxa'lk.*!). A Bellacoola division embracing the following 8 villages, at the mouth of Bellacoola r., Brit. Col.: Atlklaktl, Komkutis, Osmakmiketlp, Peisela, Sakta, Selkuta, Stskeitl, and Tkeiktskune, They include the Keltakkaua, Potlas, Siatlhelaak, Spukpukolemk, and Tokoais gentes.

Nuchalkmχ'.—Boas in Petermanns Mitt., pt. 5, 130, 1887 (*-mχ'* = 'people'). **Nuqa'lkh.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Nuqa'lkmh.**—Ibid. (*-mH* = 'people of'). **Nuxa'lk'!.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Nuiku (Nu'iku). A Bellacoola village at the head of South Bentinck arm, Brit. Col. It is one of the Talio towns.

Nū'ik'.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Nū'iku.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Nukaakmats (*Nuqā'axmats*). A Bellacoola town on Bellacoola r., above Asenane, Brit. Col.

Nuk'ā'aqmats.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Nuqā'axmats.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Nukaatko (*Nukaā'tko, Nukaā'tqo,* or *Nēkaā'tko,* 'one little water'). A village of the Spence Bridge band of Ntlakyapamuk, on the N. side of Thompson r., 43 m. above Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Nukits (*Nūk'i'ts*). A Bellacoola village on Bellacoola r., above Snutele, Brit. Col.

Nū'kits.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Nūk'i'ts.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900.

Nukitsomk (*Nuχitsō'mχ*). A Wikeno village on Rivers inlet, Brit. Col.—Boas in Petermanns Mitt., pt. 5, 130, 1887.

Nuklako. A Hankutchin village of 82 inhabitants on Yukon r., near the mouth of Klondike r., s. E. of the boundary line between Alaska and British Columbia.

Fort Reliance.—Petroff in 10th Census, Alaska, map, 1884. **Nu-kla-ko.**—Schwatka, Rep. on Alaska, 86, 1885. **Takon Indians.**—Ibid., 84. **Tchi-car-gut-ko-tan.**—Ibid., 86 (Ingalik name).

Nulaautin. A sept of the Takulli living in the village of Nulkreh, on Noolki lake, Brit. Col.; pop. 56, in 1879.

Nalo-tin.—Brit. Col. map, 1872. **Nool-kē-o-tin.**—Dawson in Rep. Can. Geol. Surv. 1879–80, 30B, 1881. **Nulaantins.**—Domenech, Deserts N. Am., II, 62, 1860. **Nulaáutin.**—Hale, Ethnog. and Philol., 202, 1846. **Stony Creek band.**—Can. Ind. Aff., 214, 1902.

Nulkreh. The Nulaautin village on Noolki lake, S. of Nechako r., Brit. Col.—Morice in Trans. Roy. Soc. Can., X, 109, 1893.

Nun (*Nūn*). The name of an ancestor of one of the Koskimo gentes, sometimes applied

to the gens itself.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Nunemasekalis (*Nū'nEmEasqâlis*, 'old from the beginning'). A gens of the Tlauitsis, a Kwakiutl tribe.

Nunemasek'â'lis.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Nū'nEmasEqâlis.**—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Nurata. A settlement of the Sikosuilarmiut, E. of King cape, Baffin island.—Boas in 6th Rep. B.A.E., 421, 1888.

Nusatsem (*Nusā'tsEm*). A Bellacoola settlement at the junction of Nusatsem and Bellacoola rs., Brit. Col.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Nuskek (*Nuszē'q!*). A Bellacoola town on North Bentinck arm, Brit. Col.—Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898.

Nuskelst (*Nūsq!E'lst*). A Bellacoola village on Bellacoola r. above Tskoakkane, Brit, Col. The people of this place were subdivided into 3 gentes, 2 of which were called Tlakaumoot and Kookotlane.

Nū'sk''Elst.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Nusk''E'lstEmH.**—Ibid. (*-Emh* = 'people'). **Nūsq!E'lst.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Nutltleik (*NuLLē'lx*). A Bellacoola village on Bellacoola r., above Nuskelst, Brit. Col.

NuLLē'lx.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898. **Nūtltlē'lq.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Nuvujalung. An autumn settlement of Talirpingmiut Okomiut Eskimo, on the s. w. shore of Cumberland sd., Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Nuvujen ('the capes'). An Okomiut Eskimo winter village of the Talirpingmiut on the w. shore of Cumberland sd.; pop. 26 in 1883.

Newboyant.—Kumlien in Bull. Nat. Mus., no. 15, 15, 1879. **Nuvujen.**—Boas in 6th Rep. B. A. E., 426, 1885.

Nuvuktualung. A summer village of the Nugumiut Eskimo on Frobisher bay, S. E. Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Nuvung. An Aivilirmiut Eskimo winter village on Melville penin., N. E. of the entrance to Lyons inlet, Franklin.

Noowook.—Lyons, Priv. Jour., 345, 1824. **Nuvuk.**—Boas in Bull. Am. Mus. Nat. Hist., XV, 6, 1901. **Nuvukdjuaq.**—Boas in 6th Rep. B. A. E., map, 1888. **Nuvung.**—Ibid., 449.

Nzatzahatko (*N'zatzahatkō*, 'clear water'). A village of the Ntlakyapamuk on Fraser r., Brit. Col., just below Cisco.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Obidgewong. A Chippewa. and Ottawa settlement on the w. shore of lake Wolsey, Manitoulin id. lake Huron, Ontario, containing 17 inhabitants in 1884, but reduced to 7 in 1911. Their reserve consists of 800 acres. They cultivate the soil, are good bushmen, and in winter cut ties and posts and peel bark; also load vessels in summer.

Obidgewong.—Canadian official form. **Wābi'tigwäyäng.**—Wm. Jones, inf'n, 1905 (correct name).

Occow, Okow. The yellow pike perch (*Lucioperca americana*) of the northern great lakes, mentioned by Richardson in Franklin's Narrative (1823) and again in the Fauna Bor. Amer., II, 1836. The name has since been adopted in ichthyological works. It is from Cree *okaw*, cognate with Chippewa *oka*. (q. v.) (W. R. G.)

Odiserundy. A prominent warrior in the Revolution, often called John the Mohawk, and in chief command of a war party in 1777. The name is now written Deseronto, 'the lightning has struck.' In the New York State Library at Albany is a letter from John Deserontyon, dated Bay of Quinte, Nov., 1796. where he headed a band of Mohawk. He was present at a treaty with the United States after the Revolution. Deseronto, Ont., bears his name. (W. M. B.)

Oealitk (*O'ēalitx*). A sept of the Bellabella, a Kwakiutl tribe inhabiting the s. shore of Milbanke sd., Brit. Col.

O'ēalitq.—Boas in 6th Rep. N. W. Tribes Can., 52, 1890. **O'ealitx.**—Boas in Rep. Nat. Mus. 1895, 328, 1897. **Onie-le-toch.**—Kane, Wand. in N. A., app., 1859. **Owia-lei-toh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Oyelloightuk.**—Brit. Col. map, Ind. Aff., Victoria, 1872.

Oetlitk (*Oē'lîlx*). A sept of the Bellabella, which, according to Tolmie and Dawson, occupied the middle section of Milbanke sd., British Columbia.

Oē'lîtx.—Boas in Rep. Nat. Mus. 1895, 328, 1897. **Oē'tlitq.**—Boas in 6th Rep. N. W. Tribes Can., 52, 1890. **Okatlituk.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Owit-lei-toh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Weetle-toch.**—Kane, Wand in N. A., app., 1859. **Weitle toch.**—Schoolcraft, Ind Tribes, V, 487, 1855.

Ohamil. A Cowichan tribe on the s. side of lower Fraser r., Brit. Col., just below Hope; pop. 53 in 1911.

Ohamiel.—Can. Ind. Aff., 78, 1878. **Ohamil.**—Ibid., pt. II, 160, 1901. **O'Hamil.**—Ibid., 309, 1879. **Ohamille.**—Ibid., 1889, pt. 1, 268, 1890. **Omail.**—Brit. Col. map, Ind. Aff., Victoria, 1872 (given as the name of a town).

Oherokouaehronon ('people of the grass country.'—Hewitt. An unidentified tribe mentioned with many others in a list of peoples dwelling above Sault St. Louis (Lachine raps.) St. Lawrence r. in 1640 (Jes. Rel. 1640, 35, 1858). The list is imperfect, containing duplicate names given as separate tribes.

Ohrante. A Mohawk warrior in 1776, called Oteroughyanento when he and Joseph Brant met Lord Germain in London, Mar. 14 of the year named. He seems to be the Aruntes whose name appears on one of the Montreal medals, several of which have been connected with Indians of that period. (W. M. B.)

Oiaht. A Nootka tribe on Barkley sd., w. coast of Vancouver id., Brit. Col. Ahadzooas is their principal village. Pop. 159 in 1902, 145 in 1906; 131 in 1911.

Hŏ'aiath.—Boas in 6th Rep. N. W. Tribes Can., 31. 1890. **Ohey-aht.**—Can. Ind. Aff. 1880, 315, 1881. **Ohiat.**—Mayne, Brit. Col., 251, 1861. **Ohyaht.**—Sproat, Savage Life, 308, 1868. **Ohyats.**—Mayne, op. cit., 270. **Oiaht.**—Can. Ind. Aff. 1883, 188, 1884. **Oiatuch.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Oyty-aht.**—Brit. Col. Map, Ind. Aff., Victoria, 1872.

Ojeejok (*Uchĭchak*, 'crane'). A gens of the Chippewa.

Ad-je-jawk.—Tanner, Narr., 315, 1830. **Attochingochronon.**—Jes. Rel. 1640, 35, 1858 (Huron name). **Aud-je-jauk.**—Ramsey in U. S. Ind. Aff. Rep., 91, 1850. **O-jee-jok'.**—Morgan, Anc. Soc., 166, 1877. **Uj-e-jauk.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Utcitcăk.**—Wm. Jones, inf'n, 1906 (proper form; *tc* = *ch*).

Oka. A modern village of Iroquois, Nipissing, and Algonkin, on lake of Two Mountains, Ottawa r., near Montreal. Cuoq says *oka* is the Algonkin name for goldfish or pickerel (see *Occow*). The Iroquois name, *Kanesatake*, signifies 'on the hillside,' from *onesata* 'slope or mountain side,' *ke* 'at or on.'

The village was settled in 1720 by Catholic Iroquois, who were previously at the Sault au Récollet, and who numbered about 900 at the time of removal. Soon after they were joined by some Nipissing and Algonkin, who removed from a mission on isle aux Tourtres, the latter place being then abandoned. The two bodies occupy different portions of the village separated by the church, the Iroquois using the corrupted Mohawk language, while the others speak Algonquian. The total number of both was 375 in 1884, and 501 (434 Iroquois, 67 Algonkin) in 1911. In 1881 a part of them removed to Watha (Gibson), Ontario, where they are now established, numbering 130, making the total number at both settlements about 630. For an account of these Indians see Life of Rev. Amand Parent, Toronto, 1886, in which the religious troubles are related from a Protestant point of view.

(J. M. J. N. B. H.)

Canaghsadagaes.—Johnson (1767) in N. Y. Doc. Col. Hist., VII, 958, 1856. **Canasadagas.**—Johnson (1763), ibid., 582. **Canasadauga.**—Eastburn (1758) quoted by Drake, Trag. Wild., 283, 1841. **Canasadogh.**—La Tour, Map, 1779. **Canasadogha.**—Ibid., 1782. **Canasatauga.**—Smith (1799) quoted by Drake, Trag. Wild., 181, 1841. **Canassadaga.**—Colden (1727), Five Nat., 172, 1747. **Canassategy.**—Weiser (1753) in N. Y. Doc. Col. Hist., VI, 795, 1855. **Caneghsadarundax.**—Message of 1763, ibid., VII, 544, 1856 (should be Canassasaga, Arundax [Adirondacks]). **Canessedage.**—Governor of Canada (1695), ibid., IV, 120, 1854. **Cannusadago.**—Petition of 1764, ibid., VII, 614, 1856. **Canossadage.**—Romer (1700), ibid., IV, 799, 1854. **Conaghsadagas.**—Canajoharie Conf. (1759), ibid., VII, 393, 1856. **Conasadagah.**—Stoddert (1750), ibid., VI, 582, 1855. **Conassadago.**—Murray (1782) in Vt. Hist. Soc. Coll., II, 357, 1871. **Conasadauga.**—Eastburn (1758) quoted by Drake, Trag. Wild., 271, 1841. **Conessetagoes.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 276, 1855. **Conestauga.**—Smith quoted by Day, Penn., 118, 1843. **Conissadawga.**—Hale in N. H. Hist. Soc. Coll., II, 93, 1827. **Connasedagoes.**—Bouquet (1764) quoted by Jefferson, Notes, 147, 1794. **Connecedaga.**—Long, Voy. and Trav., 25, 1791. **Connecedegas.**—McKenney and Hall, Ind. Tribes, III, 80, 1854. **Connefedagoes.**—Hutchins (1778) in Schoolcraft, Ind. Tribes, VI, 714, 1857. **Connesedagoes.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Connosedagoes.**—Thompson quoted by Jefferson, Notes, 282, 1825. **Connosidagoes.**—Boudinot, Star in the West, 126, 1816. **Connossedage.**—Hansen (1700) in N. Y. Doc. Col. Hist., IV, 805, 1854. **Ganagsadagas.**—German Flats Conf. (1770), ibid., VIII, 229, 1857. **Ganesatagué.**—Doc. of 1741, ibid., IX, 1079, 1855. **Kanassatagi lunuak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Kanesatake.**—Cuoq, Lex. Iroq., 10, 1883 (Mohawk name). **Kanesatarkee.**—King, Journ. Arc. Ocean, I, 11, 1836. **Kanossadage.**—Freerman (1704) in N. Y. Doc. Col. Hist., IV, 1163, 1854. **Lac de deux Montagne.**—Stoddert (1750), ibid., VI, 582, 1855. **Lac de deux Montagnes.**—Johnson (1763), ibid., VII, 582, 1856. **Lake of the Two Mountains.**—Shea, Cath. Miss., 333, 1855. **Oka.**—Can. Ind. Aff., 31, 1878. **Scawendadeys.**—Johnson (1747) in N. Y. Doc. Col. Hist., VII, 359, 1855. **Scenondidies.**—Stoddert (1753), ibid., 780. **Schawendadies.**—Ft. Johnson Conf. (1756), ibid., VII, 239, 1856. **Shoenidies.**—Lindesay (1749), ibid., VI, 538, 1855. **Shouwendadies.**—Ft. Johnson Conf. (1756), ibid., VII, 233, 1856. **Skawendadys.**—Canajoharie Conf. (1759), ibid. 392. **Two-Mountain Iroquois.**—Morgan, Systems Consang., 153, 1871. **Village of the Two Mountains.**—Jefferys, Fr. Dom., pt. 1, 14, 1761.

Okak. A Moravian Eskimo mission on an island in Okak bay, coast of Labrador, established in 1776. The first Christian Eskimo convert in Labrador was baptized here in the same year. In 1851 the natives of the vicinity suffered severely from famine. It is still a flourishing station and the seat of an orphan asylum.

Okak.—Thompson, Moravian Miss., 229, 1890. **Okkak.**—Hind, Labrador Penin., II, 199, 1863. **O'Kok.**—McLean, Hudson Bay, II, 157, 1849.

Okanagan Lake. The local name for a body of Okinagan on the w. shore of Okanagan lake in s. w. British Columbia; pop. 37 in 1901, the last time the name appears.

Helowna.—Can. Ind. Aff., pt. II, 166, 1901. **Kelowna.**—Name of town.

Oke. The principal village of the Ehatisaht (q. v.), on Esperanza inlet, w. coast of Vancouver id., Brit. Col.—Can. Ind. Aff., 264, 1902.

Okinagan (etymology doubtful). A name originally applied to the confluence of Similkameen and Okanagan rs., but extended first to include a small band and afterward to a large and important division of the Salishan family. They formerly inhabited the w. side of Okanagan r., Wash., from old Ft. Okanagan to the Canadian border, and, in British Columbia, the shores of Okanagan lake and the surrounding country. Later they displaced an Athapascan tribe from the valley of the Similkameen. In 1906 there were 527 Okinagan on Colville res., Wash., and 824* under the Kamloops-Okanagan agency, British Columbia; total, 1,351. Gibbs in 1855 gave the following list of Okinagan bands on Okanagan r.: Tkwuratum, Konekonep, Kluckhaitkwu, Kinakanes, and Milakitekwa. The Kinakanes appear to be the Okinagan proper. He also classed the Sanpoil with them, but says "these are also claimed by the Spokans," and in fact they are still oftener placed by themselves. To Gibbs' list should be added the Intietook band of Ross. The following villages or bands are enumerated in the Canadian Reports of Indian Affairs: Ashnola, Chuchuwayha, Keremeos, Nkamaplix, Nkamip, Okanagan Lake, Penticton, Shennosquankin, and Spahamin. Teit gives four others: Kedlamik, Komkonatko, Ntlkius, and Zutsemin. Dawson adds Whatlminek.

*In 1911, there were 795 Indians under the Okanagan agency.

Kānk''utlăatlam.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 ('flatheads': Kutenai name). **Kinakanes.**—Gibbs in Pac. R. R. Rep., I, 412, 1855. **Kōkenū'k'kē.**—Chamberlain in 8th Rep. N. W. Tribes Can., 7, 1892 (Kutenai name). **Oakanagans.**—Ross, Fur Hunters, I, 44, 1855. **Oakinacken.**—Ross, Adventures, 287, 1847 (used collectively and also as applying to a subdivision). **Oakinagan.**—Cox, Columb. R., II, 86, 1831. **Ochinakéin.**—Giorda, Kalispel Dict., I, 439, 1877–79. **Okanagam.**—Duflot de Mofras, Oregon, II, 100, 1844. **Okanagan.**—Parker, Journal, 298, 1840. **Okanagon.**—Teit in Mem. Am. Mus. Nat. Hist., II, 167, 1900. **O-kan-ă-kan.**—Morgan, Consang. and Affin., 290, 1871. **Okanakanes.**—De Smet, Letters, 230, 1843. **Okanaken.**—Boas in 6th Rep. N. W. Tribes Can., map, 1890. **O'Kanies-Kanies.**—Stevens in H. R. Doc. 48, 34th Cong., 1st sess., 3, 1856. **Okenaganes.**—Shea, Cath. Miss., 477, 1855. **Okenakanes.**—De Smet, Letters, 224, 1843. **Okiakanes.**—Stevens in U.S. Ind. Aff. Rep. 1856, 190, 1857. **Okinaganes.**—De Smet, op. cit., 37. **Okinagans.**—M'Vickar, Exped. Lewis and Clark, II, 386, 1842. **Okinahane.**—Stevens in Sen. Ex. Doc. 66, 34th Cong., 1st sess., 12, 1856. **OKinakain.**—Gallatin in Trans. Am. Ethnol. Soc., II, 27, 1848. **Okinakan.**—Hale in U. S. Expl. Exped., VI, 205, 1846. **Okinakanes.**—Stevens in U. S. Ind. Aff. Rep., 392, 1854. **O'Kinakanes.**—Taylor in Sen. Ex. Doc. 4, 40th Cong., spec. sess., 26, 1867. **Okinā'k'ēn.**—Boas in 5th Rep. N.W. Tribes Can., 10, 1889. **O'kinā'k'ēn.**—Chamberlain in 8th Rep. N. W. Tribes Can., 7, 1892. **Okinekane.**—De Smet, Letters, 215, 1843. **Okin-e-Kanes.**—Craig in H. R. Ex. Doc. 76, 34th Cong., 3d sess., 171, 1857. **O-kin-i-kaines.**—Shaw in H. R. Ex. Doc. 37, 34th Cong., 3d sess., 113, 1857. **Okinokans.**—Watkins in Sen. Ex. Doc. 20, 45th Cong., 2d sess., 5, 1878. **O-ki-wah-kine.**—Ross in U. S. Ind. Aff. Rep., 27, 1870. **Oknanagans.**—Robertson (1846) in H. R. Ex. Doc. 76, 30th Cong., 1st sess., 9, 1848. **Okonagan.**—Wilkes, U. S. Expl. Exped., IV, 431, 1845. **Okonagon.**—Dart in U.S. Ind. Aff. Rep., 216, 1851. **Okonegan.**—Wilkes, ibid., 461, 1854. **Omahanes.**—Stevens in Sen. Ex. Doc. 66, 34th Cong., 1st sess., 10, 1856. **Onkinegans.**—Lane in Sen. Ex. Doc. 52, 31st Cong., 1st sess., 170, 1850. **Oo-ka-na-kane.**—Dawson in Trans. Roy. Soc. Can., sec. II, 6, 1891 (Ntlakyapamuk name). **Oukinegans.**—Lane in U. S. Ind. Aff. Rep., 159, 1850. **Schit-hu-a-ut.**—Mackay quoted in Trans. Roy. Soc. Can., sec. II, 6, 1891. **Schit-hu-a-ut-uh.**—Ibid. **Sinkuăilī.**—Gatschet, MS., B. A. E. (properly Isonkuaĺi, 'our people': own name). **Ske-luh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 7, 1891 (own name). **Soo-wăn'-a-mooh.** — Dawson, ibid., 5 (Shuswap name). **Su-a-na-muh.**—Mackay quoted by Dawson, ibid. **Tcitquă'ut.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 (Ntlakyapamuk name). **U-ka-nakane.**—Mackay quoted by Dawson, op. cit., 6.

Okomiut ('people of the lee side'). An Eskimo tribe dwelling on Cumberland sd., Baffin island. They embrace the Talirpingmiut, Kinguamiut, Kingnaitmiut, and Saumingmiut. When whalers first visited them, about 1850, the population amounted to 1,500, but it was reduced to 245 in 1883. Their villages and settlements are: Anarnitung, Aukardneling, Ekaluakdjuin, Ekaluin, Ekalukdjuak, Idjorituaktuin, Igpirto, Imigen, Kangertloa-

ping, Kangertlung, Kangertlukdjuaq, Karmang, Karsukan, Karusuit, Katernuna, Kekertaujang, Kekerten, Kimissing, Kingaseareang, Kingua, Kitingujang, Kordlubing, Koukdjuaq, Naujateling, Nedlung, Niantilik, Nirdlirn, Niutang, Nuvujalung, Nuvujen, Pujetung, Sakiakdjung, Saunutung, Tikerakdjung, Tuakdjuak, Tupirbikdjuin, Ugjuktung, Ukiadliving, Umanaktuak, and Utikimiting.

Oqomiut.—Boas in 6th Rep. B. A. E., 424, 1888. **Oχomiut.**—Boas in Petermanns Mitt., no. 80, 69, 1885.

Okpaak. A Malecite village on middle St. John r., N. B., in 1769.

Ocpack.—La Tour, map, 1784. **Okpaak.**—Wood (1769) quoted by Hawkins, Miss., 361, 1845. **Ougpauk.**—Jefferys, Fr. Doms., pt. 1, map, 119, 1761.

Omamiwinininiwak ('people of lower part of the river'). The Nipissing name for the Algonkin, properly so called, survivors of whom still live at Bécancour and at Three Rivers, Quebec.—Cuoq, Lexique Algonquine, 193, 1886.

Omanitsenok (*Omanits'ēnôx*, 'the people of Ómanis,' a place on Klaskino inlet, Brit. Col.). A gens of the Klaskino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Omatl (Omatl). The name of an ancestor of a Tlatlasikoala gens, sometimes applied to the gens itself.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Omegeeze (*Migīzī* 'bald eagle'). A gens of the Chippewa.

Me-giz-ze.—Tanner, Narr., 314, 1830. **Me-gizzee.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885. **Mi'-gisi.**—Gatschet, Ojibwa MS., B. A. E., 1882. **Migizi.**—Wm. Jones, inf'n, 1907 (correct form). **O-me-geeze'.**—Morgan, Anc. Soc., 166, 1877.

Ommunise (*Omŭnĭse*, 'he gathers firewood.'—W. J.). A Chippewa or Ottawa band formerly living on Carp r., Mich.; also a place between lake of the Woods and Winnipeg, so called because of the scarcity of wood.

Carp River band.—Smith in U. S. Ind. Aff. Rep., 53, 1851. **Omanisĕ.**—Wm. Jones, inf'n, 1905 (correct form). **Ommunise.**—Smith, op. cit.

Onasakenrat ('White Feather') **Joseph.** A Mohawk chief, noted for his translations of religious works into his native language. He was born on his father's farm, near Oka, Quebec, Sept. 4, 1845; at 14 years of age he was sent to Montreal College to be educated for the priesthood, remaining there about 4 years. He was afterward converted to Protestantism and became an evangelical preacher. On June 15, 1877, the Catholic church of Oka was burned, and Chief Joseph was tried for the offence, but was not convicted. He died suddenly, Feb. 8, 1881, at Caughnawaga. Among his translations into the Mohawk dialect are the Gospels (1880) and a volume of hymns. At the time of his death he was engaged in translating the remainder of the Bible, having reached in the work the Epistles to the Hebrews.

Ondatra. A name for the muskrat (*Fiber zibethicus*), derived from one of the Huron dialects of the Iroquoian language early current in the Hochelaga region of Canada. A more common name is *musquash*, of Algonquian origin. (A. F. C.)

Ondoutaouaka. An Algonquian tribe or division, probably a part of the Montagnais, living in 1644 about 100 leagues above "Saguené," (Saguenay), Quebec.

Ondoutaoüaheronnon.—Jes. Rel. 1644, 99, 1858. **Ondoutaouaka.**—Ibid., 1641, 10, 1858.

Oneida (Anglicized compressed form of the common Iroquois term *tiionĕñ'iote'*, 'there it it-rock has-set-up (continuative),' i. e. a rock that something set up and is still standing, referring to a large syenite boulder near the site of one of their ancient villages). A tribe of the Iroquois confederation, formerly occupying the country s. of Oneida lake, Oneida co., N. Y., and latterly including the upper waters of the Susquehanna. According to authentic tradition, the Oneida were the second tribe to accept the proposition of Dekanawida and Hiawatha to form a defensive and offensive league of all the tribes of men for the promotion of mutual welfare and security. In the federal council and in other federal assemblies they have the right to representation by 9 federal chieftains of the highest rank. Like the Mohawk, the Oneida have only 3 clans, the Turtle, the Wolf, and the Bear, each clan being represented by 3 of the 9 federal representatives of this tribe (see *Clan and Gens*). In so far as eldership as a member of a clan phratry can give precedence in roll-call and the right to discuss first in order all matters coming before its side of the council fire, the Oneida are the dominant tribe within the tribal phratry called the Four (originally Two) Brothers and "Offspring," to which they belong. In tribal assemblies the Turtle and the Wolf constitute a clan phratry, and the Bear another. The Oneida have usually been a conservative people in their dealing with their allies and with

other peoples. In 1635 they, with the Onondaga, Cayuga, and Mohawk, sought to become parties to the peace concluded in the preceding year between the Seneca and the Hurons. At this period they were called sedentary and very populous, but only from Indian reports.

The Jesuit Relation for 1646 (p. 3, 1858) says that, with the exception of the Mohawk, there was no treaty, properly speaking, then in existence between the Iroquois tribes inclusive of the Oneida and the French. From the same Relation it is learned that "Onnieoute" (Oneniote), the principal Oneida village of that time, having lost the greater portion of its men in a war with the "upper Algonquin," was compelled to request the Mohawk to lend aid in repeopling the village by granting thereto a colony of men, and that it was for this reason that the Mohawk ceremonially and publicly call the Oneida their daughter or son. This story is probably due to a misconception of the fictitious political kinships and relationships established between the several tribes at the time of the institution and organization of the League (see *Confederation*). The Cayuga and the Tuscarora are likewise called "Offspring," but not for the reason above given. The Jesuit Relation for 1648 (p. 46) first definitely describes the Oneida. From the Relation for 1641 (p. 74) it is gathered that the Jesuit fathers had learned that the Oneida had a peculiar form of government in which the rulership alternated between the two sexes. This statement is likewise apparently due to a misconception of the fact that among Iroquois tribes the titles to the chiefships belonged to the women of certain clans in the tribe and not to the men, although men were chosen by the women to exercise the rights and privileges and to perform the duties pertaining to these chiefships, and that there were, and indeed still are, a number of women filling federal chiefships bearing the name of the highest class. These women chieftains have approximately the same rights, privileges, and immunities as the men chiefs, but exercise them fully only in emergencies; they, too, maintain the institutions of society and government among the women.

The Jesuit Relation for 1667 (LII, 145, 1899) declares that the Oneida were at that time the least tractable of the Iroquois tribes. It was at this period that Father Bruyas was stationed at the mission of St. François-Xavier among the Oneida. It is also learned from this source that the Mohegan and the Conestoga menaced the Oneida. While on this mission Father Bruyas suffered for food for a part of the year and was compelled to sustain life on a diet of dried frogs. By the end of the year 1669 he had baptized 30 persons. In 1660 the Oneida with the Mohawk were the least populous of the Iroquois tribes. The Jesuit Relation for 1669–70 speaks of the Oneida being present at a "feast of the dead" held at the Mohawk village of Caughnawaga, showing that in a modified form at least the decennial ceremony of the so-called "Dead Feast" was practised among the Iroquois when first known. On Jan. 30, 1671, the Oneida began the torture of a captive Conestoga woman, and the torture was prolonged through 2 days and 2 nights because he in whose stead she had been given was burned at Conestoga for that length of time. It is held by some that the town defended by four lines of palisades closely fastened together and attacked by Champlain in 1615 with his Huron and Algonquian allies, was an Oneida village, although other authorities place it elsewhere, in Onondaga territory. In fact, the wars of the Oneida were those of the League, although like the other tribes they seem to have put forth most energy against the tribes who in some manner had given them the greatest offence. The Catawba and the Muskhogean tribes, as well as the Susquehanna river Indians, the Conestoga, gave most occupation to the Oneida warriors.

After the conquest of the tribes on the Susquehanna and its tributaries and those on the Potomac, chiefly by the warriors of the Oneida, the Cayuga, and the Seneca, and those tribes which had submitted to Iroquois rule, a question arose as to the propriety of the Mohawk, who had not given any aid in subduing these peoples, sharing in the income arising from land sales there. Hence for a time the Mohawk received no emolument from this source, until the Iroquois tribes became divided and the Mohawk sold the lands in the Wyoming Valley region of Pennsylvania to the Susquehanna Land Co. of Connecticut. This, then, in 1728, moved the great federal council of the league at Onondaga to send Shikellamy, an Oneida chief, as a superintendent, to the forks of the Susquehanna for the purpose of watching over the affairs and the interests of the Six Nations of Iroquois in Pennsylvania. At first Shikellamy exercised a general supervision over the Shawnee and the Delawares, who thereafter were required to consult him in all matters arising between them and the pro-

prietary government. So well did he perform his duty that in 1745, Shikellamy was made full superintendent over all the dependent tribes on the Susquehanna, with his residence at Shamokin. He showed great astuteness in the management of the affairs intrusted to his care, seeking at all times to promote the interests of his people. Such was the influence which the Oneida exercised on the Susquehanna.

In 1687 the Oneida were included in the warrant of the King of Great Britain to Gov. Dongan of New York, authorizing him to protect the Five Nations as subjects of Great Britain. In 1696 Count Frontenac burned the Oneida castle, destroyed all their corn, and made prisoners of 30 men, women and children.

In 1645–46 the Oneida were at war with the Nipissing, and one band of 17 warriors from "Ononiiote" defeated an Algonkin party under Teswehat, the one-eyed chief of this people, killing the chief's son and taking 2 women prisoners. This Iroquois party was afterward defeated by 30 Hurons and the 2 women were recaptured.

In the Jesuit Relation for 1666–68 Father Bruyas writes that the Oneida were reputed the most cruel of all the Iroquois tribes; that they had always made war on the Algonkin and the Hurons, and that two-thirds of the population of their villages was composed of the people of these two tribes who had become Iroquois in temper and inclination. This missionary adds that the nature of the Oneida was then altogether barbarous, being cruel, sly, cunning, and prone to bloodshed and carnage.

In 1655 a party of 60 Oneida warriors was sent against the Amikwa, or Beaver Indians. This war was still in progress in 1661, for in that year, 2 bands, one of 24 and the other of 30 warriors, were encountered on their way to fight the Amikwa.

Chauchetière (letter in Jesuit Relations, Thwaites ed., LXII, 185, 1900) says that "war is blazing in the country of the Outaouaks," that the Iroquois, especially the Oneida, continued their hatred of the Outagami (Foxes) and the Illinois, and so have slain and captured many Illinois. In 1681 they killed or captured about 1,000 of these unfortunate people.

In 1711, about half of the Tuscarora tribe, then dwelling in North Carolina, seems to have conspired with several alien neighbouring tribes and bands to destroy the Carolina settlers. The colonists, however, recollecting the ancient feud between the Southern and the Northern Indians, allied themselves with the Catawba and some Muskhogean tribes. The Tuscarora, sustaining several severe defeats, were finally driven from their homes and hunting grounds. This act of the Southern Indians made the hatred of the Iroquois against the Catawba more bitter and merciless.

The Oneida were at times friendly to the French and to the Jesuit missionaries, while the other Iroquois were their determined enemies. A great part of the Oneida and the Tuscarora, through the influence of Rev. Samuel Kirkland, remained neutral in the Revolutionary war, while the majority of the confederation of the Iroquois were divided and did not act as a unit in this matter. Early in that struggle the hostile Iroquois tribes attacked the Oneida and burned one of their villages, forcing them to take refuge near the Americans in the vicinity of Schenectady, where they remained until the close of the war. Shortly after the main body of the tribe returned to their former homes. At a later period a considerable number emigrated to Canada and settled on Grand r. and Thames r., Ontario. Another small band, called Oriskas, formed a new settlement at Ganowarohare, a few miles from the main body in Oneida co., N. Y. At different earlier periods the Oneida adopted and gave lands to the Tuscarora, the Stockbridges, and the Brothertons. The Tuscarora afterward removed to land granted by the Seneca in w. New York. In 1846, having sold most of their lands in New York, the greater part of the Oneida, together with their last two adopted tribes, removed to a tract on Green bay, Wis., where they now reside. Among those living in New York at the time of removal were two parties known respectively as the First Christian, and the Second Christian or Orchard party.

The Oneida entered into treaties with the United States at Ft. Stanwix, N. Y., Oct. 22, 1784; Ft. Harmar, O., Jan. 9, 1789; Canandaigua, N. Y., Nov. 11, 1794; Oneida, N. Y., Dec. 2, 1794; Buffalo Creek, N. Y., Jan. 15, 1838; and Washington, D. C., Feb. 3, 1838. They also held no fewer than 30 treaties with the State of New York between the years 1788 and 1842.

The estimates of Oneida population at different periods are no more satisfactory than those relating to the other Iroquois tribes.

The earliest account (1660) gives them 500. They are placed at 1,000 in 1677 and 1721. In 1770 they were estimated at 410, in 1776 at 628, and in 1795 at 660, and were said to have been decreasing for a long time. They number at present (1906) about 3,580, of whom 286 are still in New York, 2,151 under the Oneida School Superintendency in Wisconsin, 783* on Thames r., Ontario, besides those settled among the other Iroquois on Grand r., Ontario.† There are no means of learning the number of Oneida who joined the several colonies of Catholic Iroquois.

The Oneida towns, so far as known, were: Awegen, Brothertown, Cahunghage, Canowdowsa, Cowassalon, Chittenango, Ganadoga, Hostayuntwa, Oneida, Opolopong, Oriska, Ossewingo, Ostogeron, Schoherage, Sevege, Solocka, Stockbridge, Tegasoke, Teseroken, Teiosweken, and Tkanetota. (J. N. B. H.)

Anayints.—Pa. Col. Rec., IV, 584, 1851. **Anayot hága.**—Pyrlæus (ca. 1750) quoted in Am. Antiq., IV, 75, 1881. **Annegouts.**—Bacqueville de la Pötherie. Hist. Amér. Septent., III, 3, 1753. **Anoyints.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Hogh-na-you-tau-agh-taugh-caugh.**—Macauley, N. Y., II, 176, 1829. **Honnehiouts.**—Hennepin, New Discov., map, 1698. **Huniedes.**—Doc. of 1676 in N. Y. Doc. Col. Hist., XIII, 500, 1881. **Janadoah.**—Morse, Am. Geog., I, 454, 1819 (here used for Iroquois generally). **Janitos.**—Lawson (1700) quoted by Schoolcraft, Ind. Tribes, VI, 326, 1857 (incorrectly given as Lawson's form). **Jennitos.**—Lawson (1709), Hist. Car., 82, 1860. **Nation de la Pierre.**—Jes. Rel. 1669, 7, 1858. **Ne-ar-de-on-dar-go'-war.**—Morgan, League Iroq., 98, 1851 (council name). **Neharontoquoah.**—Weiser (1750) in Pa. Col. Rec., V, 477, 1851. **Ne-haw-re-tah-go.**—Macauley, N. Y., II, 185, 1829. **Ne-haw-re-tah-go-wah.**—Beauchamp in Bull. 78, N. Y. State Mus., 161, 1905. **Ne-haw-teh-tah-go.**—Cusick, Six Nations, 16, 1828. **Ne'yutka.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name). **Ne'yutkanonu'ndshunda.**—Ibid. (another Seneca name). **Niharuntagoa.**—Pyrlæus (ca. 1750) in Am. Antiq., IV, 75, 1881. **Niharuntaquoa.**—Weiser (1743), op. cit., IV, 664, 1851. **Nihatiloeñdagowa.**—J. N. B. Hewitt, inf'n, 1907 ('they are large trees': political name). **Nihorontagowa.**—Benson quoted by Drake, Bk. Inds., bk. 5, 111, 1848. **Niondago'a.**—Gatschet, Seneca MS., B. A. E., 1882 ('large trees': Seneca name). **Niunda-ko'wa.**—Gatschet, Seneca MS., 1882 ('large trees'). **Onayauts.**—Writer quoted by Drake, Bk. Inds., bk. 5, 4, 1848. **Onayiuts.**—Colden (1727), Five Nat., app., 58, 1747. **O-na-yote'-kä-o-no.**—Morgan, League Iroq., 52, 1851. **Oncidas.**—Keane in Stanford, Compend., 527, 1878 (misprint). **Oncydes.**—Humphreys, Acct., 294, 1730 (misprint). **O-nea-yo-ta-au-cau.**—Barton, New Views, app., 6, 1798. **Onedes.**—Albany Conf. (1737) in N. Y. Doc. Col. Hist., VI, 98, 1855. **Onedoes.**—Colden (1738), ibid., 123. **Oneiadas.**—Writer of 1792 in Mass. Hist. Soc. Coll., 1st s., I, 287, 1806. **Oneiadds.**—Doc. of 1687 in N. Y. Doc. Col. Hist., III, 432, 1853. **Oneiades.**—Allyn (1666) in Mass. Hist. Soc. Coll., 3d s., X, 63, 1849. **Oneidaes.**—Dudley (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 244, 1819. **Oneidas.**—Doc. of 1676 in N. Y. Doc. Col. Hist., XIII, 502, 1881. **Oneides.**—Andros (1679), ibid., III, 277, 1853. **Oneidoes.**—Colhoun (1753), ibid., VI, 821, 1855. **Oneids.**—Vernon (1697), ibid., IV, 289, 1854. **Oneijdes.**—Wessels (1693), ibid., 60. **Oneiochronon.**—Jes. Rel. 1640, 35, 1858. **Oneiotchronons.**—Ibid., 1646, 34, 1858. **Onei8chronons.**—Ibid., 1639, 67, 1858. **Oneiouks.**—Coxe, Carolana, 56, 1741. **Oneiouronons.**—Courcelles (1670) in Margry, Déc., I, 178, 1875. **Oneïout.**—Jes. Rel. 1656, 12, 1858 (village). **Onei8tcheronons.**—Jes. Rel. 1646, 34, 1858. **Oneioutchronnons.**—Ibid., 1656, 17, 1858. **Onei-yu-ta-augh-a.**—Macauley, N. Y., II, 185, 1829. **Oneiyutas.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 146, 1849. **Onejda.**—Wraxall (1754) in N. Y. Doc. Col. Hist., VI, 857, 1855. **Onejdes.**—Cortland (1687), ibid., III, 435, 1853. **Onejoust.**—Louis XIV (1699), ibid., IX, 698, 1855. **Oneotas.**—Mallery in Proc. A. A. A. S., XXVI, 352. 1877. **Oneout.**—Jes. Rel. 1656, 10, 1858 (village). **Oneoutchoueronons.**—Jes. Rel. 1656, 10. 1858. **Oneyades.**—Doc. of 1679 in N. Y. Doc. Col. Hist., XIII, 536, 1881. **Oneydas.**—Doc. of 1677, ibid., XIII, 510, 1881. **Oneydays.**—Albany Conf. (1748), ibid., VI, 447, 1855. **Oneyders.**—Markham (1691), ibid., III, 807, 1853. **Oneydes.**—Livingston (1677), ibid., XIII, 510, 1881. **Oneydese.**—Livingston (1720), ibid., V, 565, 1855. **Oneydeys.**—Albany Conf. (1751), ibid., VI, 719, 1855. **Oneyodes.**—Marshe (1744) in Mass. Hist. Soc. Coll., 3d s., VII, 196, 1838. **Oneydos.**—Clarkson (1691) in N. Y. Doc. Col. Hist., III, 814, 1853. **Oneyds.**—Fletcher (1693), ibid., IV, 55, 1854. **Oneyede.**—Dongan (1688), ibid., 521. **Oneyonts.**—Boudinot, Star in the West, 100, 1816. **Oneyoust.**—Denonville (1685) in N. Y. Doc. Col. Hist., IX, 282, 1855. **Oneyuts.**—Macauley, N. Y., II, 176, 1829. **Oniadas.**—Carver, Travels, 172, 1778. **Oniades.**—Coursey (1682) in N. Y. Doc. Col. Hist., XIII, 557, 1881. **Onids.**—Homann Heirs map, 1756. **Oniedas.**—Vetch (1719) in N. Y. Doc. Col. Hist., V, 531, 1855. **Oniedes.**—Albany Conf. (1746), ibid., VI, 317, 1855. **Onioets.**—Coxe, Carolana, 56, 1741. **Onioutcheronons.**—Jes. Rel. 1646, 3, 1858. **Onioute.**—Schoolcraft, Ind. Tribes, V, 154, 1855. **Oniyouths.**—Boudinot, Star in the West, 128, 1816. **O-ni-yu-ta.**—Macauley, N. Y., II, 176, 1829. **Oniyutaaugha.**—Ibid., 274. **Onneiochronnons.**—Jes. Rel. 1648, 46, 1858. **Onneiotchronnons.**—Jes. Rel. 1658, 3, 1858. **Onneioust.**—Bruyas (1673) in Margry, Déc., I, 242, 1875. **Onneiout.**—Vaudreuil (1712), ibid., 41. **Onneioutchoueronons.**—Jes. Rel. 1656, 14, 1858. **Onneioute.**—Jes. Rel. 1664, 34, 1858. **Onnei8theronnon.**—Jes. Rel. 1660, 6, 1858. **Onneiouthronnons.**—Jes. Rel. 1657, 34, 1858. **Onnejioust.**—Bellin, map, 1755. **Onnejochronons.**—Jes. Rel. 1652, 35, 1858. **Onnejoust.**—Louis XIV (1699) in N. Y. Doc. Col. Hist., IX, 697, 1855. **Onnejouts.**—Jes. Rel. 1669, 7, 1858. **Onneydes.**—Dongan (1687) in N. Y. Doc. Col. Hist., III, 438, 1853. **Onneyotchronon.**—Jes. Rel., index, 1858. **Onneyouth.**—Charlevoix, Voy. to N. Am., II, 25, 1761, **Onnogontes.**—Charlevoix (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Onnoyotes.**—Lahontan, New Voy., I, 157, 1703. **Onnoyoute.**—Ibid., map. **Onodos.**—Coxe, Carolana, map, 1741. **Onolochrhonons.**—Jes. Rel. 1635, 34, 1858. **Onojake.**—La Montagne

*In 1911, there were 777.

†In 1911, there were 362 Oneidas on the Six Nations res. on the Grand river.

(1664) in N. Y. Doc. Col. Hist., XIII, 355, 1881. **Onoyats.**—Mallery in Proc. A. A. A. S., XXVI, 352, 1877. **Onoyauts.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 252, 1853. **Onoyote.**—Pouchot, map (1758), ibid., X, 694, 1858. **Onoyouts.**—Lahontan, New Voy., I, 23, 1703. **Onoyuts.**—La Tour, map, 1779. **Onyades.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 250, 1853. **Onydans.**—Harris, Voy. and Trav., II, 311, 1764. **Onyedauns.**—Leisler (1690) in N. Y. Doc. Col. Hist., III, 700, 1853. **Otatsightes.**—Macauley, N. Y., II, 176, 1829 (chief's name). **Ouiochrhonons.**—Jes. Rel. 1635, 34, 1858 (misprint). **Ounéyouths.**—Baudry des Lozières, Voy. a la Le., 243, 1802. **Tauhur-lin-dagh-go-waugh.**—Macauley, N. Y., II, 185, 1829. **T'wä-'rú-nä.**—Hewitt, inf'n, 1886 (Tuscarora name). **Uniades.**—Coursey (1682) in N. Y. Doc. Col. Hist., XIII, 558, 1881. **Uniutáka.**—Gatschet, Tuscarora MS., 1885 (former Tuscarora name). **W'tássone.**—Heckewelder, Hist. Inds., 99, 1876 ('makers of stone pipes': Delaware name; applied also to other Indians who excelled in that art).

Oneidas of the Thames. A body of Oneida, numbering 777 in 1911, residing on a reservation of 5,271 acres on Thames r., in Delaware tp., Middlesex co., near Strathroy, Ontario. Their principal occupation is day labour, and a few of them are good farmers. They are industrious and law-abiding, and while some of them are progressing well, on the whole their progress is slow.

Onentisati. A Huron village in Tiny tp., Simcoe co., Ontario, first mentioned in 1635. (W. M. B.)

Onentisati.—Jes. Rel. 1635, 39, 1858. **Onnentissati.**—Ibid.

Oneronon. An unidentified tribe living s. of St. Lawrence r. in 1640.—Jes. Rel. 1640, 35, 1858.

Ongniaahra ('bisected bottomland'). A village of the Neutrals, situated in 1626–50 on Niagara r., one day's journey from the Seneca. This is the French spelling of the ancient Huron pronunciation of the name, which, written by English writers from Iroquois utterance, has become "Niagara" (q.v.).

(J. N. B. H.)

Ongmarahronon.—Jes. Rel. 1640, 35, 1858 (*m* misprint for *ni*; name of the people). **Onguiaahra.**—Jes. Rel. 1641, 75, 1858 (*ui* misprint for *ni*). **Ouaroronon.**—Deb. la Roche Dallion in Sagard, Hist. du Canada, III, 804, 1866 (*u* misprint for *n*, and second *o* for *a*).

Onismah. A settlement in port San Juan, S. W. coast of Vancouver id., Brit. Col., probably inhabited by the Pacheenaht.—Brit. and U. S. Survey Map, 1882.

Ononchataronon (Huron name). An Algonkin tribe or band that occupied the district near Montreal,, between St. Lawrence and Ottawa rs., and wintered near the Hurons. In 1642 they were but a remnant. They claimed to have been the original occupants of Montreal id. and of a large territory on both sides of the St. Lawrence. They said they had been conquered and dispersed by the Hurons, who were then their enemies, and that the survivors of the war had taken refuge with the Abnaki or the Iroquois or had joined the Hurons. Hochelaga, the village found on the island by Cartier in 1535, was occupied by an Iroquoian tribe, but, according to Gatschet, the remains of a second village about 2 m. from its site have been discovered. This would clear the confusion as to the stock of the former occupants of the island. Shea suggests that the names Huron and Iroquois have been transposed, which is likely. Charlevoix says that there was a tradition that the Ononchataronon were at one time at war with the Algonkin, and that they were drawn into an ambuscade and entirely destroyed. He adds that at the time of his visit (1721) they had ceased to exist. This tradition, however, seems doubtful. According to the Jesuit Relations, at the general peace of 1646 the French induced the Ononchataronon to settle again on the island, but they soon scattered on account of the Iroquois. It seems they were met with as early as 1609 by Champlain, as Iroquet, one of their chiefs, was with him at this time. The missionaries described them as arrogant, given to superstition and debauchery, and very cruel. (J. M.)

Nation d'Iroquet.—Jes. Rel. 1633, 29, 1858. **Onnoncharonnons.**—Jefferys, Fr. Dom. Am., pt. 1, 9, 1761. **Onnontcharonnons.**—Charlevoix, Jour. Voy., I, 174, 1761. **Onontchataranons.**—Jes. Rel. 1646, 34, 1858. **Onontchataronons.**—Jes. Rel. 1641, 57, 1858. **Onontchateronons.**—Jes. Rel. 1643, 61, 1858. **Snatchatazonons.**—Jes. Rel. 1641, 29, 1858. **Ounontcharonnous.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Ounountchatarounongak.**—Jes. Rel. 1658, 22, 1858. **Ountchatarounounga.**—Jes. Rel. 1640, 34, 1858. **Yroquet.**—Champlain (1615), Œuvres, IV, 56, 1858.

Onondaga (*Onoñtä''ge'*, 'on, or on top of, the hill or mountain'). An important tribe of the Iroquois confederation, formerly living on the mountain, lake, and creek bearing their name, in the present Onondaga co., N.Y., and extending northward to lake Ontario and southward perhaps to the waters of the Susquehanna. In the Iroquois councils they are known as *Hodiseñnageta*, 'they (are) the name bearers.' Their principal village, also the capital of the confederation, was called Onondaga, later Onondaga Castle; it was situated from before

1654 to 1681 on Indian hill, in the present town of Pompey, and in 1677 contained 140 cabins. It was removed to Butternut cr., where the fort was burned in 1696. In 1720 it was again removed to Onondaga cr., and their present reserve is in that valley, a few miles s. of the lake (Beauchamp, inf'n, 1907).

The Onondaga of Six Nations res., Canada, have 9 clans, namely: Wolf, Tortoise (Turtle?), Bear, Deer, Eel, Beaver, Ball, Plover (Snipe?), and Pigeon-hawk. The Wolf, Bear, Plover, Ball, and Pigeon-hawk clans have each only one federal chiefship; the Beaver, Tortoise, and Eel clans have each two federal chiefships, while the Deer clan has three. The reason for this marked difference in the quotas of chiefships for the several clans is not definitely known, but it may be due to the adoption of groups of persons who already possessed chiefship titles. In federal ceremonial and social assemblies the Onondaga by right of membership therein take their places with the tribal phratry of the "Three Brothers," of which the Mohawk and the Seneca are the other two members; but in federal councils—those in which sit the federal representatives of all the five (latterly six) Iroquois tribes—the Onondaga tribe itself constitutes a tribal phratry, while the Mohawk and the Seneca together form a second, and the Oneida and the Cayuga originally, and, latterly, the Tuscarora, a third tribal phratry. The federal council is organized on the basis of these three tribal phratries. The functions of the Onondaga phratry are in many respects similar to those of a judge holding court with a jury. The question before the council is discussed respectively by the Mohawk and Seneca tribes on the one side, and then by the Oneida, the Cayuga, and, latterly, the Tuscarora tribes on the other, within their own phratries. When these two phratries have independently reached the same or a differing opinion, it is then submitted to the Onondaga phratry for confirmation or rejection. The confirmation of a common opinion or of one of two differing opinions makes that the decree of the council. In refusing to confirm an opinion the Onondaga must show that it is in conflict with established custom or with public policy; when two differing opinions are rejected the Onondaga may suggest to the two phratries a course by which they may be able to reach a common opinion; but the Onondaga may confirm one of two differing opinions submitted to it. Each chieftain has the right to discuss and argue the question before the council either for or against its adoption by the council, in a speech or speeches addressed to the entire body of councillors and to the public.

Champlain related that in 1622 the Montagnais, the Etchemin, and the Hurons had been engaged for a long time in seeking to bring about peace between themselves and the Iroquois, but that up to that time there was always some serious obstacle to the consummation of an agreement on account of the fixed distrust which each side had of the faith of the other. Many times did they ask Champlain himself to aid them in making a firm and durable peace. They informed him that they understood by making a treaty that the interview of the ambassadors must be amicable, the one side accepting the words and faith of the other not to harm or prevent them from hunting throughout the country, and they on their side agreeing to act in like manner toward their enemies, in this case the Iroquois, and that they had no other agreements or compacts precedent to the making of a firm peace. They importuned Champlain many times to give them his advice in this matter, which they promised faithfully to follow. They assured him that they were then exhausted and weary of the wars which they had waged against each other for more than fifty years, and that, on account of their burning desire for revenge for the murder of their kin and friends, their ancestors had never before thought of peace. In this last statement is probably found approximately the epoch of that historic feud mentioned in the Jesuit Relation for 1660 (chap. II) and by Nicholas Perrot, which made the Iroquois tribes, on the one hand, and the Algonkin on the Ottawa and St. Lawrence rs., on the other, inveterate enemies, although this may have been but a renewal and widening of a still earlier quarrel. In 1535 Cartier learned from the Iroquoian tribes on the St. Lawrence that they were continually tormented by enemies dwelling to the southward, called Toudamani (probably identical with Tsonnontouan, or Seneca, a name then meaning 'Upper Iroquois'), who continually waged war on them.

In Sept. 1655 the Onondaga sent a delegation of 18 persons to Quebec to confer with Governor de Lauzon and with the Algonkin and Hurons. The Onondaga spokesman used 24 wampum belts in his address; the first 8 were presents to the Hurons and the Algonkin, whose leading chiefs were there; each present had its own particular name. The Onondaga

professed to speak for the "four upper Iroquois nations," namely, the Seneca, Cayuga, Oneida, and Onondaga, thus leaving only the Mohawk, the "lower Iroquois," from this peace conference, but the Onondaga speaker promised to persuade the Mohawk to change their minds and to make peace. The Onondaga asked for priests to dwell among them and for French soldiers to aid them in their war against the Erie.

In May 1657, 10 years after the dispersion of the Hurons from their motherland, the Onondaga sought by the giving of numerous presents and by covert threats of war to persuade the Hurons who had fled to the vicinity of Quebec to remove to their country and to form with them a single people. The Mohawk and the Seneca also were engaged in this business. Finally, the Hurons were forced to submit to the persistent demands of the Iroquois tribes.

In 1686 the Onondaga were at war against the Cherermons (Shawnee?). They were divided into two bands, one of 50 and another of 250, 50 of the latter being from other tribes. But in 1688 the Onondaga were much under French influence and were regarded as the chief among the Iroquois tribes.

In 1682, at Albany, the Onondaga, with the Mohawk, the Oneida, the Cayuga, and the Seneca, entered into a treaty of peace with the commissioners from the colony of Maryland, who contracted not only for the white settlers, but also for the Piscataway Indians.

With the exception of a part of the Seneca, the Onondaga were the last of the five tribes originally forming the League of the Iroquois to accept fully the principles of the universal peace proposed by Dekanawida and Hiawatha.

Early in 1647 a band of Onondaga on approaching the Huron country was defeated by a troop of Huron warriors, the Onondaga chief being killed and a number taken prisoners. Among the latter was Annenraes, a man of character and authority among the Onondaga. In the following spring he learned that some of the Hurons who had been bitterly disappointed because his life had been spared intended to kill him. To some of his Huron friends he related what he had heard, and that he intended to escape to his own country. His resolution, with the reason for making it, having been reported to the leading Huron chiefs of the council, they concluded to aid him in his purpose, trusting that he would render them some valuable service in return. Giving him some presents and provisions, they sent him off secretly at night. Crossing lake Ontario, he unexpectedly encountered 300 Onondaga making canoes to cross the lake for the purpose of avenging his death (believing he had been killed by the Hurons), and awaiting the arrival of 800 Seneca and Cayuga reinforcements. His countrymen regarded Annenraes as one risen from the dead. He so conducted himself that he persuaded the 300 Onondaga to give up all thought of war for that of peace, whereupon the band, without waiting for the expected reinforcements, returned to Onondaga, where a tribal council was held, in which it was resolved to send an embassy with presents to the Hurons for the purpose of commencing negotiations for peace. The chief of this embassy was by birth a Huron named Soionés, so naturalized in the country of his adoption that it was said of him that "no Iroquois had done more massacres in these countries, nor blows more wicked than he." He was accompanied by three other Hurons, who had not long been captives at Onondaga. The embassy arrived at St. Ignace July 9, 1647, finding the Hurons divided as to the expediency of acquiescing in the Onondaga proposals, the Bear tribe of the Hurons justly fearing the duplicity of the enemy even though bearing presents. But the Rock tribe and many villages desired the conclusion of peace in the hope that a number of their kin, then captive at Onondaga, would be returned to them. After many councils and conferences it was found expedient to send an embassy to Onondaga in order the better to fathom this matter. For presents the Hurons took valuable furs, while the Iroquois Onondaga used belts of wampum. The Huron embassy was well received at Onondaga, where a month was spent in holding councils. Finally the Onondaga resolved to send back a second embassy, headed by Skanawati (Scandaouati), a federal chieftain, 60 years of age, who was to be accompanied by two other Onondaga and by 15 Huron captives. One of the Huron embassy remained as a hostage. This embassy was 30 days on the way, although it was in fact only 10 days' journey. Jean Baptiste, the returning Huron delegate, brought back 7 wampum belts of the largest kind, each composed of 3,000 or 4,000 beads. By these belts the Onondaga sought to confirm the peace, assuring the Hurons that they could hope for the deliverance of at least 100 more of their captive kin. The Onondaga desired this peace not only

because the life of Annenraes had been spared but also because they were jealous lest the Mohawk, who had become insolent from their victories and were overbearing even to their allies, might become too much so should the Hurons fail to unite all their forces against them, and further because of fear of the power of the Conestoga. In this Onondaga project of peace the Cayuga and Oneida showed favourable interest, but the Seneca would not listen to it, and the Mohawk were still more averse to it as they were jealous of what had been done by the Onondaga. Hence these last two tribes sent forces to assail the village of St. Ignace at the end of the winter of 1647–48. The following incidents show the character of some of the chief men and statesmen of the Onondaga:

Early in Jan. 1648 the Hurons decided to send another embassy to Onondaga. They sent 6 men, accompanied by one of the 3 Onondaga ambassadors then in their country, the other two, including Skanawati, the head of the Onondaga embassy, remaining as hostages. But, unfortunately, the new Huron embassy was captured and killed by a force of 100 Mohawk and Seneca who had come to the borders of the Huron country. The Onondaga accompanying this embassy was spared; and two Hurons escaped. Early in April, when the distressing news reached the ears of Skanawati, the proud Onondaga ambassador remaining with the Hurons as a hostage, he suddenly disappeared. The Hurons believed that he had stolen away, but, a few days after his disappearance, his corpse was found in the forest lying on a bed of fir branches, where he had taken his own life by cutting his throat. His companion, who was notified in order to exonerate the Hurons, said that the cause of his despair was the shame he felt at the contempt shown for the sacredness of his person by the Seneca and the Mohawk in going to the Huron country and massacring the Huron people while his life was in pledge for the keeping of the faith of his people. Of such men was the great federal council of the Iroquois composed.

The Onondaga had good reason for fearing the Conestoga, for the Jesuit Relation for 1647–48 states that in a single village of the latter people there were at that time 1,300 men capable of bearing arms, indicating for this village alone a population of more than 4,500.

At this time the Conestoga chiefs, through two messengers, informed the Hurons that if they felt too weak to defend themselves they should send the Conestoga word by an embassy. The Hurons eagerly seized this opportunity by sending on this mission 4 Christian Indians and 4 "infidels," headed by one Charles Ondaaiondiont. They arrived at Conestoga early in June 1647. The Huron deputies informed their Conestoga friends that they had come from a land of souls, where war and the fear of their enemies had spread desolation everywhere, where the fields were covered with blood and the lodges were filled with corpses, and they themselves had only life enough left to enable them to come to ask their friends to save their country, which was drawing rapidly toward its end. This spirited but laconic address moved the Conestoga to send an embassy into the Iroquois country to urge on the Iroquois the advantage of making a lasting peace with their Huron adversaries. Jean Baptiste, a Huron ambassador mentioned before, being at Onondaga at the end of summer, learned that this embassy of the Conestoga had reached the Iroquois country, as he even saw some of the Conestoga presents. It was the purpose of the Conestoga to bring about firm peace with the Hurons and the Onondaga, the Oneida and the Cayuga, and, if possible, the Seneca, and to renew the war against the Mohawk, should they then refuse to become parties to it. The Conestoga did not fear the Mohawk. The Jesuit Relation for 1660 states that about the year 1600 the Mohawk had been greatly humbled by the Algonkin, and that, after they had regained somewhat their former standing, the Conestoga, in a war lasting 10 years, had nearly exterminated the Mohawk, who since, however, had partially recovered from the defeat.

Many of the Onondaga joined the Catholic Iroquois colonies on the St. Lawrence, and, in 1751, about half the tribe was said to be living in Canada. On the breaking out of the American Revolution in 1775 nearly all the Onondaga, together with the majority of the other Iroquois tribes, joined the British, and, at the close of the war, the British government granted them a tract on Grand r., Ontario, where 367 of them still reside. The rest are still in New York, the greater number being on the Onondaga res., and the others with the Seneca and Tuscarora on their several reservations.

The Onondaga made or joined in treaties with the state of New York at Ft. Schuyler (formerly Ft. Stanwix), Sept. 12, 1788; Onon-

daga, Nov. 18, 1793; Cayuga Ferry, July 28, 1795; Albany, Feb. 25, 1817, Feb. 11, 1822, and Feb. 28, 1829. They also joined in treaties between the Six Nations and the United States at Ft. Stanwix, N. Y., Oct. 22, 1784; Ft. Harmar, O., Jan. 9, 1789; Canandaigua, N.Y., Nov. 11, 1794, and Buffalo Creek, N.Y., Jan. 15, 1838.

In 1660 the Jesuits estimated the Onondaga at about 1,500 souls, while Greenhalgh in 1677 placed them at 1,750, probably their greatest strength. Later authorities give the numbers as 1,250 (1721), 1,000 (1736), 1,300 (1765), and 1,150 (1778), but these figures do not include those on the St. Lawrence. In 1851 Morgan estimated their total number at about 900, including 400 on Grand r. In 1906 those in New York numbered 553, the rest of the tribe being with the Six Nations on the Six Nations res. near Brantford, Ont. In 1911, there were 367 Onondagas on this reserve.

The Onondaga towns, so far as known, were Ahaouete, Deseroken (traditional), Gadoquat, Gannentaha (mission and fort), Kaneenda), Gistwiahna, Onondaga, Onondaghara, Onondahgegahgeh, Onontatacet, Otiahanague,Teionnontatases, Tgasunto, Touenho (Goienho), Tueadasso, and some transient hunting and fishing hamlets. (J. N. B. H.)

Anandagas.—Audouard, Far West, 178, 1869. **Desonontage.**—Macauley, N. Y., II, 199, 1829 (quoted from some French source; evidently the name Onondaga with the French article *des*). **Ho-de'-san-no-ge-tä.**—Morgan, League Iroq., 97, 1851. **Honnontages.**—Hennepin, New Discov., 18, 1698. **Hutchistanet.**—Gatschet, Seneca MS., 1882 (Seneca form of council name). **Jenondages.**—Markham (1691) in N. Y. Doc. Col. Hist., III, 808, 1853. **La Montagne.**—Greenhalgh (1677), ibid., 252 (French name for Onondaga Castle). **Let-tegh-segh-nig-egh-tee.**—Macauley, N. Y., II, 185, 1829 (an official name). **Montagneurs.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 252, 1853 (so called by French). **Montagués.**—Vaudreuil (1760), ibid., X, 1093, 1858 (misprint?). **Mountaineers.**—Hennepin, Cont. of New Discov., 92, 1698 (English translation). **Nation de la Montagne.**—Jes. Rel. 1669, 8, 1858. **Nondages.**—Writer of 1673 in N. Y. Doc. Col. Hist., II, 594, 1858. **'Nontagués.**—Beauharnois (1727), ibid., IX, 968, 1855. **Nontaguez.**—Beauharnois (1734), ibid., 1041. **Omatés.**—Narrative of 1693, ibid., 567 (misprint for Onontaé). **Onadago.**—Deed of 1789 in Am. St. Papers, U.S. Ind.Aff., I, 513, 1832. **Onandaga.**—Albany Conf. (1746) in N. Y. Doc. Col. Hist., VI, 319, 1855. **Onandagers.**—Weiser (1748) quoted by Rupp, W. Pa., app., 16, 1846. **Onandages.**—Vernon (1697) in N. Y. Doc. Col. Hist., IV, 289, 1854. **Onandago.**—Rupp, Northampton, etc., Cos., 49, 1845. **Onandagos.**—Procter (1791) in Am. St. Papers, U. S. Ind. Aff., I, 156, 1832. **Onandogas.**—Chalmers in Hoyt, Antiq. Res., 159, 1824. **Onantagues.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Ondages.**—Louis XIV (1699) in N. Y. Doc. Col. Hist., IX, 697, 1855. **Ondiondago.**—Lords of Trade (1754), ibid., VI, 846, 1855 (village). **One-daugh-ga-haugh-ga.**—Macauley, N. Y., II, 185, 1829. **Onendagah.**—Doc. of 1719 in N. Y. Doc. Col. Hist., V, 528, 1855. **O-nĕn-tä'-kĕ.**—Hewitt, inf'n, 1887 (correct form). **Onnandages.**—Deed of 1701 in N. Y. Doc. Col. Hist., IV, 910, 1854. **Onnatagues.**—Lahontan (1703) quoted by Drake, Bk. Inds., bk. 5, 5, 1848. **Onnentagues.**—Hennepin, Cont. New Discov., 93, 1698. **Onnondaga.**—French Doc. (1666) trans. in N. Y. Doc. Col. Hist., III, 125, 1853. **Onnondages.**—Livingston (1677), ibid., XIII, 510, 1881. **Onnondagoes.**—Doc. of 1688, ibid., III, 565, 1853. **Onnondagues.**—Schuyler (1702), ibid., IV, 983, 1854. **Onnonlages.**—Hennepin, Cont. of New Discov., 95, 1698 (misprint). **Onnontaé.**—Jes. Rel. 1654, 8, 1858 (village). **Onnontaehronnons.**—Jes. Rel. 1648, 46, 1858. **Onnontaeronnons.**—Jes. Rel. 1647, 46, 1858. **Onnontaghé.**—Jes. Rel. 1658, 8, 1858 (village). **Onnontagheronnons.**—Jes. Rel. 1657, 15, 1858. **Onnontagk.**—Narrative of 1693 in N. Y. Doc. Col. Hist., IX, 572, 1855 (village). **Onnontagué.**—Jes. Rel. 1670, 75, 1858 (village). **Onnontaguehronnons.**—Jes. Rel. 1656, 30, 1858. **Onnontagueronnons.**—Jes. Rel. 1656, 17, 1858. **Onnontaguese.**—Macauley, N. Y., II, 185, 1829. **Onnontaguez.**—Jes. Rel. 1670, 6, 1858. **Onnontatae.**—Denonville? (1688) in N. Y. Doc. Col. Hist., IX, 377, 1855 (village). **Onnontoeronnons.**—Jes. Rel. 1657, 8, 1858. **Onnotagues.**—Lahontan, New Voy., I, 231, 1703. **Ononda-agos.**—Vater, Mith., pt. 3, 314, 1816, **Onondades.**—Leisler (1690) in N. Y. Doc. Col. Hist., III, 700, 1853. **Onondaëronnons.**—Jes. Rel. 1646, 16; 1858. **Onondagaes.**—Doc. of 1765 in N. Y. Doc. Col. Hist., VII, 719, 1856. **Onondagah.**—Doc. of 1719, ibid., V, 529, 1855. **Onondages.**—Dongan (1684) in Mass. Hist. Soc. Coll. 4th s., IX, 187, 1871. **Onondagez.**—Bacqueville de la Potherie, Hist. Am., IV, 128, 1753. **Onondaghas.**—Burnet (1720) in N. Y. Doc. Col. Hist., V, 577, 1855. **Onondaghé.**—Jes. Rel. 1647, 9, 1858 (village). **Onondagheronons.**—Ibid. **Onondagoes.**—Ind. Problem N. Y., 196, 1889. **Onondagos.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 250, 1853. **Onondagues.**—Doc. of 1676, ibid., XIII, 500, 1881. **Onondajas.**—Johnson Hall Conf. (1765), ibid., VII, 719, 1856. **Onondakes.**—La Montagne (1664), ibid., XIII, 355, 1881. **Onondawgawes.**—Jefferys, Fr. Doms., pt. 1, map and note, 1761. **Onondegas.**—Johnson (1757) in N. Y. Doc. Col. Hist., VII, 278, 1856. **Onontaé.**—Jes. Rel. 1642, 83, 1858 (tribe; in the Relation for 1656, p. 7, it is used as the name of the village). **Onontaehronon.**—Jes. Rel. 1637, 111, 1858. **Onontaerhonons.**—Jes. Rel. 1635, 34, 1858. **Onontaeronons.**—Jes. Rel. 1656, 2, 1858. **Onontaerrhonons.**—Jes. Rel. 1635, 34, 1858. **Onontaez.**—La Salle (*ca.* 1682) in Hist. Mag., 1st s., V, 198, 1861. **Onontager.**—Weiser (1737) in Schoolcraft, Ind. Tribes, IV, 325, 1854. **Onontages.**—Humphreys, Acct., 305, 1730. **Onontaghés.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 596, 1855. **Onontago.**—Weiser in Pa. Col. Rec., IV, 778, 1852–56 (village). **Onontagué.**—Jes. Rel. 1656, 7, 1858 (village). **Onontagueronon.**—Sagard (1632), Hist. Can., IV, 1866 (Huron name). **Onontaguese.**—Harris, Voy. and Trav., II, 928, 1705. **Onontahé.**—Writer of 1695 in N. Y. Doc. Col. Hist., IX, 599, 1855 (village). **Onontaheronons.**—Jes. Rel. 1656, 10, 1858. **Onontake.**— Hennepin, New Discov., 316, 1698. **Onontatacet.**—Bellin, map, 1755. **Onontbagues.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 612, 1855. **Onoontaugaes.**—Edwards (1751) in Mass

Hist. Soc. Coll., 1st s., I, 146, 1809. **Onoundages.**—Doc. of 1684 in N. Y. Doc. Col. Hist., III, 347, 1853. **Ontaguës.**—Frontenac (1682), ibid., IX, 186, 1855. **O-nun-dä'-ga-o-no.**—Morgan, League Iroq., 52, 1851. **Onundagéga.**—Gatschet, Seneca MS., 1882 (Seneca name). **Onundagéga-nonó°dshundä.**—Gatschet, ibid. ('large mountain people': a Seneca name). **Onundawgoes.**—Dudley (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 244, 1819. **Oonontaeronnons.**—Jes. Rel. 1647, 46, 1858. **Sagosanagechteron.**—Weiser in Pa. Col. Rec., V, 477, 1852–56 (council name). **Seuh-nau-ka-ta.**—Cusick, Five Nat., 21, 1848 (council name). **Seuh-no-keh'te.**—W. M. Beauchamp, inf'n, 1907 ('bearing the names': own name). **Seuh-now-ka-ta.**—Macauley, N. Y., II, 185, 1829 (an official name). **Tha-to-dar-hos.**—Ibid., 176 (given as a name for the tribe, but evidently another form of Atotarho, the hereditary title of a chief). **Unedagoes.**—Coursey (1682) in N. Y. Doc. Col. Hist., XIII, 558, 1881. **Yagochsanogēchtl.**—Pyrlæus (*ca.* 1750) quoted by Gatschet in Am. Antiq., IV, 75, 1881.

Onowaragon. An Onondaga who succeeded a chief of the same name. The latter was a French partisan and was condoled in 1728. The former attended a council with Gov. Beauharnois in 1742, being the Onondaga speaker. Weiser, who lodged in his house in 1743, calls him Annawaraogon. He may have been the Kayenwarygoa who attended the Boston Council of 1744, but this is doubtful.

(W. M. B.)

Ontarahronon ('lake people.'—Hewitt). An unidentified sedentary tribe probably living s. of St. Lawrence r. in 1640.—Jes. Rel. 1640, 35, 1858.

Ontwaganha. An Iroquois term, having here the phonetics of the Onondaga dialect, and freely rendered 'one utters unintelligible speech,' hence approximately synonymous with 'alien,' 'foreigner.' Its literal meaning is 'one rolls (or gulps) his words or speech.' This epithet was originally applied in ridicule of the speech of the Algonquian tribes, which to Iroquois ears was uncouth, particularly to the northern and western tribes of this stock, the Chippewa, Ottawa, Miami or Twightwigh, Missisauga, Shawnee, the "Far Indians" including the Amikwa (or Neghkariage (of two castles), the Ronowadainie, Onnighsiesanairone, Sikajienatroene or "Eagle People," Tionontati (only by temporary association with the foregoing), Chickasaw (?), Mascoutens(?), Ronatewisichroone, and Awighsachroene. Thus the term was consistently applied to tribes dwelling in widely separated localities. Sometimes, but rarely, it may have been confounded in use with Tsaganḥa (q. v.), or Agotsaganha, which had a similar origin but was applied to a different group of Algonquian tribes.

(J. N. B. H.)

Atŝagannen.—Bruyas, Radices, 40, 1863 ('to speak a foreign language': Mohawk name). **Atwagannen.**—Bruyas as quoted by Shea in Hennepin, Descr. La., 80, 1880. **Dawaganhaes.**—Letter (1695) in N. Y. Doc. Col. Hist., IV, 124, 1854. **Dawaganhas.**—Doc. (1695), ibid., 123. **Dewaganas.**—Ibid., Gen. Index, 1861. **Dewogannas.**—Nanfan Narr. (1698), ibid., IV, 407, 1854. **Douaganhas.**—Cortland (1687), ibid., III, 434, 1853. **Douwaganhas.**—Ibid. **Dovaganhaes.**—Doc. (1691), ibid., 778. **Dowaganhaas.**—Livingston (1700), ibid., IV, 648, 1854. **Dowaganhaes.**—Doc. (1693), ibid., 23. **Dowaganhas.**—Cortland, op. cit. **Dowaganhoes.**—N. Y. Doc. Col. Hist., Gen. Index, 1861. **Dowanganhaes.**—Doc. (1691), ibid., III, 776, 1853. **Hontouagaha.**—Hennepin, Descr. La., 80, 1880. **Houtouagaha.**—Hennepin, New Discov., 59, 1698 (for Ontwaganha; probably Shawnee). **Onkoŭagannha.**—Jes. Rel. 1670, 5, 1858. **Ontŏagannha.**—Lalemant (1661–63) in Jes. Rel., Thwaites ed., XLVII, 145, 1899. **Ontŏagaunha.**—Jes. Rel. 1662, 2, 1858. **Ontoouaganha.**—MS. 1679 in Jes. Rel., Thwaites ed., LXI, 27, 1900. **Ontouagannha.**—Le Mercier (1670) in Jes. Rel., Thwaites ed., LIII, 48, 1899. **Ontŏagannha.**—Jes. Rel. 1660, 7, 1858 (="Nation du Feu"). **Ontouagennha.**—Jes. Rel. 1692, 25, 1858. **Ontwagannha.**—Shea, Cath. Miss., 285, 1855. **Takahagane.**—La Salle (1682) in Margry, Déc., II, 197, 1877. **Taogarias.**—Senex, Map N. Am., 1710. **Taogria.**—Gravier (1701) quoted by Shea, Early Voy., 124, 1861 (=Shawnee; evidently another form for Ontwaganha). **Toagenha.**—Gallinée (1670) in Margry, Déc., I, 130, 1875. **Toaguenha.**—Ibid., 136. **Tongarois.**—La Harpe (1703) in French, Hist. Coll. La., III, 30, 1851. **Tongorias.**—Rafinesque in Marshall, Ky., I, introd., 34, 1824. **Toŭagannha.**—Jes. Rel. 1670, III, 30, 76, 1858. **Touguenhas.**—Gallinée (1670) in Margry, Déc., I, 133, 1875. **Towaganha.**—Message of 1763 in N. Y. Doc. Col. Hist., VII, 544, 1856. **Twa''ga'hă'.**—Hewitt, inf'n, 1907 (Seneca form). **Waganhaers.**—Doc. (1699) in N. Y. Doc. Col. Hist., IV, 565, 1854. **Waganhaes.**—Livingston (1700), ibid., 691. **Wagannes.**—Schuyler and Claese (1701), ibid., 891. **Wahannas.**—Romer (1700), ibid., 799.

Ookwolik. A tribe of Eskimo about Sherman inlet opposite King William id., Keewatin.—Gilder, Schwatka's Search, 199, 1881.

Oomiak. The large skin boat or "woman's boat" of the Eskimo; spelled also *umiak;* from the name of this vessel in the eastern Eskimo dialects.

(A. F. C.)

Operdniving ('spring place'). A Nugumiut Eskimo spring village in Countess of Warwick sd., near Frobisher bay, Baffin island.

Oopungnewing.—Hall quoted by Nourse, Am. Explor., 191, 1884. **Operdniving.**—Boas in 6th Rep. B. A. E., 422, 1888. **Oppernowick.**—Ross, Voy., 164, 1819.

Opichiken. A Salish band or village under the Fraser superintendency, Brit. Col.—Can. Ind. Aff., 79, 1878.

Opitchesaht. A Nootka tribe on Alberni canal, Somass r., and neighbouring lakes Vancouver id., Brit. Col. Anciently this tribe

is said to have spoken Nanaimo (q. v.). The septs, according to Boas, are Mohotlath, Tlikutath, and Tsomosath. Their principal village is Ahahswinnis. Pop. 62 in 1902, 48 in 1911.

Hōpetcisā'th.—Boas, 6th Rep. N. W. Tribes Can., 31, 1890. **Opechisaht.**—Sproat, Savage Life, 308, 1868. **Opecluset.**—Mayne, Brit. Col., 251, 1862. **Ope-eis-aht.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Opet-ches-aht.**—Can. Ind. Aff., 308, 1879. **Opitches-aht.**—Ibid., 187, 1884. **Upatsesatuch.**—Grant in Jour. Roy. Geog. Soc., 293, 1857.

Opitsat. The permanent village of the Clayoquot (q. v.), on the S. W. shore of Meares id., W. coast of Vancouver id., Brit. Col.; pop. 245 in 1902, 209 in 1911.

Opetsitar.—Gray and Ingraham (1791) quoted in H. R. Doc. 43, 26th Cong., 1st sess., 3, 1840. **Opisat.**—Can. Ind. Aff., 263, 1902. **Opisitar.**—Kendrick deed (1791), ibid., 10.

Ordeals. An ordeal is strictly a form of trial to determine guilt or innocence, but the term has come to be applied in a secondary sense to any severe trial or test of courage, endurance, and fortitude. In accordance with these two usages of the term, ordeals among the North American tribes may be divided into (1) those used to establish guilt and to settle differences, and (2) those undergone for the sake of some material or supernatural advantage.

The ordeals corresponding closest to the tests to which the name was originally applied were those undertaken to determine witches or wizards. If it was believed that a man had died in consequence of being bewitched, the Tsimshian would take his heart out and put a red-hot stone against it, wishing at the same time that the enemy might die. If the heart burst, they thought that their wish would be fulfilled; if not, their suspicions were believed to be unfounded. A Haida shaman repeated the names of all persons in the village in the presence of a live mouse and determined the guilty party by watching its motions. A Tlingit suspected of witchcraft was tied up for 8 or 10 days to extort a confession from him, and he was liberated at the end of that period if he were still alive. But as confession secured immediate liberty and involved no unpleasant consequences except an obligation to remove the spell, few were probably found innocent. This, however, can hardly be considered as a real ordeal, since the guilt of the victim was practically assumed, and the test was in the nature of a torment to extract confession.

Intimately connected with ordeals of this class were contests between individuals and bodies of individuals, for it was supposed that victory was determined more by supernatural than by natural power. A case is recorded among the Comanche where two men whose enmity had become so great as to defy all attempts at reconciliation were allowed to fight a duel. Their left arms having been tied together, a knife was placed in the right hand of each, and they fought until both fell. A similar duel is recorded in one of the Teton myths, and it is probable that the custom was almost universal. Resembling these were the contests in vogue among Eskimo tribes. When two bodies of Eskimo met who were strangers to each other, each party selected a champion, and the two struck each other on the side of the head or the bared shoulders until one gave in. Anciently Netchilirmiut and Aivilirmiut champions contested by pressing the points of their knives against each other's cheeks. Such contests were also forced on persons wandering among strange people and are said to have been matters of life and death. Chinook myths speak of similar tests of endurance between supernatural beings, and perhaps they were shared by men. Differences between towns on the N. Pacific coast were often settled by appointing a day for fighting, when the people of both sides arrayed themselves in their hide and wooden armour and engaged in a pitched battle, the issue being determined by the fall of one or two prominent men. Contests between strangers or representatives of different towns or social groups were also settled by playing a game. At a feast on the N. Pacific coast one who had used careless or slighting words toward the people of his host was forced to devour a tray full of bad-tasting food, or perhaps to swallow a quantity of urine. Two persons often contested to see which could empty a tray the more expeditiously.

Ordeals of the second class would cover the hardships placed upon a growing boy to make him strong, the fasts and regulations to which a girl was subjected at puberty, and those which a youth underwent in order to obtain supernatural helpers (see *Child life*), as well as the solitary fasts of persons who desired to become shamans, or of shamans who desired greater supernatural power. Finally, it is especially applicable to the fasts and tortures undergone in preparation for ceremonies or by way of initiation into a secret society.

The first of these may best be considered under *Education* and *Puberty customs*, but, although some of the ceremonies for the purpose of initiating a youth into the mysteries of the tribe took place about the time of puberty, their connection therewith is not always evident, and they may well be treated here. Thus Pueblo children, when old enough to have the religious mysteries imparted to them, went through a ceremonial flogging, and it is related of the Alibamu and other Indian tribes of the Gulf States, that at a certain time they cause their children to pass in array and whipped them till they drew blood. The *huskanaw* or *huskany*, was an ordeal among Virginia Indians undertaken for the purpose of preparing youths for the higher duties of manhood. It consisted in solitary confinement and the use of emetics, "whereby remembrance of the past was supposed to be obliterated and the mind left free for the reception of new impressions." Among those tribes in which individuals acquired supernatural helpers a youth was compelled to go out alone into the forest or upon the mountains for a long period, fast there, and sometimes take certain medicines to enable him to see his guardian spirit. Similar were the ordeals gone through by chiefs among the Haida, Tlingit, Tsimshian, and other N. Pacific Coast tribes when they desired to increase their wealth, or success in war, or to obtain long life, as also by shamans who wished increased powers. At such times they chewed certain herbs supposed to aid them in seeing the spirits. The use of the "black drink" by Muskhogean tribes was with similar intent, as also were the emetics just referred to in use among the Virginian peoples.

While undergoing initiation into a secret society on the N. Pacific coast a youth fasted and for a certain period disappeared into the woods, where he was supposed to commune with the spirit of the society in complete solitude. Anyone discovering a Kwakiutl youth at this time could slay him and obtain the secret society privileges in his stead. On the plains the principal participants in the Sun dance (q.v.) had skewers run through the fleshy parts of their backs, to which thongs were attached, fastened at the other end to the Sun-dance pole. Sometimes a person was drawn up so high as barely to touch the ground and afterward would throw his weight against the skewers until they tore their way out. Another participant would have the thongs fastened to a skull, which he pulled around the entire camping circle, and no matter what obstacles impeded his progress he was not allowed to touch either thongs or skull with his hands. During the ceremony of Dakhpike, or Nakhpike, among the Hidatsa, devotees ran arrows through their muscles in different parts of their bodies; and on one accasion a warrior is known to have tied a thirsty horse to his body by means of thongs passed through holes in his flesh, after which he led him to water, restrained him from drinking without touching his hands to the thongs, and brought him back in triumph. The special ordeal of a Cheyenne society was to walk with bare feet on hot coals. A person initiated into the Chippewa and Menominee society of the Midewiwin was "shot" with a medicine bag and immediately fell on his face. By making him fall on his face a secret society spirit or the guardian spirit of a N. W. Coast shaman also made itself felt. When introduced into the Omaha society, called Washashka, one was shot in the Adam's apple by something said to be taken from the head of an otter. As part of the ceremony of initiation among the Hopi a man had to take a feathered prayer-stick to a distant spring, running all the way, and return within a certain time; and chosen men of the Zuñi were obliged to walk to a lake 45 m. distant, clothed only in the breech-cloth and so exposed to the rays of the burning sun, in order to deposit plume-sticks and pray for rain. Among the same people one of the ordeals to which an initiate into the Priesthood of the Bow was subjected was to sit naked for hours on a large ant-hill, his flesh exposed to the torment of myriads of ants. At the time of the winter solstice the Hopi priests sat naked in a circle and suffered gourds of ice-cold water to be dashed over them. Ordeals of this kind enter so intimately into ceremonies of initiation that it is often difficult to distinguish them.

Certain regulations were also gone through before war expeditions, hunting excursions, or the preparation of medicines. Medicines were generally compounded by individuals after fasts, abstinence from women, and isolation in the woods or mountains. Before going to a hunt the leader of a party fasted for a certain length of time and counted off so many days until one arrived which he considered his lucky day. On the N. W. coast the warriors bathed in the sea in winter time, after which they whipped each other with branches

and until the first encounter took place they fasted and abstained from water as much as possible. Elsewhere warriors were in the habit of resorting to the sweat-lodge. Among the tribes of the E. and some others, prisoners were forced to run between two lines of people armed with clubs, tomahawks, and other weapons, and he who reached the chief's house or a certain mark in safety was preserved. Inasmuch as the object behind most tortures was to break down the victim's self-command and extort from him some indication of weakness, while the aim of the victim was to show an unmoved countenance, flinging back scorn and defiance at his tormentors until the very last, burning at the stake and its accompanying horrors partook somewhat of the nature of an ordeal. (J. R. S.)

Orehaoue. A Cayuga chief who opposed the Jesuits and caused Father Carheil's withdrawal. He aided the English of Albany in preventing Penn's purchase of Susquehanna lands, and visited De la Barre in 1684. In 1687 Denonville seized him and sent him to France. He was then called Goiguenha [Cayuga]-Oreouahe, and often Taweeratt; also Wahawa by the Onondaga. In 1688 the Cayuga wished for "Taweeratt, the chief warrior of Cayouge, who is lamented amongst them every day." Returning in 1689, Orehaoue became attached to Count Frontenac and fought for the French. He died in 1698 and was buried with high honours as "a worthy Frenchman and good Christian." (W. M. B.)

Oronhyatekha ('It [is a] burning sky'). A noted Mohawk mixed-blood, born on the Six Nations res., near Brantford, Ontario, in 1841: died at Augusta, Ga., Mar. 4, 1907. In his childhood he attended a mission industrial school near his home, and later, entered the Wesleyan Academy at Wilbraham, Mass., and Kenyon College at Gambier, Ohio, where he remained two years, fitting himself for Toronto University, which he afterward entered. To cover expenses during his college vacation, he hired some white men, whom he dressed in Indian garb and exhibited with himself in a "Wild West" show. While a student at Toronto, in 1860, the chiefs of the Six Nations deputized Oronhyatekha to deliver an address to the Prince of Wales (King Edward VII) on the occasion of his visit to America. The Prince invited him to continue his studies at Oxford, which he entered under the tutelage of Sir Henry Acland, Regius professor of medicine. Returning to America a graduated physician, he practised for a time in Toronto. He married a grand-daughter of Joseph Brant (Thayendanegea), the celebrated Mohawk, by whom he had a son and a daughter. Oronhyatekha was an enthusiast in secret society work. He was a prominent member of the Good Templars and of the Masonic fraternity, and in 1902, at Chicago, was elected president of the National Fraternal Congress. He was founder of the Independent Order of Foresters and held the office of Grand Ranger from 1881 until the time of his death. He delivered an address at the Indian centennial at Tyendinaga, Ontario, Sept. 4, 1884. One who knew him personally described Oronhyatekha as "a man of extraordinary parts. He impressed all with his remarkable refinement. The stranger would take him for a high-class Englishman, were it not for those racial marks which betrayed his Indian origin. He was an expert parliamentarian, of dignified and suave yet forceful address. He was a keen debater, poignant and witty when occasion demanded, could tell a good story, and had a faculty of withdrawing from any situation without leaving behind him rancour or injured feelings" (New Indian, Stewart, Nev., Mar. 1907). Oronhyatekha was the author of an article on the Mohawk language, printed in the Proceedings of the Canadian Institute (n. s., x, 182-194, 1865; xv, 1-12, 1878).

Oskenotoh (*Os-ken'-o-toh*). The Deer clan of the Hurons.—Morgan, Anc. Soc., 153, 1877.

Oskquisaquamai. A fish-eating people mentioned in connection with Assiniboin, Cree, and Maskegon, in the middle of the 18th century; probably a band of Cree.

Oskquisaquamai.—Bacqueville de la Potherie, Hist. Am., I, 176, 1753. **Osquisakamais.**—Dobbs, Hudson Bay, 25, 1744.

Osmakmiketlp (*Ōsmaxmik'ē'lp*). A Bellacoola village on the N. side of Bellacoola r., at its mouth, in British Columbia; it was one of the eight Nuhalk towns.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Ossossane (a mound'). A former important Huron village, belonging to the Bear clan, situated between lake Simcoe and Georgian bay, Ontario. It was known under various names at different periods. In 1639 the mission of La Conception was removed there from Ihonatiria. (J. N. B. H.)

Immaculate Conception.—Shea, Cath. Miss., 177, 1855. **La Conception.**—Jes. Rel. 1640, 63, 1858.

La Rochelle.—Jes. Rel. 1636, 123, 1858. **Ossonane.**—Jes. Rel. 1639, 88, 1858 (changed in *errata* to Ossossane). **Ossosandué.**—Jes. Rel. 1637, 70, 1858. **Ossosané.**—Ibid., 131. **Ossossandue.**—Ibid., 70. **Ossossané.**—Jes. Rel. 1636, 123, 1858. **Ossossarie.**—Jes. Rel. 1640, 63, 1858 (misprint). **Quevindoyan.**—Mémoire of 1637 in Margry, Déc., I, 4, 1875 (sig. 'at the base of the mountain.' — Hewitt). **Quieuindohain.** — Sagard (1686), Can., II, 422, 1866. **Quieuindohian.**—Ibid., I, 200, 1866. **Sainct Gabriel.**—Ibid., note. **Tequenonquiaye.**—Champlain (1615), Œuvres, IV, 28, 1870. **Tequeunoikuaye.**—Sagard (1636), Can., I, 200, 1866. **Tequeunonkiaye.**—Sagard misquoted in Champlain, Œuvres, IV, 28, note, 1870.

Otaguottouemin. An Algonquian tribe mentioned by Champlain (Œuvres, IV, 20, 1870), who heard of them during his passage up the Ottawa r. in 1615. They dwelt in a sparsely inhabited desert and lived by hunting and by fishing in rivers, ponds and lakes. The Jesuit Relation of 1640 describes them as dwelling N. of the Kichesipirini. They seldom descended to trade with the French.

Kotakoutouemi.—Jes. Rel. 1640, 34, 1858. **Otokotouemi.**—Jes. Rel., III, index, 1858. **8ta8kot8emi8ek.**—Jes. Rel. 1650, 34, 1858.
O tee toochinas.—Swan (1791) in Schoolcraft, Ind. Tribes, V, 262, 1855.

Otkialnaas-hadai (*ʔot kʼiál náas xā 'da-i*, 'Eagle's-legs-house people'). A subdivision of the Yadus, a branch of the Stustas, one of the greatest of the Haida families. It belonged to the Eagle clan.—Swanton, Cont. Haida, 276, 1905.

Otnaas-hadai (*ʔot náas xā'da-i*, 'Eagle-house people). A subdivision of the Yadus, a Haida family on the Eagle side, which was in turn a branch of the Stustas.—Swanton, Cont. Haida, 276, 1905.

Otontagan. An Ottawa band living before 1680 on Manitoulin id., lake Huron, Ontario, whence they were driven out by the Iroquois.

Otontagans.—Lahontan, New Voy., I, 93, 1703. **Outaouas of Talon.**—Ibid.

Ottawa (from *ădāwe*, 'to trade,' 'to buy and sell,' a term common to the Cree, Algonkin, Nipissing, Montagnais, Ottawa, and Chippewa, and applied to the Ottawa because in early traditional times and also during the historic period they were noted among their neighbours as intertribal traders and barterers, dealing chiefly in corn-meal, sunflower oil, furs and skins, rugs or mats, tobacco, and medicinal roots and herbs).

On French r., near its mouth, on Georgian bay, Champlain in 1615 met 300 men of a tribe which, he said, "we call *les cheueux releuez*." Of these he said that their arms consisted only of the bow and arrow, a buckler of boiled leather, and the club; that they wore no breech-clout, and that their bodies were much tatooed in many fashions and designs; that their faces were painted in diverse colours, their noses pierced, and their ears bordered with trinkets. The chief of this band gave Champlain to understand that they had come to that place to dry huckleberries to be used in winter when nothing else was available. In the following year Champlain left the Huron villages and visited the "Cheueux Reluez" (Ottawa), living westward from the Hurons, and he said that they were very joyous at "seeing us again." This last expression seemingly shows that those whom he had met on French r. in the preceding year lived where he now visited them. He said that the Cheueux Reluez waged war against the Mascoutens (here erroneously called by the Huron name Asistagueronon), dwelling 10 days' journey from them; he found this tribe populous; the majority of the men were great warriors, hunters, and fishermen, and were governed by many chiefs who ruled each in his own country or district; they planted corn and other things; they went into many regions 400 or 500 leagues away to trade; they made a kind of mat which served them for Turkish rugs; the women had their bodies covered, while those of the men were uncovered, saving a robe of fur like a mantle, which was worn in winter but usually discarded in summer; the women lived very well with their husbands; at the catamenial period the women retired into small lodges, where they had no company of men and where food and drink were brought to them. This people asked Champlain to aid them against their enemies on the shore of the fresh-water sea, distant 200 leagues from them.

In the Jesuit Relation for 1667, Father Le Mercier, reporting Father Allouez, treated the Ottawa, Kiskakon, and Ottawa Sinago as a single tribe, because they had the same language and together formed a common town. He adds that the Ottawa (Outaoüacs) claimed that the great river (Ottawa?) belonged to them and that no other nation might navigate it without their consent. It was, for this reason, he continues, that, although very different in nationality, all those who went to the French to trade, bore the name Ottawa, under whose auspices the journey was undertaken. He adds that the ancient habitat of the Ottawa had been a quarter of lake Huron,

whence the fear of the Iroquois drove them, and whither were borne all their longings, as it were, to their native country. Of the Ottawa the Father says: "They were little disposed toward the faith, for they were too much given to idolatry, superstitions, fables, polygamy, looseness of the marriage tie, and to all manner of license, which caused them to drop all native decency."

According to tradition (see *Chippewa*) the Ottawa, Chippewa, and Potawatomi tribes of the Algonquian family were formerly one people who came from some point N. of the Great lakes and separated at Mackinaw, Mich. The Ottawa were placed by the earliest writers and also by tradition, on Manitoulin id. and along the N. and S. shores of Georgian bay.

Father Dablon, superior of the missions of the Upper Algonkin in 1670, said: "We call these people Upper Algonkin to distinguish them from the lower Algonkin who are lower down, in the vicinity of Tadoussac and Quebec. People commonly give them the name Ottawa, because, of more than 30 different tribes which are found in these countries, the first that descended to the French settlements were the Ottawa, whose name remained afterward attached to all the others." The Father adds that the Saulteurs, or Pahoüiting8ach Irini, whose native country was at Sâult Sainte Marie, numbering 500 souls, had adopted three other tribes, making to them a cession of the rights of their own native country, and also that the people who were called Noquet ranged, for the purpose of hunting, along the S. side of lake Superior, whence they originally came; and the Chippewa (Outcibous) and the Marameg from the N. side of the same lake, which they regarded as their native land. The Ottawa were at Chagaouamigong or La Pointe de Sainte Esprit in 1670 (Jes. Rel. 1670, 83, 1858).

Father Le Mercier (Jes. Rel. 1654), speaking of a flotilla of canoes from the "upper nations," says that they were "partly Ondataouaouat, of the Algonquine language, whom we call 'les Cheueux Releuez.'" And in the Relation for 1665 the same Father says of the Ottawa that they were better merchants than warriors.

In a letter of 1723, Father Sébastien Rasles says that he learned while among the Ottawa that they attributed to themselves an origin as senseless as it was ridiculous. They informed him that they were derived from three families, each composed of 500 persons. The first was that of Michabou (see *Nanabozho*), or the Great Hare, representing him to be a gigantic man who laid nets in 18 fathoms of water which reached only to his armpits and who was born in the island of Michilimackinac, and formed the earth and invented fish-nets after carefully watching a spider weaving its web for taking flies; among other things he decreed that his descendants should burn their dead and scatter their ashes in the air, for if they failed to do this, the snow would cover the ground continuously and the lakes would remain frozen. The second family was that of the Namepich, or Carp, which, having spawned its eggs on the shore of a river and the sun casting its rays on them, a woman was thus formed from whom they claimed descent. The third family was that of the Bear's paw, but no explanation was given of the manner in which its genesis took place. But when a bear was killed a feast of its own flesh was given in its honour and an address was made to it in these terms: "Have thou no thoughts against us because we have killed thee; thou hast sense and courage; thou seest that our children are suffering from hunger; they love thee, and so wish to cause thee to enter their bodies; and is it not a glorious thing to be eaten by the children of captains?" The first two families bury their dead (Lettres Edif., IV, 106, 1819.).

It has been stated by Charlevoix and others that when they first became known to the French they lived on Ottawa r. This, however, is an error, due to the twofold use of the name, the one generic and the other specific, as is evident from the statements by Champlain and the Jesuit Relations (see Shea in Charlevoix, New France, II, 270, 1866); this early home was N. and W. of the Huron territory. No doubt Ottawa r., which they frequently visited and were among the first western tribes to navigate in trading expeditions to the French settlements, was named from the Ottawa generically so called, not from the specific people named Ottawa. There is unquestioned documentary evidence that as early as 1635 a portion of the Ottawa lived on Manitoulin id. Father Vimont, in the Jesuit Relation for 1640, 34, 1858, says that "south of the Amikwa [Beaver Nation] there is an island [Manitoulin] in that fresh water sea [lake Huron], about 30 leagues in length inhabited by the Outaouan [Ottawa], who ar' a people come from the nation of the Standing Hair [Cheueux Releuez]." This information

he received from Nicolet, who visited the Ottawa there in 1635. On the Du Creux map of 1660, on a large island approximating the location of Manitoulin id., the "natio surrectorum capillorum," i.e. the Cheveux Releves, or Ottawa, is placed. They were allies and firm friends of the French and the Hurons, and conducted an active trade between the western tribes and the French. After the destruction of the Hurons, in 1648-49, the Iroquois turned their arms against the Ottawa, who fled with a remnant of the Hurons to the islands at the entrance of Green bay, where the Potawatomi, who had preceded the Ottawa and settled on these islands, received the fugitives with open arms and granted them a home. However, their residence here was but temporary, as they moved westward a few years afterward, a part going to Keweenaw bay, where they were found in 1660 by Father Menard, while another part fled with a band of Hurons to the Mississippi, and settled on an island near the entrance of lake Pepin. Driven away by the Sioux, whom they had unwisely attacked, they moved N. to Black r., Wis., at the head of which the Hurons built a fort, while the Ottawa pushed eastward and settled on the shore of Chaquamegon bay. They were soon followed by the missionaries, who established among them the mission of St. Esprit. Harassed by the Sioux, and a promise of protection by the French having been obtained, they returned in 1670-71 to Manitoulin id., in lake Huron. According to the records, Father Allouez, in 1668-69, succeeded in converting the Kiskakon band at Chaquamegon, but the Sinago and Keinouche remained deaf to his appeals. On their return to Manitoulin the French fathers established among them the mission of St. Simon. There is a tradition that Lac Court-Oreilles was formerly called Ottawa lake because a band of the Ottawa dwelt on its shores, until they were forced to move by the attacks of the Sioux (Brunson in Wis. Hist. Coll., IV). Their stay on Manitoulin id. was brief; by 1680 most of them had joined the Hurons at Mackinaw, about the station established by Marquette in 1671.

The two tribes lived together until about 1700, when the Hurons removed to the vicinity of Detroit, while a portion of the Ottawa about this time seems to have obtained a foothold on the W. shore of lake Huron between Saginaw bay and Detroit, where the Potawatomi were probably in close union with them. Four divisions of the tribe were represented by a deputy at the treaty signed at Montreal in 1700. The band which had moved to the S. E. portion of the lower Michigan peninsula returned to Mackinaw about 1706. Soon afterward the chief seat of a portion of the tribe was fixed at Waganakisi (L'Arbre Croche), near the lower end of lake Michigan. From this point they spread in every direction, the majority settling along the E. shore of the lake, as far S. as St. Joseph r., while a few found their way into S. Wisconsin and N. E. Illinois. In the N. they shared Manitoulin id. and the N. shore of lake Huron with the Chippewa, and in the S. E. their villages alternated with those of their old allies the Hurons, now called Wyandot, along the shore of lake Erie from Detroit to the vicinity of Beaver CR. in Pennsylvania. They took an active part in all the Indian wars of that region up to the close of the War of 1812. The celebrated chief Pontiac was a member of this tribe, and Pontiac's war of 1763, waged chiefly around Detroit, is a prominent event in their history. A small portion of the tribe which refused to submit to the authority of the United States removed to Canada, and together with some Chippewa and Potawatomi, is now settled on Walpole id. in lake St. Clair. The other Ottawa in Canadian territory are on Manitoulin and Cockburn ids. and the adjacent shore of lake Huron.

All the Ottawa lands along the W. shore of lake Michigan were ceded by various treaties, ending with the Chicago treaty of Sept. 26, 1833, wherein they agreed to remove to lands granted them on Missouri r. in the N. E. corner of Kansas. Other bands, known as the Ottawa of Blanchard fork of Great Auglaize r., and of Roche de Bœuf on Maumee r., resided in Ohio, but these removed W. of the Mississippi about 1832 and are now living in Oklahoma. The great body, however, remained in the lower peninsula of Michigan, where they are still found scattered in a number of small villages and settlements.

In his Histoire du Canada (I, 190, 1836), Fr. Sagard mentions a people whom he calls "'la nation du bois." He met two canoe loads of these Indians in a village of the Nipissing, describing them as belonging to a very distant inland tribe, dwelling he thought toward the "sea of the south," which was probably lake Ontario. He says that they were dependents of the Ottawa (Cheueux Releuez) and formed with them, as it were, a single tribe.

The men were entirely naked, at which the Hurons, he says, were apparently greatly shocked, although scarcely less indecent themselves. Their faces were gaily painted in many colours in grease, some with one side in green and the other in red; others seemed to have the face covered with a natural lace, perfectly well-made, and others in still different styles. He says the Hurons had not the pretty work nor the invention of the many small toys and trinkets which this "Gens de Bois" had. This tribe has not yet been definitely identified, but it may have been one of the three tribes mentioned by Sagard in his *Dictionnaire de la Langve Hvronne*, under the rubric "nations," as dependants of the Ottawa (Andatahoüat), namely, the Chisérhonon, Squierhonon, and Hoindarhonon.

Charlevoix says the Ottawa were one of the rudest nations of Canada, cruel and barbarous to an unusual degree and sometimes guilty of cannibalism. Bacqueville de la Potherie (Hist. Am. Sept., 1753) says they were formerly very rude, but, by intercourse with the Hurons, they have become more intelligent, imitating their valour, making themselves formidable to all the tribes with whom they were at enmity and respected by those with whom they were in alliance. It was said of them in 1859: "This people is still advancing in agricultural pursuits; they may be said to have entirely abandoned the chase; all of them live in good, comfortable, log cabins; have fields inclosed with rail fences, and own domestic animals." The Ottawa were expert canoe-men; as a means of defence they sometimes built forts, probably similar to those of the Hurons.

In the latter part of the 17th century the tribe consisted of 4, possibly 5, divisions. It is repeatedly stated that there were 4 bands, and no greater number is ever mentioned, yet 5 names are given, as follows: Kishkakon, Sinago, Keinouche, Nassauaketon, and Sable. La Mothe Cadillac says there were 4 bands: Kiskakon, Sinago, Sable, and Nassauaketon (Verwyst, Miss. Labors, 210, 1886). Outaoutiboy, chief of the Ottawa, speaking at the conference with Gov. de Callières, Sept. 3, 1700, said: "I speak in the name of the four Outaouais nations, to wit: The Outaouaes of the Sable, the Outaouaes Sinago, the Kiskakons and the people of the Fork" (Nassawaketon). In addition to these chief divisions there were minor local bands, as Blanchard Fork, Kajienatroene, Maskasinik, Negaouichiriniouek, Niscak, Ommunise, Otontagan, Talon, and Thunder Bay. Chauvignerie in 1736 distinguished the Ottawa of Grand River, lake Nipissing, Michilimackinac, Detroit, and Saginaw. According to Morgan the names of the Ottawa gentes are unknown, but Chauvignerie in 1736 mentioned the bear, otter, grey squirrel, and black squirrel as the totems of different bands of the tribe. According to Charlevoix the Ottawa signed with a hare the provisional treaty concluded at Montreal in 1700. At the great conference on the Maumee in 1793 they signed with the otter totem. In Tanner's Narrative is given a list of 18 totems among the Ottawa and Chippewa, but there is nothing to indicate which are Ottawa and which Chippewa.

The Ottawa entered into numerous treaties with the United States, as follows: Ft. McIntosh, Jan. 21, 1785; Ft. Harmar, Ohio, Jan. 9, 1789; Greenville, Ohio, Aug. 3, 1795; Ft. Industry, July 4, 1805; Detroit, Mich., Nov. 17, 1807; Brownstown, Mich., Nov. 25, 1808.; Greenville, Ohio, July 22, 1814; Spring Wells, Mich., Sept. 8, 1815; St. Louis, Mo., Aug. 24, 1816; on the Miami, Ohio, Sept. 29, 1817; St. Mary's, Ohio, Sept. 17, 1818; L'Arbre Croche and Michilimackinac, Mich., July 6, 1820; Chicago, Ill., Aug. 29, 1821; Prairie du Chien, Wis., Aug. 19, 1825; Green Bay, Wis., Aug. 25, 1828, Prairie du Chien, Wis., July 29, 1829; Miami Bay, Ohio, Aug. 30, 1831; Maumee, Ohio, Feb. 18, 1833; Chicago, Ill., Sept. 26, 1833; Washington, D.C., Mar. 28, 1836; Council Bluffs, Iowa, June 5 and 17, 1846; Detroit, Mich., July 31, 1855, and Washington, D.C., June 24, 1862.

The population of the different Ottawa groups is not known with certainty. In 1906 the Chippewa and Ottawa on Manitoulin and Cockburn ids., Canada, were 1,497, of whom about half were Ottawa; there were 197 Ottawa under the Seneca School, Okla., and in Michigan 5,587 scattered Chippewa and Ottawa in 1900, of whom about two-thirds are Ottawa. The total is therefore about 4,700.

The following are or were Ottawa villages: Aegakotcheising, Anamiewatigong, Apontigoumy, Machonee, Manistee, Menawzhetaunaung, Meshkemau, Michilimackinac, Middle Village, Obidgewong (mixed), Oquanoxa, Roche de Bœuf, Saint Simon (mission), Shabawywyagun, Tushquegan, Waganakisi, Walpole Island, Waugau, Wolf Rapids.

(J. M. J. N. B. H.)

Ahtawwah.—Kane, Wanderings in Nor. Amer., 23, 1859. **Algonquins Superieurs.**—Jes. Rel. 1670, 78, 1858. **Andata honato.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Andatahouats.**—Sagard (1632), Hist. du Can., I, 192, 1866 (Huron name). **Andatohats.**—Coxe, Carolana, map, 1741. **Atawawas.**—Colden (1727), Five Nations, 29, 1747. **Atowas.**—Schoolcraft, Ind. Tribes, V, 143, 1855. **Attawas.**—Askin (1812) in Minn. Hist. Soc. Coll., V, 460, 1885. **Attawawas.**—Parkman, Pioneers, 347, 1883. **Autawa.**—Abnaki Speller (1830) in Me. Hist. Soc. Coll., VI, 247, 1859. **Autouacks.**—Clark, Onondaga, I, 204, 1849. **Cheueux ou polls leué.**—Sagard, Hist. du Can., I, 192, 1866. **Cheueux releues.**—Champlain (1616), Œuvres, IV, 58, 1870. **Courterrielles.**—Lapham, Inds. Wis., II, 1870. **Dewagamas.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Dewaganas.**—Colden (1727), Five Nations, 42, 1747 ('mumblers': Iroquois name). **Ku'taki.**—Gatschet, Fox MS., B. A. E. (Fox name). **Oadauwaus.**—Parkman, Pioneers, 347, 1883. **Octogymists.**—Fort James conf. (1683) in N. Y. Doc. Col. Hist., XIV, 773, 1883. **Odahwah.**—Jones, Ojebway Inds., 178, 1863. **Odahwaug.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 31, 1885. **Odawas.**—Schoolcraft, Ind. Tribes, V, 145, 1855. **Ondataouatouat.**—Charlevoix, New France, II, 270, note, 1866. **Ondatauauat.**—Bressani quoted in note to Charlevoix, ibid. **Ondatawawat.**—Jes. Rel. 1656, 17, 1858 (Huron name), probably derived from the Algonkin). **Ondatouatandy.**—Jes. Rel. 1648, 62, 1858 (probably identical, though Lalemant supposed them to be a division of the Winnebago). **Ondoutaoüaheronnon.**—Jes. Rel. 1644, 99, 1858. **Ond8ta8aka.**—Jes. Rel. 1642, 10, 1858. **Onontakaës.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 596, 1855 (confounded with the Onondaga). **Ontaanak.**—Jes. Rel. 1648, 62, 1858. **Ontaonatz.**—Hennepin (1683), La., Shea ed., 276, 1880. **Ontdwawies.**—Clarkson (1766) in Schoolcraft, Ind. Tribes, IV, 269, 1854. **Ontaouactz.**—Hennepin (1683), La., Shea, ed., 52, 1880. **Otahas.**—Smith (1785), quoted by Schoolcraft, Ind. Tribes, III, 554, 1853. **Otaoas.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 336, 1855. **Ota8ais.**—Conf. of 1751, ibid., X, 232, 1858. **Otaoüaks.**—Jes. Rel. 1670, 6, 1858. **Otaous.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 336, 1855. **Otauas.**—Doc. of 1668 in French, Hist. Coll. La., II, 138, 1875. **Ota'wa.**—Gatschet, Ojibwa MS., B. A. E., 1882 (Chippewa name). **O-ta'-wa.**—Hewitt, Onondaga MS., B. A. E., 1888 (Onondaga name). **Otawas.**—Denonville (1687) in N. Y. Doc. Col. Hist., III, 466, 1853. **Otawaus.**—Albany conf. (1726), ibid., V, 791, 1855. **Otawawas.**—Ibid., 795. **Otoways.**—Pike, Exped., pt. 1, app., 63, 1810. **Ottah-wah.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 193, 1885. **Ot-tah-way.**—Ibid., 282. **Ottaouais.**—Doc. of 1759 in N. Y. Doc. Col. Hist., X, 982, 1858. **Ottaouets.**—Perkins and Peck, Annals of the West, 33, 1850. **Ottauwah.**—Macauley, N. Y., II, 174, 1829. **Ottawacks.**—Albany conf. (1726) in N. Y. Doc. Col. Hist., V, 791, 1855. **Ottawacs.**—Courcelles (1671), ibid., IX, 85, 1855, **Ottawaes.**—Johnson (1763), ibid., VII, 525, 1856. **Ottawagas.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 122, 1809. **Ottawaies.**—Croghan (1760), ibid., 4th s., IX, 249, 1871. **Ottawak.**—Long, Exped. St. Peter's R., II, 151, 1824. **Ottawas.**—Writer of 1684 quoted by Ruttenber, Tribes Hudson R., 171, 1872. **Ottawawa.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IV, 122, 1854. **Ottawawaas.**—Livingston (1687), ibid., III, 443, 1853. **Ottawawe.**—Dongan (1687), ibid., 476. **Ottawawooes.**—Doc. of 1688, ibid., 565. **Ottawaws.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 250, 1871. **Ottaway.**—Schuyler (1698) in N. Y. Doc. Col. Hist., IV, 406, 1854. **Ottawwaws.**—Tanner, Narr., 36, 1830. **Ottawwawwag.**—Ibid., 315 (Ottawa name). **Ottawwawwug.**—Parkman, Pioneers, 347, 1883. **Ottewas.**—Lang and Taylor, Rep. ,23, 1843. **Ottoawa.**—Livingston (1687) in N. Y. Doc. Col. Hist., III, 443, 1853. **Ottova.**—Markham (1691), ibid., 808. **Ottowaes.**—Johnson (1764), ibid., VII, 674, 1856. **Ottowais.**—Dongan (*ca.* 1686), ibid., III, 395, 1853. **Ottowas.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853 **Ottowata.**—Treaty of 1829 in U. S. Ind. Treat., 164, 1873. **Ottowaus.**—Edwards (1788) in Mass. Hist. Soc. Coll., 1st s., IX, 92, 1804. **Ottowauways.**—Doc. of 1747 in N. Y. Doc. Col. Hist., VI, 391, 1855. **Ottowawa.**—Lamberville (1686), ibid., III, 490, 1853. **Ottowawe.**—Valiant (1688), ibid., 522. **Ottowaws.**—Carver, Trav., 19, 1778. **Ottawayer.**—Vater, Mith., pt. 3, sec. 3, 406, 1816. **Ottoways.**—Lords of Trade (1721) in N. Y. Doc. Col. Hist., V, 622, 1855. **Ottowose.**—Valiant (1688), ibid., III, 522, 1853. **Ottwasse.**—Dongan (1686), ibid., IX, 318, 1855. **Ouatawais.**—Jefferys, Fr. Doms., pt. 1, map, 1761. **Ouatouax.**—La Barre (1683) in N. Y. Doc. Col. Hist., IX, 202, 1855. **Outaois.**—Vaudreuil (1703), ibid., 743. **Outaoise.**—Doc. of 1748, ibid., X, 151, 1858. **Outaonacs.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 407, 1885. **Outaoüacs.**—Jes. Rel. 1671, 25, 1858. **Outa8acs.**—Doc. of 1693 in N. Y. Doc. Col. Hist., IX, 562, 1855. **8ta8acs.**—Doc. of 1695, ibid., 604. **Outaoüaes.**—Frontenac (1673), ibid., 95. **8ta8aës.**—Montreal conf. (1700), ibid., 719. **Outa8aës.**—Ibid., 720. **Outaouagas.**—La Galissonière (1748), ibid., X, 182. 1858. **Outaouaies.**—Denonville (1687), ibid., IX, 365, 1855. **Outaouais.**—Talon? (1670) quoted by Neill, Minn., 120, 1858. **Outa8ais.**—Doc. of 1695 in N. Y. Doc. Col. Hist., IX, 598, 1855. **8ta8ais.**—Doc. of 1695, ibid., 601. **Outaouaks.**—Jes. Rel. 1656, 38, 1858. **Outaouan.**—Jes. Rel. 1640, 34, 1858. **Outaouaos.**—Frontenac (1681) in N. Y. Doc. Col. Hist., IX, 146, 1855. **Outaouas.**—Writer of 1660 in Margry, Déc., I, 55, 1875. **Outa8as.**—Doc. of 1746 in N. Y. Doc. Col. Hist., X, 51, 1858. **8ta8as.**—Denonville (1688), ibid., IX, 384, 1855. **Outaouats.**—Doc. of 1757, ibid., X, 630, 1858. **Outaouaus.**—Doc. of 1691, ibid., IX, 521, 1855. **Outaouax.**—La Barre (1683), ibid., 201. **Outaouays.**—Writer of 1690 in Margry, Déc., I, 59, 1875. **Outaoues.**—Frontenac (1682) in N. Y. Doc. Col. Hist., IX, 176, 1855. **Outaoüois.**—Courcelles (1670), ibid., 788. **Outa8ois.**—Doc. of 1695, ibid., 611. **Outaoutes.**—Lamberville (1684), ibid., 259. **Outa8uas.**—Beauharnois (1744), ibid., 1112. **Outaovacs.**—Crepy, Map, *ca.* 1755, **Outaovas.**—Hennepin (1683) in Harris, Voy., II, 917, 1705. **Outaowaies.**—Boudinot, Star in the West, 212, 1816. **Outarwas.**—Lords of Trade (1721) in N. Y. Doc. Col. Hist., V, 621, 1855. **Outauaes.**—Frontenac (1682), ibid., IX, 180, 1855. **Outauas.**—Denonville (1686), ibid., 295. **Outauies.**—Parkman, Pioneers, 347, 1883. **Outauois.**—Frontenac (1682) in N. Y. Doc. Col. Hist., IX, 182, 1885. **Outavis.**—Writer of 1761 in Mass. Hist. Soc. Coll., 4th s., IX, 428, 1871. **Outavois.**—Tonti (1694) in Margry, Déc., IV, 4, 1880. **Outawacs.**—Courcelles (1671) in N. Y. Doc. Col. Hist., IX, 79, 1855. **Outawais.**—Jefferys, Fr. Dom., pt. 1, 47, 1761. **Outawas.**—Talon (1670) in N. Y. Doc. Col. Hist., IX, 65, 1855. **Outawaşe.**—Doc. of 1671, ibid., IX, 84, 1855. **Outawawas.**—Writer of 1756 in Mass. Hist. Soc. Coll., 1st s., VII, 117, 1801. **Outaway.**—

Charlevoix, Voy. to N. Am., II, 47, 1766. **Outawies.**—Boudinot, Star in the West, 100, 1816. **Outawois.**—Doc. of 1746 in N. Y. Doc. Col. Hist., X, 34, 1858. **Outduaois.**—Bouisson (1699) quoted by Shea, Early Voy., 45, 1861. **Outeonas.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853. **Outimacs.**—Imlay, West. Ter, 292, 1797. **Outontagans.**—Lahontan (1703) in N. Y. Doc. Col. Hist., IX, 606, note, 1855. **Outouacks.**—Coxe, Carolana, 46, 1741. **Outouacs.**—N. Y. Doc. Col. Hist., III, 489, note, 1853. **Outouais.**—Parkman, Pioneers, 347, 1883. **Outouaouas.**—St. Cosme (*ca.* 1700) in Shea, Early Voy., 47, 1861. **Outouvas.**—Perkins and Peck, Annals of the West, 33, 1850. **Outowacs.**—Jefferys, Fr. Dom., pt. 1, map, 1761. **Outtamacks.**—Croghan (1765) in Monthly Am. Jour. Geol., 272, 1831. **Outtaois.**—Vaudreuil (1703) in N. Y. Doc. Col. Hist., IX, 743, 1855. **Outtaouacts.**—Hennepin, Cont. of New Discov., 129, 1698. **Outtaouatz.**—Ibid., 85. **Outtaŏes.**—De Calières (1700) in N. Y. Doc. Col. Hist., IX, 708, 1855. **Outtaouis.**—Vaudreuil (1707), ibid., 810. **Outtauois.**—Vaudreuil (1704), ibid., 760. **Outtawaats.**—Parkman, Pioneers, 347, 1883. **Outtawas.**—Denonville (1686) in N. Y. Doc. Col. Hist., IX, 300, 1855. **Outtoaets.**—Parkman, Pioneers, 347, 1883. **Outtouatz.**—Hennepin, New Discov., 87, 1698. **Sontaouans.**—Doc. of 1691 in N. Y. Doc. Col. Hist., IX, 518, 1855 (confounded with the Seneca). **Tawas.**—Campbell (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 357, 1871. **Tawas.**—Bouquet (1760), ibid., 322. **Tawaws.**—Trader of 1778 quoted by Schoolcraft, Ind. Tribes, III, 560, 1853. **Taways.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 275, 1871 (Delaware form). **Touloucs.**—Lamberville (1686) in N. Y. Doc. Col. Hist., III, 489, 1853 (misprint). **Towako.**—Walam Olum (1833) in Brinton, Lenape Leg., 206, 1885 (old Delaware name). **Towakon.**—Ibid., 198. **Traders.**—Schoolcraft, Ind. Tribes, V, 145, 1855. **Uda'wak.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Ukua'yata.**—Gatschet, Wyandot MS., B. A. E., 1877 (Huron name). **Utaobaes.**—Barcia, Ensayo, 297, 1723. **Utawas.**—La Tour, Map, 1779. **Utawawas.**—Colden (1727), Five Nations, 22, 1747. **Utovautes.**—Barcia, Ensayo, 236, 1723. **Uttawa.**—Colden (1764) in N. Y. Doc. Col. Hist., VII, 667, 1856. **Waganhaers.**—Doc. of 1699, ibid., IV, 565, 1854. **Waganhaes.**—Livingston (1700), ibid., 691. **Waganha's.**—Hunter (1710), ibid., V, 168, 1855 ('stammerers': Iroquois name). **Waganis.**—Markham (1691), ibid., III, 808, 1853. **Wagannes.**—Bleeker (1701) ibid., IV, 891, 1854. **Wagenhanes.**—Wessels (1693), ibid., IV, 61, 1854. **Wagunha.**—Colden (1727), Five Nations, 108, 1747. **Wahannas.**—Romer (1700) in N. Y. Doc. Col. Hist., IV, 799, 1854. **Watawawininiwok.**—Baraga, Eng.-Otch. Dict., 300, 1878 (trans.: 'men of the bulrushes'; so called because many rushes grew in Ottawa r.). **Wdowo.**—Abnaki Spelling Book (1830) quoted in Me. Hist. Soc. Coll., VI, 247, 1859 (Abnaki name). **W'tawas.**—Heckewelder in Mass. Hist. Soc. Coll., 2d s., X, 128, 1823.

Otzenne ('intermediate people'). A Sekani tribe living between the Saschutkenne and the Tselone on the W. side of the Rocky mts., Brit. Col.

Otzen-ne.—Morice in Trans. Can. Inst., 29, 1893.

Ouasouarini (probably for *Awasisiwĭnĭwŭg*, 'people of the Bullhead clan.'—W. J.). A Chippewa tribe living in 1640 on Georgian bay, Ontario, N. of the Hurons (Jes. Rel. 1640, 34, 1858). They are probably identical with the Ouassi, found in the vicinity of Nipigon r. in 1736; also with the Ouasaouanik, spoken of in 1658 as a well-known tribe living near the Sault Ste. Marie. The Ouassi were found by J. Long in 1791, mixed with other Chippewa, on the N. shore of lake Superior, almost exactly in the locality assigned them by Dobbs in 1744. Chauvignerie estimated their number in 1736 at about 300 souls, and stated that the catfish (bullhead) was their totem, which was also the totem of the Awausee (q. v.), one of the Chippewa bands at Sault Ste. Marie.

Aouasanik.—Jes. Rel. 1648, 62, 1858. **Awasatci^{u}.**—Wm. Jones inf'n, 1905 (correct Chippewa form). **Ouacé.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Ouali.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853 (misprint). **Ouasaouanik.**—Jes. Rel. 1658, 22, 1858. **Ouasouarim.**—Jes. Rel. 1640, 34, 1888. **Ouassi.**—Dobbs, Hudson Bay, 32, 1744. **Wasawanik.**—Jes. Rel., III, index, 1858. **Wasses.**—Long, Voy. and Trav., 45, 1791.

Ouenrio. A Huron village, situated, according to the Jesuit Relation for 1635, about 1 league from Ossossané. Father Jones (Jes. Rel., XXXIV, 255, 1898) places it in Tiny tp., about 3 m. N. E. of Lafontaine, Ontario. Its people had previously been a part of those of Toanche and Ihonatiria. In 1635 three feasts were held here to satisfy a dream, the description of the accompanying ceremonies giving a fair idea of such performances (Jes. Rel., X, 201, 1897). In 1637 an epidemic caused great distress to the inhabitants of Ouenrio, carrying off many and creating a desire to have the Jesuit missionaries dwell among them. In his Relation for 1635 Le Jeune says their cabins were better than the hovels of the Montagnais and were constructed like bowers, or garden arbours, of which, instead of branches and grass, some were covered with cedar bark, others with broad strips of ash, elm, fir, or spruce bark; and although those of cedar were regarded as best, they were very inflammable, wherefore so many similar villages had been burned. (J. N. B. H.)

Oueschekgagamiouilimy (possibly for *Ushashă'tagamiwĭnĭnĭwŭg*, 'people of the ridge'). The Caribou gens of the Chippewa of Rainy r., Minn. St. Pierre in 1753 (Margry, Déc., VI, 649, 1886) spoke of them as near Rainy lake, Ontario. (W. J.)

Ouikaliny (misprint of *Onikaliny*). A tribe N. of lake Superior in 1697, who sometimes

traded with the French, but generally with the English on Hudson bay. They may have been the Maskegon.

Gens de l'Outarde.—La Chesnaye (1697) in Margry, Déc., VI, 7, 1886. **Ouikaliny.**—Ibid., 7.

Ouinebigonhelini (probably for *Winĭbigowininiwŭg*, 'people of the unpleasant water.'—W. J.). A tribe or band, doubtless of the Maskegon, living on Hudson bay at the mouth of Nelson r. in the middle of the 18th century.

Ouenebegonhelinis.—Dobbs, Hudson Bay, 24, 1744. **Ouinebigonhelini.**—Ibid., 23.

Oukesestigouek (Cree: *ukĭsĭsĭtĭgwek*, 'swift-water people.'—Gerard). A Montagnais tribe or band, known to the French as early as 1643. They lived about the headwaters of Manikuagan r., N. of the Papinachois, with whom they appear to have been in close relation. They are spoken of as a quiet and peaceable people, willingly receiving instructions from the missionaries. (J. M.)

Ochessigiriniooek.—Keane in Stanford, Compend., 526, 1878. **Ochessigiriniouek.**—Albanel (*ca.* 1670) quoted by Hind, Lab. Penin., II, 22, 1863. **Ochestgooetch.**—Keane in Stanford, Compend., 526, 1878. **Ochestgouetch.**—Hind, Lab. Penin., II, 20, 1863. **Ochestigouecks.**—Crepy, Map, *ca.* 1755. **Ouchessigiriniouek.**—Jes. Rel. 1670, 13, 1858. **Ouchestigoüek.**—Jes. Rel. 1665, 5, 1858. **Ouchestigouetch.**—Jes. Rel. 1664, 13, 1858. **Ouchestigouets.**—Bellin, Map, 1755. **Oukesestigouek.**—Jes. Rel. 1643, 38, 1858.

Oukiskimanitouk (probably for *Okiskimanisiwog*, 'whetstone-bird people', i. e. 'kingfisher people'). A clan of the Chippewa of lake Superior. Chauvignerie in 1736 noted the Oskemanettigons, an Algonquian tribe of 40 warriors on Winnipeg r., having the fisher as (kingfisher?) its totem. This may be identical.

Oskemanettigons.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Oskemanitigous.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Oukiskimanitouk.**—Jes. Rel. 1658, 22, 1858. **Ushkimani'tigŏg.**—Wm. Jones, inf'n, 1906.

Oukotoemi. A Montagnais band, part of whom gathered at Three Rivers, Quebec, in 1641 (Jes. Rel. 1641, 29, 1858). Doubtless a part of the Attikamegue.

Oumamiwek (Montagnais: *umámiwek*, 'down-stream people.'—Gerard). A tribe or band of Montagnais, closely related to, if not identical with, the Bersiamite. It is possible that the two were members of one tribe, each having its distinct organization. Shea (Charlevoix, New France, II, 243, 1866), following the Jesuit Relations, says the Bersiamite were next to Tadoussac and the Oumamiwek inland in the N. E. The Relation of 1670 places them below the Papinachois on the St. Lawrence. It is, however, certain that the Papinachois were chiefly inland, probably about the headwaters of Bersimis r. From a conversation with an Oumamiwek chief recorded by Father Henri Nouvel (Jes. Rel. 1664) it is learned that his people and other tribes of the lower St. Lawrence were in the habit at that early day of visiting the Hudson Bay region. The people of this tribe were readily brought under the influence of the missionaries.

Oumamiois.—Jes. Rel. 1670, 13, 1858. **8mami8ek.**—Jes. Rel. 1650, 41, 1858. **8mami8ekhi.**—Jes. Rel. 1641, 57, 1858. **Oumamiwek.**—Bailloquet (1661) in Hind, Lab. Penin., II, 20, 1863. **Oumaniouets.**—Homann Heirs map, 1756 (located about head of Saguenay r., and possibly a distinct tribe). **Oumanois.**—Hind, Lab. Penin., II, 21, 1863 (perhaps quoting a writer of 1664). **Ouramanichek.**—Jes. Rel. 1644, 53, 1858 (identical?).

Oumatachi. An Algonquian band living between Mistassini and Abitibi lakes, Quebec, in the 18th century.

Oumatachi.—Jefferys, French Dom., pt. 1, map, 1761. **Oumatachiiriouetz.**—La Tour, Map, 1779 (should be Oumatachiriniouetz).

Ounontisaston ('at the foot of the mountain.'—Hewitt). An important Huron village visited by De la Roche Dallion in 1626 (Shea, Cath. Miss., 170, 1855) and mentioned by Sagard (Can., III, 805, 1866) in 1636. Its situation is uncertain, but it was probably not far from Niagara r., and the name may refer to its situation at the foot of the Niagara escarpment. (W. M. B.)

Outaouakamigouk (probably for *Utāwākāmĭguk*, 'people of the open country or land.'—Gerard). A tribe or band on the N. E. coast of lake Huron in 1648; probably a part of the Ottawa.

Ouraouakmikoug.—Jes. Rel. 1658, 22, 1858. **Outaouakamigouk.**—Jes. Rel. 1648, 62, 1858.

Outchichagami (Montagnais: *Utchĭkāgāmi*, 'people near the water.'—Gerard). The name of a small tribe living N. of Albany r., in Patricia dist., Ont. They speak a Chippewa dialect fairly well understood by the Chippewa of the N. shore of lake Superior. (W. J.)

Otcitcā'kŏnsag.—Wm. Jones, inf'n, 1906. **Outchichagami.**—Jefferys, French Dom. Am., I, map, 1761. **Outchichagamiouetz.**—La Tour, Map, 1779.

Outchougai. A band that lived in 1640 on the E. side of Georgian bay, Ontario, and

Probably s. of French r. They were connected with the Amikwa. In 1736 they were living at Oka, Quebec, and were described by Chauvignerie as a clan of the Nipissing, with the heron as their totem.

Achagué.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1053, 1855. **Achaque.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 554, 1853. **Archouguets.**—Jes. Rel. 1643, 61, 1858. **Atchougek.**—Jes. Rel. 1658, 22, 1858. **Atchoughe.**—Jes. Rel. 1648, 62, 1858. **Atchouguets.**—Jes. Rel., III, index, 1858. **Outchougai.**—Jes. Rel. 1640, 34, 1858. **Outchouguets.**—Jes. Rel., III, index, 1858.

Outimagami (Nipissing: 'deep-water people'). An unidentified Algonquian tribe or band formerly living N. of lake Nipissing, toward Hudson bay (Jes. Rel. 1640, 34, 1858). The name appears to be identical with that of lake Timagami and they probably resided on it.

(A. F. C.)

Outurbi *uturĭbi*, 'turibi [*Coregonus artedii*, a congener of the white-fish] people.'—Gerard). A former Algonquian tribe or band in Ontario, living N. of lake Nipissing and wandering to the region of Hudson bay.

Otaulubis.—Bacqueville de la Potherie, Hist. Am., II, 49, 1753. **Outouloubys.**—Du Lhut (1684) in Margry. Déc., VI, 51, 1886. **Outurbi.**—Jes. Rel. 1640, 34, 1858,

Owiyekumi (*Ow'-ī-yē-kumī*). The principal town of the Quatsino on Forward inlet, Quatsino sd., N. W. coast of Vancouver id.—Dawson in Trans. Roy. Soc. Can. for 1887, sec. II, 65, 1888.

Pachenaht. A Nootka tribe on San Juan harbour, Vancouver id. Their village is Pachena, at the mouth of San Juan r. Pop. 71 in 1897, 56 in 1911.

Pacheena.—Can. Ind. Aff., pt. II, 158, 1901. **Pacheenaht.**—Sproat, Savage Life, 308, 1868. **Pacheenett.**—Mayne, Brit. Col., 251, 1862. **Pachenah.**—Whymper, Alaska, 79, 1869. **Pachenaht.**—Can. Ind. Aff. pt. II, 16, 1911. **Patcheena.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Patcinā'ath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890.

Padli. A Padlimiut Eskimo settlement at the head of the fiord of the same name where the Akudnirmiut and Padlimiut gather in summer to catch salmon.—Boas in 6th Rep. B. A. E., map, 1888.

Padlimiut. A tribe of Central Eskimo occupying the E. coast of Baffin island from Exeter bay to cape Hooper and numbering 43 in 1883. Their villages are Ekaloaping, Idjuniving, Itijarelling, Karmakdjuin, Kekertakdjuin, Kingnelling, Padli, and Siorartijung.—Boas in 6th Rep. B. A. E., 441, 1888.

Painting. The tribes N. of Mexico, as well as those of every part of the continent except, perhaps, the higher arctic regions, delighted in the use of colour. It was very generally employed for embellishing the person and in applying decorative and symbolic designs to habitations, sculptures, masks, shields, articles of bark, skin, pottery, etc., in executing pictographs upon natural surfaces of many kinds, as on cliffs and the walls of caverns, and in preparing the symbolic embellishments of altars and sacred chambers. Colour was applied to the person for decorative purposes as an essential feature of the toilet: for impressing beholders with admiration or fear; for purposes of obscurity and deception; in applying tribal, personal, or other denotive devices; in the application of symbolic designs, especially on ceremonial occasions; and as a means of protection from insects and the sun (see *Adornment*). The native love of colour and skill in its use were manifested especially in decorative work. This is illustrated by the wonderful masks and totem poles of the N. W. Coast tribes (Boas), and in the artistic polychrome pottery of the Pueblos (Fewkes). Little advance had been made in representative or pictorial art, yet some of the productions are noteworthy, as illustrated in the Hopi *katcina* work (Fewkes) and in the Kiowa ceremonial paintings on skins described by Mooney, although some of the latter show unmistakeable evidence of the influence of the whites.

The pigments were derived from many sources, but were mainly of mineral origin (see *Dyes and Pigments*), especially the oxides of iron and carbonate of copper. The aborigines were skilled in preparing the mineral colours, which were usually ground in small mortars or rubbed down on a flat stone, and in extracting stains and dyes from vegetal substances. The colours were applied with a dry point or surface. as with a piece of chalk, charcoal, or clay; or, when mixed with water or oil, with the fingers or hand, or a stick, brush, or pad, and also sprayed on with the mouth, as in Pueblo mask painting. Brushes were rude, consisting often of fibrous substances, such as bits of wood, bark, yucca, or reeds, chewed, beaten, or rubbed at one end until sufficiently pliable to deliver the colour; and great skill was shown by many of the tribes in the use of these crude tools. Hair was not in general use, although excellent brushes are now made by the more advanced tribes. The brushes used by the tribes of the

N. W. coast were often provided with beautifully carved handles. Very interesting painting implements are seen in some sections. Paddle-shaped or spatulate bits of wood are used, applied edgewise for thin lines and flatwise for covering spaces; and striping tools having two or three points and neatly carved of bone and ivory are in use by the Eskimo (Turner). The Plains tribes employed a flat piece of spongy bone from the knee joint of a buffalo or an ox; it has a sharp edge of rounded outline which serves for drawing lines, while the flat side serves for spreading the colour over large areas. These tools, being porous, have the advantage of holding a quantity of liquid colour. Shells were frequently used for paint cups, while for this purpose the Pueblos made miniature jars and bowls of pottery, sometimes in clusters. Colours in the form of powder, sand, clay, and meal were used, and are still used, by several tribes in preparing dry-paintings for ceremonial purposes which are executed on the floors of ceremonial chambers or altars (Matthews, Stevenson, Fewkes).

Consult Boas (1) in 6th Rep. B. A. E., 1888, (2) in Mem. Am. Mus. Nat. Hist., II, Anthrop. I, 1898; Dorsey in 11th Rep. B. A. E., 1894; Fewkes in 17th, 21st, and 22d Reps. B. A. E.; Hoffman in 7th Rep. B. A. E., 1891; Holmes in Smithson. Rep. 1903, 1904; Mooney in 17th Rep. B. A. E., 1898; Niblack in Nat. Mus. Rep. 1888, 1890; Stevenson (1) in 5th Rep. B. A. E., 1887, (2) in 11th Rep. B. A. E., 1894; Turner in 11th Rep. B. A. E., 1894.

(W. H. H.)

Pani Blanc. A former band of the Cree living N. E. of lake Winnipeg.

Panis Blanc.—Dobbs, Hudson Bay, map, 36, 1744.

Panquechin. A band of Sanetch in the S. E. portion of Vancouver id.; pop. 64 in 1911.

Panquechin.—Can. Ind. Aff. Rep., 66, 1902. **Paukwechin.**—Ibid., 308, 1879.

Papiak (*Pâpīāk'*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. B. A. A. S., 474, 1900.

Papinachois (*Opâpinagwa*, 'they cause you to laugh.'—Hewitt). A Montagnais tribe or division living in the 17th century about the headwaters of the Manikuagan and Outarde rs., N. of the Bersiamite. They visited Tadoussac and received religious instruction from the missionaries, and by 1664 the latter had penetrated their country, finding them tractable and inoffensive. Charlevoix believed that this and other tribes of the same section had become extinct in his day. As late as 1721 they joined in a letter to the governor of Massachusetts. Chauvignerie mentions a people of the same name living N. of lake Superior in 1736, numbering 20 warriors and having the hare as their totem, but these were a distinct people. (J. M.)

Oupapinachiouek.—Jes. Rel. 1643, 38, 1858. **Spapinachi8ekhl.**—Jes. Rel. 1641, 5, 1858. **Oupapinachi8kū.**—Ducreux in N. Y. Doc. Col. Hist., X, 170, note, 1858. **Papenachois.**—McKenney and Hall, Ind. Tribes, III, 81, 1854. **Papinachaux.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Papinaches.**—Doc. of 1748 in N. Y. Doc. Col. Hist., X, 170, 1858. **Papinachiois.**—Jes. Rel. 1666, 3, 1858. **Papinachi8ekhl.**—Jes. Rel. 1642, 39, 1858. **Papinachois.**—Bailloquet (1661) quoted by Hind, Lab. Penin., II, 20, 1863. **Papinakioises.**—Jes. Rel. 1666, 3, 1858. **Papinakois.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855. **Papinanchois.**—Bacqueville de la Potherie, I, 207, 1753. **Papipanachois.**—Lahontan, New Voy., I, 207, 1703. **Papiragad'ek.**—Jes. Rel. 1640, 12, 1858. **Papivaches.**—Barcia, Ensayo, 184, 1723. **Paponeches.**—Ibid., 183. **Popinoshees.**—Schoolcraft, Upper Miss., 93, 1834.

Pashashibu (Montagnais: *Pâshashibu*, 'swollen river.'—Gerard). A Montagnais village near the mouth of the Pashashibu r., N. shore of the gulf of St. Lawrence.—Stearns, Labrador, 271, 1884.

Paska. A Ntlakyapamuk village on or near Thompson r., Brit. Col.; pop. 17 in 1897, the last time the name appears.

Pasha.—Can. Ind. Aff., 363, 1897. **Paska.**—Ibid., 230, 1886.

Paskwawininiwug ('prairie people'). The Plains Cree, one of the two great subdivisions of the Cree, subdivided into Sipiwininiwug and Mamikininiwug.

Ammisk-watcheé'-thinyoowuc.—Franklin, Journ. to Polar Sea, I, 168, 1824. **Beaver Hill Crees.**—Ibid. **Cree of the Prairie.**—Morgan, Consang. and Affin., 286, 1871. **Grandes pagnes.**—Petitot, in Jour. Roy. Geog. Soc., 649, 1883. **Mus-ko-tâ-we-ne-wuk.**—Morgan, Consang. and Affin., 286, 1871. **Paskwawiyiniwok.**—Lacombe, Dict. de la Langue des Cris, X, 1874. **People of the Prairie.**—Morgan, Consang. and Affin., 286, 1871. **Plain Crees.**—Robinson, Great Fur Land, 186, 1879. **Prairie-Crees.**—Petitot in Jour. Roy. Geog. Soc., 649, 1883. **Prairie Indians.**—Hind, Red River Exped., 151, 1860.

Pasquayah. An Assiniboin village situated where Carrot r. enters the Saskatchewan, in N. Manitoba, Canada. The elder Henry says that at the time of his visit, in 1775, it consisted of 30 tipis. The younger Henry (Coues, New Light, II, 470, 1897) found it in 1808, previous to the smallpox epidemic

a place of general rendezvous for different tribes.

Pasquayah.—Henry, Trav., 256, 1809. **Poscoiac.**—Coues, New Light, II, 469, note, 1897. **Poskoyac.**—Jefferys, Fr. Dom. Am., pt. 1, map, 1744.

Passamaquoddy (*Peskĕdĕmakādi*, 'plenty of pollock.'—Gatschet). A small tribe belonging to the Abnaki confederacy, but speaking nearly the same dialect as the Malecite. They formerly occupied all the region about Passamaquoddy bay and on St. Croix r. and Schoodic lake, on the boundary between Maine and New Brunswick. Their principal village was Gunasquamekook, on the site of St. Andrews, N. B. They were restricted by the pressure of the white settlements, and in 1866 were settled chiefly at Sebaik, near Perry, on the s. side of the bay, and on Lewis id. They had other villages at Calais, on Schoodic lake in Washington co., Me., and on St. Croix r. in New Brunswick. They were estimated at about 150 in 1726, 130 in 1804, 379 in 1825, and from 400 to 500 in 1859. The Passamaquoddy and Penobscot tribes send to the Maine legislature a representative who is permitted to speak only on matters connected with the affairs of the Indian reservations (Prince in Proc. Am. Philos. Soc., XXXVI, 481, 1897). See *Abnaki*.

(J. M.)

Machias Tribe.—Winthrop (1633) in Mass. Hist. Soc. Coll., 4th s., III, 292, 1856. **Machies tribe.**—Gyles (1726) in Me. Hist. Soc. Coll., III, 357, 1853 (applied to a part of the Passamaquoddy living on Machias r.) **Pasamaquoda.**—Pownall (1759), ibid., V, 368, 1857. **Passamacadie.**—Willis (*ca.* 1830), ibid., I, 27, 1865. **Passamaquoda.**—Pownall (1759), ibid., V, 371, 1857. **Passamaquodda.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 33, 1824. **Passamaquoddy.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 92, 1824. **Passamaquodie.**—Williamson in Me. Hist. Soc. Coll., VII, 203, 1876. **Passamequado.**—Dudley (1704) quoted by Drake, Ind. Wars, 220, 1825. **Pas-sam-ma-quoddies.**—U. S. Ind. Aff. Rep., app., 2, 1824. **Passammaquoddies.**—Macauley, N.Y., XII, 162, 1829. **Passemaquoddy.**—Church (1716) quoted by Drake, Ind. Wars, 200, 1825. **Passimaquodies.**—Trumbull, Conn., II, 64, 1818. **Pennoukady.**—Vaudreuil (1721) in N. Y. Doc. Col. Hist., IX, 904, 1855. **Peskadam8kkan.**—Aubery (1720), in N. Y. Doc. Col. Hist., IX, 895, 1855. **Peskadamukotik.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Peskadaneeoukkanti.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Peskamaquonty.**—Vetromile, Abnakis, 54, 1866. **Pesmaquady.**—Gyles (1726) in Me. Hist. Soc. Coll., III, 357, 1853. **Pesmocady.**—Cadillac (1692), ibid., VI, 279, 1859. **Pesmokanti.**—Abnaki letter (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 262, 1819. **Pĕs-ta-moka'-tiûk.**—Chamberlain, Malesit MS., B. A. E., 1882 (Malecite name). **Pestumagatiek.**—Prince in Proc. Am. Philos. Soc., XXXVI, 479, 1897 (own name). **Quaddies.**—James quoted by Tanner, Narr., 327, 1830. **Quaddy Indians.**—U. S. Ind. Aff. Rep., 144, 1827. **Quoddies.**—Drake, Bk. Inds., X, 1848. **Quoddy Indians.**—U. S. Ind. Aff. Rep., 99, 1828. **St. Croix Indians.**—Hoyt, Antiq. Res., 220, 1824. **Scootuks.**—Keane in Stanford, Compend., 534, 1878. **Unchagogs.**—Drake, Bk. Inds., XII, 1848. **Unchechauge.**—Andros (1675) in N. Y. Doc. Col. Hist., XIV, 709, 1883. **Uncheckauke.**—Doc. of 1677, ibid., 733. **Unque chauge.**—Andros (1675), ibid., 695. **Unshagogs.**—Keane in Stanford Compend., 541, 1878. **Vncheckaug.**—Doc. of 1667 in N. Y. Doc. Col. Hist., XIV, 602, 1883. **Vnquechauke.**—Doc. of 1668, ibid., 605.

Patameragouche. Given by Alcedo (Dic. Geog., IV, 117, 1788) as an Indian [Micmac] village on the E. coast of Nova Scotia, near Canso str. Not identified.

Patshenin. A tribe or band formerly living with the Saponi and Tutelo under Iroquois protection on Grand r., Ontario. They probably came from the S. with those tribes, and Hale thinks they may have been the Occaneechi.

Botshenins.—Hale in Proc. Am. Philos. Soc., Mar. 2, 1883. **Patshenins.**—Ibid.

Pawating. (*Bawi'tĭng*, a cognate form of *Bawi'tĭgunk*, 'at the rapids.'—W. J.) An ancient Chippewa village at Sault Ste Marie, on the S. bank of St. Mary r., Chippewa co., Mich. According to Dr. Wm. Jones the old village site is the most sacred spot known to the old-time Chippewa. A Chippewa who has been to the rapids has made a holy pilgrimage, because there his ancestors were created, there the manitos blessed the people, and from there was the dispersion round about lake Superior. The people, from the situation of their village were called Saulteurs by the early French writers, and, as the French became acquainted with more remote bands of Chippewa, the term came to designate the whole tribe. The Jesuit mission of Sainte Marie-du-Sault was established at Pawating in 1669. (J. M.)

Bahwetego-weninnewug.—Tanner, Narr., 63, 1830. **Bahwetig.**—Ibid., 64. **Baouichtigouin.**—Jes. Rel. 1640, 34, 1858. **Bawateeg.**—Schoolcraft in Minn. Hist. Soc. Coll., V, 398, 1885. **Bawating.**—Ibid. **Bawitigowininiwag.**—Kelton, Ft. Mackinac, 145, 1884. **Bāwi'tigunk.**—Wm. Jones, inf'n, 1906. **Bāwit'ing.**—Ibid. **Bawiting.**—Baraga, Eng.-Otch. Dict. 206, 1878. **Bow-e-ting.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 38, 1885. **Bungee.**—McLean, Twenty-five Years' Service, I, 195, 1842. **Cascade people.**—Richardson, Arct. Exped., II, 37, 1851. **D'Achilliny.**—Neill in Minn. Hist. Soc. Coll., V, 413, 1885. **Fall Indians.**—Tanner, Narr., 63, 1830. **Gens du Sault.**—Jes. Rel. 1640, 34, 1858. **Habitans du Sault.**—Jes. Rel. 1642, 97, 1858. **Opendachilliny.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Pagouitik.**—Jes. Rel. 1658, 22, 1858. **Pahouitingdachirini.**—N. Y. Doc. Col. Hist., IX, 161, note, 1855. **Pahouiting8ach Irini.**—Jes. Rel. 1670, 79, 1858.

Pah-witing-dach-irini.—Shea, Cath. Miss., 362, 1852. **Pahwittingdach-irini.**—Shea, Discov. Miss. Val., xlvii, 1852. **Panoirigoueiouhak.**—Charlevoix (1744), Jour., I, 285, 1761 (misprint). **Paouitagoung.**—Jes. Rel. 1648, 62, 1858. **Paoüitigoüeieuhak.**—Jes. Rel. 1642, 97, 1858. **Paouitikoungraentaouak.**—Gallinee (1669) in Margry, Déc., I, 163, 1875. **Patroniting Dach-Irini.**—Heriot, Trav., 206, 1807. **Paüoirigoüeieuhak.**—Charlevoix (1744), New Fr., II, 137, 1866. **Pauoitigoueieuhak.**—Jes. Rel. 1642, 97, 1858. **Pauotigoueieuhak.**—Warren (1852) in Minn. Hist. Soc. Coll., v, 397, 1885. **Pawateeg.**—Schoolcraft in Minn. Hist. Soc. Coll., v, 398, 1885. **Pawating.**—Ibid. **Påwē̊tēkō̊ Wēnēnēwåk.**—Long, Exped. St. Peter's R., II, 154, 1824. **Pawichtigouek.**—Trumbull (1870) in Minn. Hist. Soc. Coll., v, 398, 1885. **Pawistucienemuks.**—Domenech, Deserts, I, 443, 1860 (misprint). **Pawitagou-ek.**—Trumbull (1870) in Minn. Hist. Soc. Coll., v, 398, 1885. **Sainte Marie de Sault.**—Shea, Cath. Miss., 361, 1855 (the mission). **Sault Sainte Marie.**—Henry, Trav., 60, 1809. **Saut Indians.**—Kelton, Ft. Mackinac, 145, 1884.

Peashtebai. A Montagnais village on Piashti bay, N. shore of gulf of St. Lawrence, Que.—Stearns, Labrador, 271, 1884.

Peisela (*Pē'ĭsɛ̄la*). A Bellacoola town at the entrance to the valley opening on the N. side of the mouth of Bellacoola r., Brit. Col. It was one of the Nuhalk villages (Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898).

Peisiekan (*Pe-i-si-e-kan*, 'striped'). A band of Cree occupying 40 or 50 tipis and roving and hunting near Tinder mts.,* in 1856. —Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Pekaist (*Pɛ'qaist*, 'white stone'). A village of the Spence Bridge band of the Ntlakyapamuk, on the S. side of Thompson r., 32 m. above Lytton, Brit. Col.; pop. 5 in 1897 (the last time the name appears), including Pemainus.

Pakeist.—Can. Ind. Aff., 230, 1886. **Pɛ'qaist.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900. **'P'kâi'st.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Pukaist'.**—Dawson in Trans. Roy. Soc. Can. 1891, sec. II, 44, 1892.

Pekan. A name of the fisher (*Mustela pennanti*). The word is used by Charlevoix (Nouv. France, III, 134, 1744) and came into English through Canadian French, where it occurs also as *pécan*. It seems to be of Algonquian origin, though not western, for the animal is called in Chippewa *otchig*, in Cree *otchek*. It is referred by some to an Abnaki *pékané*, mentioned by Rasles, which Trumbull (Natick Dict., Bull. 25, B.A.E., 260, 1903) thinks means this animal. (A. F. C.)

*Probably Touchwood hills, N. W. of Qu'Appelle, Sask.

Pelheli (*Pe'lqeli*). Said by the Kwantlen to have been a division of their people who settled on the Pacific opposite Alert Bay, Brit. Col. Probably, as Hill-Tout suggests (Ethnol. Surv. Can., 55, 1902), they were identical with the Bellacoola.

Pelkatchek ('wherewith one catches fat'). A village of the Ntshaautin on Cheslatta lake, N. Brit. Col.

Pel'catzék.—Morice in Trans. Roy. Soc. Can., 109, 1892. **Pe-l'ka-tcék.**—Morice, Notes on W. Dénés, 25, 1893.

Pemainus (*Pɛmai'nus*: according to Teit, 'the flat underneath or near the brow or steep,' because a low flat extends along the river here for some distance; according to Hill-Tout, 'grassy hills'). A village of the Spence Bridge band of Ntlakayapamuk, on the S. side of Thompson r., 28 m. above Lytton, Brit. Col. Pop. 5 in 1897, including Pekaist.

Pɛmai'nus.—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900. **Pīmaī'nūs.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Piminos.**—Can. Ind. Aff., 196, 1885.

Pemberton Meadows. The local name for a body of Lower Lillooet living N. of Lillooet lake, Brit. Col.; pop. 259 in 1911.

Pembina. A Canadian name for the acid fruit of *Viburnum opulus*, the high-bush cranberry, a plant growing in low ground, along streams, from New Brunswick far westward, and S. to Pennsylvania. The word is a corruption of Cree *nipimînân*, 'watered-berry,' i.e., the fruit of a plant growing in, or laved by, water; not 'water-berry,' as has been stated, since that would be *nipimin*; and, besides, the fruit is not watery. The name of the fruit is derived from the habitat of the plant that bears it. (W. R. G.)

Pemmican. A food preparation (also spelled *pemican*) used in the wilds of the northern parts of North America, and made by cutting the meat of the reindeer into thin slices, drying the latter in the sun or over the smoke of a slow fire, pounding them fine between stones, and incorporating the material with one-third part of melted fat. To this mixture, dried fruit, such as choke or June berries, is sometimes added. The whole is then compressed into skin bags, in which, if kept dry, it may be preserved for four or five years. Sweet pemmican is a superior kind of pemmican in which the fat used is obtained from marrow by boiling broken bones in water. Fish pemmican is a pemmican made

by the Indians of the remote regions of the N. W. by pounding dried fish and mixing the product with sturgeon oil. The Eskimo of Alaska make a pemmican by mixing chewed deer meat with deer suet and seal-oil. "This food," observes Lieut. Ray, "is not agreeable to the taste, probably owing to the fact that the masticators are inveterate tobacco-chewers." The word is from Cree *pīmĭkân*, 'manufactured grease,' from *pīmĭkeu*, 'he (or she) makes (or manufactures) grease,' that is, by boiling crude fat, *pīmŭ*, in water and skimming off the supernatant oil. The verb is now used by the Cree in the sense of 'he makes pemmican.' The word is cognate with Abnaki *pĕmĭkân*. (W. R. G.)

Penelakut. A Cowichan tribe on Kuper and Galiano ids., off the S. E. portion of Vancouver id. The Lilmalche and Tsussie are perhaps parts of the same. Pop. of the Penelakut proper, 181 in 1902, 138 in 1911.

Pa-nel-a-kut.—Can. Ind. Aff., 308, 1879. **Penâlahuts.**—Ibid., lix, 1877. **Pēnā'leqat.**—Boas, MS., B. A. E., 1887. **Penalikutson.**—Mayne, Brit. Col., 165, 1861. **Penduhuts.**—Brit. Col., map, Ind. Aff., Victoria, 1872. **Penelakut.**—Can. Ind. Aff., 164, 1901.

Penticton. An Okinagan village at the outlet of Okanagan lake, Brit. Col.; pop. 160 in 1911. See Can. Ind. Aff., pt. II, 14, 1911.

Pepatlenok (*P'ē'paLēnôx*, 'the flyers'). A gens of the Tenaktak (q. v.).—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Pepawitlenok (*Pē'pawiLēnôx*, 'the flyers'). A gens of the Klaskino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Pepegewizzains (Chippewa: *pipikiwisens*, 'pigeon-hawk.'—Gerard). A gens or society of the Chippewa and also of the Ottawa.—Tanner, Narr., 314, 1830.

Periodicals. The first periodical printed in any of the North American Indian languages was the *Cherokee Phœnix*, a weekly newspaper in English and Cherokee, edited by Elias Boudinot a native Indian, and published in Georgia at New Echota, the capital of the Cherokee Nation, from Feb. 21, 1828, to Oct. 1835.

* * * * * *

The earliest periodical for the Chippewa Indians was entitled *Petaubun, Peep of Day*, published monthly at Sarnia, Ont., by the Rev. Thomas Hurlburt, beginning in Jan., 1861. It was in English and Chippewa, and was continued through 1862 or later. The *Pipe of Peace*, a Chippewa newspaper, edited by the Rev. E. F. Wilson in English and Chippewa, was published monthly at the Shingwauk Home, in Sault Ste. Marie from Oct. 1878, till Sept. 1879. A fortnightly paper called *The Indian* was published at Hagersville, Ont., from Dec. 30, 1885, till Dec. 29, 1886, the editor being the chief Kahkewaquonaby (Dr. Peter E. Jones). Although it was printed mainly in English, some Chippewa articles were included. There were, moreover, two periodicals in English edited by the Rev. E. F. Wilson, one entitled *Our Forest Children*, published monthly at the Shingwauk Home from Feb. 1887, to Sept. 1890, and the other entitled *The Canadian Indian*, published monthly at Owen Sound, Ont., from Oct. 1890, to Sept. 1891. Beginning with Mar. 1896, the publication of "a monthly journal [chiefly in Chippewa language] devoted to the interests of the Franciscan missions among the Ottawa and Chippewa Indians," under the title *Anishĭnabe Enamiad*, was commenced at Harbor Springs, Mich., by Father Zephyrin Engelhardt, and is still conducted by the Franciscan fathers at that place. * * * * *

Four periodicals printed by the Indian missions near the Pacific coast are worthy of mention. One of these, *The Youth's Companion* of which the Rev. J. B. Boulet was editor, a juvenile monthly magazine, published for the benefit of the Puget Sound Catholic mission, was set in type, printed, and in part was written by the pupils of the industrial boarding schools on the Tulalip res. in Snohomish co., Wash., from May, 1881, to May, 1886. Another, the *Kamloops Wawa*, is a little magazine in the Chinook jargon, written in stenographic characters reproduced by a mimeograph, published irregularly by Father J. M. R. Le Jeune at Kamloops, British Columbia, from May, 1891, to Dec. 1904. Another is *The Paper that Narrates*, a monthly printed for two years at Stuart Lake, Brit. Col., in the Déné syllabic characters invented by Father A. G. Morice, the first number of which appeared in Oct. 1891. The fourth is *Haġaġa*, printed in Nass and English at Aiyansh Mission, Nass r., Brit. Col., from June, 1893, until at least as late as Feb. 1895.

Petutek (*Petu'lEk*, or *Pîî'lEk*, 'little spring [of water]'). A village of the Nicola band of the Ntlakyapamuk, 41 m. above Spence Bridge, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900.

Piashti. See *Peashtebai*.

Picquemyam. An Algonquian tribe living on lower St. Lawrence r., Canada, in 1534.—Cartier (1536), Bref Récit, 40, 1866.

Pic River. A Chippewa settlement at the mouth of Pic r., on the N. shore of lake Superior, Ontario, occupied in 1884 by 245 and, in 1911, by 220 Indians.

Pictou. A Micmac village or band at the northern end of Nova Scotia in 1760.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 116, 1809.

Piegan (*Pikuni*, referring to people having badly dressed robes). One of the 3 tribes of the Siksika (q. v.) or Blackfoot confederacy. Its divisions, as given by Grinnell are: Ahahpitape, Ahkaiyikokakiniks, Kiyis, Sikutsipumaiks, Sikopoksimaiks, Tsiniksistsoyiks, Kutaiimiks, Ipoksimaiks, Sikokitsimiks, Nitawyiks, Apikaiyiks, Miahwahpitsiks, Nitakoskitsipupiks, Nitikskiks, Inuksisks, Miawkinaiyiks, Esksinaitupiks, Inuksikahkopwaiks, Kahmitaiks, Kutaisotsiman, Nitotsiksisstaniks, Motwainaiks, Mokumiks, and Motahtosiks. Hayden (Ethnog. and Philol. Mo. Val., 264, 1862) gives also Susksoyiks.

In 1858 the Piegan in the United States were estimated to number 3,700. Hayden 3 years later estimated the population at 2,520. In 1906 there were 2,072 under the Blackfeet agency in Montana, and 493* under the Piegan agency in Alberta.

Muddy River Indians.—Franklin, Journ. to Polar Sea, 97, 1824. **Paegan.**—Umfreville (1790) in Me. Hist., Soc. Coll., VI, 270, 1859. **Pa-e-guns.**—Prichard, Phys. Hist. Mankind, 414, 1847. **Pagans.**—U. S., Ind. Aff. Rep., 593, 1837. **Paygans.**—Kane, Wanderings in N. A., 366, 1859. **Peagan.**—Henry, MS. vocab., Bell copy B. A. E., 1812. **Peagin.**—Robinson, Great Fur Land, 195, 1879. **Peaginou.**—Ibid., 188. **Pe-ah-cun-nay.**—Crow MS. vocab., B. A. E. (Crow name). **Pecaneaux.**—Schoolcraft, Ind. Tribes, V, 179, 1855. **Pedgans.**—U.S., Ind. Aff. Rep., 292, 1846. **Peegans**—Proc. Brit. A. A. S., Sept. 1885, 2 (pronunciation). **Pegan.**—De Smet, Oregon Miss., 326, 1847. **Peganes.**—Domenech, Deserts, I, 443, 1860. **Pe-gan-o.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 34, 1885 (Chippewa name). **Peganœ'-koon.**—Franklin, Journ. Polar Sea, 97, 1824 (form used by themselves). **Peganoo-eythinyoowuc.**—Ibid. **Pegans.**—Keane in Stanford, Compend., 531, 1878. **Pe-kan-ne.**—Morgan, Consang. and Affin., 240, 1871. **Pekanne-koon.**—Alex. Henry, MS., 1808. **Picaneaux.**—Mackenzie, Voy., lxvii, 1802. **Picaneux.**—Hayden, Ethnog. and Philol. Mo. Val., 256, 1862. **Pickan.**—Gallatin in Trans. Am. Ethnol. Soc., II, 21, 1848. **Pledgans.**—Culbertson in Smithson. Rep. 1850, 144, 1851. **Plëgan.**—Maximilian, Trav., 508, 1843. **Piekané.**—Proc. Brit. A. A. S., Sept. 1885, 2. **Piekann.**—Maximilian, Trav., 227, 1843. **Pigans.**—Duflot de Mofras, Explor., II, 342, 1844. **Pikani.**—Wilkes, U. S. Expl. Exped., IV, 471, 1845. **Pikun'-i.**—Hayden, Ethnog. and Philol. Mo. Val., 256, 1862. **Pilgans.**—Wilkes, U. S. Expl. Exped., IV, 471, 1845 (misprint). **Teagans.**—U. S. Ind. Aff. Rep., 473, 1838 (misprint).

Piekouagami (a form seemingly cognate with the Cree *Piyakwagami* and with *Pakwagami*, the Algonkin name of the Montagnais, the elements of which are *pâkkwa* 'shallow (water),' 'flat,' and *-gami* 'lake,' 'expanse of water,' the two elements together signifying 'flat lake.' The so-called vocalic change transforms *pâkkwa* into *piyakkwa*, which with *-gami* forms *Piyakkwagami*, or, as sometimes written, *Piakwagami*, originally the name given to lake St. John, Canada, by the Kakouchaki, or Porcupine tribe. From the Jesuit Relation for 1672 (44, 1858) it is learned that the country around lake St. John was beautiful, and the soil was good and land abounded in otter, elk, beaver, and especially in porcupines. For this reason the people who dwelt on the shores of this lake received the name Kâkouchac (*Kâkkasewok*, 'porcupines,' not from *kâkwa*, 'porcupine,' but rather from a term which is the source of both, namely, *kâkk*, 'rude, rough, or harsh to the touch'; whence, *Kâkkasewok*, 'they have skin harsh to the touch').

According to the Jesuit Relation for 1641 (57, 1858), the Kakouchaki, or Porcupine people, were one of a number of inland tribes which, having heard the gospel in their own countries, were expected to remove to the residence of St. Joseph at Sillery, although the fear of the Iroquois, the common enemy of all these tribes, was a great obstacle to the contemplated removal and consolidation of small tribes. The Porcupines were reputed good, docile, and quite easily won to the Christian faith.

From the Jesuit Relation for 1672 (44, 1858), it appears that at that early time (1641–72) lake St. John was a trading centre for all the tribes dwelling between Hudson bay and St. Lawrence r.; that more than 20 tribes had been seen at this place; that the Porcupines were greatly reduced in numbers by their recent wars with the Iroquois and by smallpox; but that since the general peace of 1666 the population had increased by small additions from other tribes arriving there from various places.

The Jesuit Relation for 1647 (65, 1858), in describing the lake, says: "It is surrounded by a flat country ending in high mountains distant from 3, 4, or 5 leagues from its banks; it is fed by about 15 rivers, which serve as

*There were 448 in 1911.

highways to the small tribes which are inland to come to fish therein and to maintain the trade and friendship which exist among them. . . . . We rowed for some time on this lake, and finally we arrived at the place where the Indians of the 'nation of the Porcupine' were." This would indicate that the dwelling-place of the Kakouchaki, or Porcupine people, was some distance from the outlet of the lake.

(J. N. B. H.)

Nation du Porc-Epic.—Jes. Rel. 1641, 57, 1858. **Peikuagamiu.**—Arnaud (1880) quoted by Rouillard, Noms Géog., 82, 1906. **Peok8agamy.**—Crespieul (1700) quoted, ibid. **Peyakwagami.**—Laflèche quoted, ibid. (Cree name). **Piagouagami.**—Jes. Rel. 1652, 16, 1858. **Piakouakamy.**—Normandin (1732) quoted, ibid. **Piakuakamits.**—Lemoine (1901) quoted, ibid. **Pichouagamis.**—Toussaint, Map of Am., 1839. **Pickovagam.**—Alcedo, Dic. Geog., IV, 205, 1788. **Piekouagamiens.**—Jefferys, Fr. Doms., pt. I, 18, 1761. **Piekouagamis.**—La Tour, Map, 1779. **Piekovagamiens.**—Esnauts and Rapilly, Map, 1777. **Pikogami.**—Homann Heirs' Map, 1784. **Pockaguma.**—Schoolcraft (1838) in H. R. Doc. 107, 25th Cong., 3d sess., 9, 1839.

Pieskaret. The Algonkin name, often written Piskater, of a noted Algonkin (Adirondack) chief, who lived on the N. bank of the river St. Lawrence, below Montreal, in the first half of the 17th century. According to Schoolcraft (W. Scenes and Remin., 87, 1853) the dialectic form in his own tribe was Bisconace ('Little Blaze'). Although he became noted by reason of his daring, comparatively few incidents of his life have been recorded. Charlevoix (New France, II, 181, 1866) says he was "one of the bravest men ever seen in Canada, and almost incredible stories are told of his prowess." His most noted exploit occurred during an excursion into the Iroquois country with but four followers, well armed with guns, when they encountered on Richelieu r., in five boats, a band of 50 Iroquois, most of whom they killed or captured. On another occasion Pieskaret ventured alone within the Iroquois domain, and coming to one of their villages, by secreting himself during the day, succeeded in killing and scalping the members of a household each night for three successive nights. He was ultimately brought under the influence of Catholic missionaries and in 1641 was baptized under the name Simon, after which he was commonly known among the whites as Simon Pieskaret. After his acceptance of Christianity so much confidence was placed in his prudence and ability that he was commissioned to maintain peace between the French and the Indians, as well as between the Hurons and Algonkin; he was authorized to punish delinquents, "and especially those who committed any fault against religion. It is wonderful how he discharged his office." (Jes. Rel. 1647, XXXI, 287, 1898.) He was present and made a speech at the conference between the French governor and the Iroquois and other tribes at Three Rivers, Quebec, in 1645. Two years later, while a large body of Iroquois were going on a pretended visit to the governor, some of their scouts met Pieskaret near Nicolet r., and treacherously killed him while off his guard.

(C. T.)

Pikiulak. A winter and spring settlement of the Aivilirmiut Eskimo on Depot id., N. E. of Chesterfield inlet, Hudson bay.

Pikiulaq.—Boas in 6th Rep. B. A. E., map, 1888.

Pilalt. A Cowichan tribe on lower Chilliwak r. and part of Fraser r., Brit. Col. According to Hill-Tout they numbered 25 in 1902. Their villages were Chutil, Kwalewia, Skelautuk, Skwala, and Schachuhil. Boas adds Cheam, but if he is right that town must contain several tribes.

Pallalts.—Mayne, Brit. Col., 295, 1862. **Pelā'tlq.**—Boas in Rep. 64th Meeting B. A. A. S., 454, 1894. **Pilalt.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Pila'tlq.**—Hill-Tout in Ethnol. Surv. Can., 48, 1902.

Pile dwellings. Primitive dwellers along the shallow margins of the sea, on the banks of bayous, tide-water rivers, and lands in general subject to inundation found it necessary to raise the floors of their dwellings above the reach of tide and flood. This was done by erecting mounds of earth or shells, or by planting poles or piles in the yielding earth to which floor timbers could be attached at suitable levels. * * * * * *

Niblack refers to houses raised on high logs or stilts. He states that, "according to Vancouver, amongst the Kwakiutl of Johnstone strait, there were dwellings 'raised and supported near 30 ft. from the ground by perpendicular spars of very large size' with 'access formed by a long tree in an inclined position from the platform to the ground, with notches cut in it by way of steps about a foot and a half asunder.' " According to Boas the Bellacoola also erected pile dwellings. See *Architecture, Habitations.*

Consult Niblack in Rep. Nat. Mus. 1888, 1890, Vancouver, Voy., 1801.

(W. H. H.)

Pilingmiut. A tribe of Eskimo in w. Baffin island, on the N. E. coast of Fox basin. Their village is Piling, whence their name.

Peelig.—Parry, Sec. Voy., 355, 449, 1824 (the village). **Piling.**—Boas in 6th Rep. B. A. E., 444, 1888 (the village). **Pilingmiut.**—Ibid. (the tribe).

Pilteuk (*Pil-tĕ'-uk*, 'white earth'). A Shuswap village at Clinton, on a w. affluent of Bonaparte r., a N. tributary of Thompson r., interior of British Columbia; pop. 50 in 1906.

Clinton.—Can. Ind. Aff., pt. II, 162, 1901 (white man's name). **Pil-tĕ'-uk.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891.

Pingitkalik. A winter settlement of Iglulirmiut Eskimo in N. Melville penin., Franklin.—Lyons, Priv. Jour., 403, 1824.

Pintce ('confluence of Pin river'). A village of the Nikozliautin on Stuart lake, Brit. Col., at the mouth of Pintce r.; pop. 38 in 1911.

Pinchy.—Harmon, Jour., 205, 1820. **Pintce.**—Morice in Trans. Roy. Soc. Can., x, 109, 1892.

Piskakauakis (*Apistikâkâkis*, magpie, lit. 'small raven.'—Hewitt). A Cree band living in the vicinity of Tinder mtn.,* in 1856. They occupied 30 earth lodges and log cabins, and cultivated small patches of corn and potatoes; during the winter they hunted buffalo and traded the hides to the Hudson's Bay Co.—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Piskaret. See *Pieskaret*.

Piskitang. An unidentified Algonquian tribe or band formerly living near the Nipissing in Canada.

Piskatang.—Jes. Rel., Thwaites ed., XLV, 105, 1899. **Piskitang.**—Jes. Rel. 1653, 32, 1858.

Pissuh (cognate with Chippewa *pĭjĭᵘ*, 'lynx.'—W. J.). A gens of the Abnaki.

Pezo.—J. D. Prince, inf'n, 1905 (modern St. Francis Abnaki form). **Pijiᵘ.**—Wm. Jones, inf'n, 1906 (Chippewa form). **Pis-suh'.**—Morgan, Anc. Soc., 174, 1877.

Pitchibourenik. A tribe or supposed tribe formerly residing near the E. side of James bay, Quebec; probably a band of the Cree.

Pitchiboucouni.—La Tour Map, 1784. **Pitchibouecouni.**—La Tour Map, 1779. **Pitchib8renik.**—Jes. Rel. 1660, 11, 1858. **Pitchiboutounibuek.**—Jes. Rel. for 1672, 54, 1858.

Pitiktaujang. A summer village of the Aivilirmiut Eskimo on Repulse bay, N. extremity of Hudson bay.—Boas in 6th Rep. B. A. E., 446, 1888.

*Probably, Touchwood hills, Sask.

Pohomoosh. A Micmac village or band in 1760, probably in Nova Scotia.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 116, 1809.

Poiam. A Squawmish village community on the right bank of Skwamish r., w. Brit. Col.

Pōia'm.—Hill-Tout in Rep. B. A. A. S., 474, 1900. **P'ōyám.**—Boas, MS., B. A. E., 1887.

Pokaiosum (*Pō'kaiō'sum*, 'slide'). A Squawmish village on the left bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. B. A. A. S., 474, 1900.

Ponokix (*Po-no-kix'*, 'elk'). Given by Morgan (Anc. Soc., 171, 1877) as a division of the Kainah tribe of the Siksika. Cf. *Siksinokaks*, 'Black Elks'.

Pontiac. An Ottawa chief, born about 1720, probably on Maumee r., Ohio, about the mouth of the Auglaize. Though his paternity is not positively established, it is most likely that his father was an Ottawa chief and his mother a Chippewa woman. J. Wimer (Events in Ind. Hist., 155, 1842) says that as early as 1746 he commanded the Indians—mostly Ottawa—who defended Detroit against the attack of the northern tribes. It is supposed he led the Ottawa and Chippewa warriors at Braddock's defeat. He first appears prominently in history at his meeting with Maj. Robert Rogers, in 1760, at the place where Cleveland, Ohio, now stands. This officer had been despatched to take possession of Detroit on behalf of the British. Pontiac objected to the further invasion of the territory, but, learning that the French had been defeated in Canada, consented to the surrender of Detroit to the British, and was the means of preventing an attack on the latter by a body of Indians at the mouth of the strait. That which gives him most prominence in history and forms the chief episode of his life is the plan he devised for a general uprising of the Indians and the destruction of the forts and settlements of the British. He was for a time disposed to be on terms of friendship with the British and consented to acknowledge King George, but only as an "uncle," not as a superior. Failing to receive the recognition he considered his due as a great sovereign, and being deceived by the rumour that the French were preparing for the reconquest of their American possessions, he resolved to put his scheme into operation. Having brought to his aid most of the tribes N. w. of the Ohio, his

plan was to make a sudden attack on all the British posts on the lakes at once —at St. Joseph, Ouiatenon, Michilimackinac, and Detroit—as well as on the Miami and Sandusky, and also attack the forts at Niagara, Presqu'isle, Le Bœuf, Venango, and Pitt (Du Quesne). The taking of Detroit was to be his special task. The end of May 1763 was the appointed time when each tribe was to attack the nearest fort and, after killing the garrison, to fall on the adjacent settlements. It was not long before the posts at Sandusky, St. Joseph, Miami (Ft. Wayne), Ouiatenon, Michilimackinac, Presqu'isle, Le Bœuf, and Venango were taken and the garrison in most cases massacred; but the main points, Detroit and Ft. Pitt, were successfully defended and the Indians forced to raise the siege. This was a severe blow to Pontiac, but his hopes were finally crushed by the receipt of a letter from M. Neyon, commander of Ft. Chartres, advising him to desist from further warfare, as peace had been concluded between France and Great Britain. However, unwilling to abandon entirely his hope of driving back the British, he made an attempt to incite the tribes along the Mississippi to join in another effort. Being unsuccessful in this attempt, he finally made peace at Detroit, Aug. 17, 1765. In 1769 he attended a drinking carousal at Cahokia, Ill., where he was murdered by a Kaskaskia Indian. Pontiac, if not fully the equal of Tecumseh, stands closely second to him in strength of mind and breadth of comprehension.

Consult Parkman, Conspiracy of Pontiac; Randall, Pontiac's Conspiracy, in Ohio Archæol. and Hist. Quar., Oct. 1903; Hough, Diary of the Siege of Detroit in the War with Pontiac, 1860. (C. T.)

Popkum. A Cowichan tribe in a town of the same name on Popkum res., lower Fraser r., Brit. Col.; pop. 11 in 1911.

Pā'pk'um.—Boas in Rep. Brit. A. A. S., 454, 1894. **Popcum.**—Can. Ind. Aff., pt. II, 160, 1901. **Popkum.** —Ibid., 309, 1879.

Population. The question of the number of the native population of America, and particularly of the United States and British America, at the coming of the white man, has been the subject of much speculation. Extremists on the one hand have imagined a population of millions, while on the other hand the untenable claim has been made, and persistently repeated, that there has been no decrease, but that on the contrary, in spite of removals, wars, epidemics, and dissipation, and the patent fact that the aboriginal population of whole regions has completely disappeared, the Indian has thriven under misfortune and is more numerous to-day than at any former period. The first error is due in part to the tendency to magnify the glory of a vanished past, and in part to the mistaken idea that the numerous ancient remains scattered over the country were built or occupied at practically the same period. The contrary error—that the Indian has increased—is due to several causes, chief of which is the mistake of starting the calculation at too recent a period, usually at the establishment of treaty relations. The fact is that, between the discovery of America and the beginning of the federal government, the aboriginal population had been subjected to nearly three centuries of destructive influences, which had already wiped out many tribes entirely and reduced many others to mere remnants. Another factor of apparent increase is found in the mixed-blood element, which is officially counted as Indian, although frequently representing only $\frac{1}{16}$, $\frac{1}{32}$ or even $\frac{1}{64}$ of Indian blood, while in the late Indian Ter. (Oklahoma) it is well known that the tribal rolls contain thousands of names repudiated by the former tribal courts. The Indian of the discovery period was a full-blood; the Indian of to-day is very often a mongrel, with not enough of aboriginal blood to be distinguishable in the features, yet, excepting in a few tribes, no official distinction is made.

The chief causes of decrease, in order of importance, may be classed as small-pox and other epidemics; tuberculosis; sexual diseases; whisky and attendant dissipation; removals, starvation and subjection to unaccustomed conditions; low vitality due to mental depression under misfortune; wars. In the category of destroyers all but wars and tuberculosis may be considered to have come from the white man, and the increasing destructiveness of tuberculosis itself is due largely to conditions consequent upon his advent. Smallpox has repeatedly swept over wide areas, sometimes destroying perhaps one-half the native population within its path. One historic smallpox epidemic originating on the upper Missouri in 1781–82 swept northward to Great Slave lake, eastward to lake Superior, and westward to the Pacific. Another, in 1801–02, ravaged from the Rio Grande to Dakota, and another, in 1837–38, reduced the strength of the northern Plains tribes by nearly one-half. A fever

visitation about the year 1830 was officially estimated to have killed 70,000 Indians in California, while at about the same time a malarial fever epidemic in Oregon and on the Columbia—said to have been due to the ploughing up of the ground at the trading posts—ravaged the tribes of the region and practically exterminated those of Chinookan stock. The destruction by disease and dissipation has been greatest along the Pacific coast, where also the original population was most numerous. In California the enormous decrease from about a quarter of a million to less than 20,000 is due chiefly to the cruelties and wholesale massacres perpetrated by the miners and early settlers. The almost complete extermination of the Aleut is attributable to the same causes during the early Russian period. Confinement in mission establishments has also been fatal to the Indian, in spite of increased comfort in living conditions. Wars in most cases have not greatly diminished the number of Indians. The tribes were in chronic warfare among themselves, so that the balance was nearly even until, as in the notable case of the Iroquois, the acquisition of firearms gave one body an immense superiority over its neighbours. Among the wars most destructive to the Indians may be noted those in Virginia and southern New England, the raids upon the Florida missions by the Carolina settlers and their savage allies, the wars of the Natchez and Foxes with the French, the Creek war, and the war waged by the Iroquois for a period of thirty years upon all the surrounding tribes.

A careful study of population conditions for the whole territory N. of Mexico, taking each geographic section separately, indicates a total population, at the time of the coming of the white man, of nearly 1,150,000 Indians, which is believed to be within 10 per cent of the actual number. Of this total 846,000 were within the limits of the United States proper, 220,000 in British America, 72,000 in Alaska, and 10,000 in Greenland. The original total is now reduced to about 403,000 a decrease of about 65 per cent. The report of the Dept. of Indian Affairs for 1911 states that the total native population of Canada is 108,261—including 4,600 Eskimos.

(J. M.)

Port Essington. A modern town, occupied by Tsimshian and whites, at the mouth of Skeena r., Brit. Col. It is important as a port and as a centre of the canning industry. Pop. in 1911, with Kitsumgallum, 160.

Port Simpson. A modern town, formerly called Fort Simpson, on the N. W. coast of British Columbia between Metlakatla and the mouth of Nass r., built up around a Hudson's Bay Co.'s stockade. In 1911 it contained 717 Tsimshian Indians.

Potawatomi (J. B. Bottineau, speaking Chippewa and Cree fluently, gives *Potawatamiñk* or *Potawaganiñk*, i.e. 'People of the place of the fire,' as the primary form of the name. This derivation is strongly confirmed by the Huron name *Asistaguerorion* (Champlain, 1616), for *Otsistă'ge'roñnoñ*,' likewise signifying 'People of the place of fire,' which was applied by them to their enemies who dwelt in 1616 on the w. shores of lake Huron. The Jesuit Relation for 1671 (42, 1858) has the following passage: "Four nations make their abode here, namely, those who bear the name Puans (i.e., the Winnebago), who have always lived here as in their own country, and who have been reduced to nothing from being a very flourishing and populous people, having been exterminated by the Illinois, their enemies; the Potawatomi, the Sauk, and the Nation of the Fork (la Fourche) also live here, but as strangers (or foreigners), driven by the fear of Iroquois [The Neuters and Ottawa] from their own lands which are between the lake of the Hurons and that of the Illinois." The Jesuit Relations employ the expression "Nation of Fire," until in the one for 1670 (p. 94) occurs the first use of "Makskouteng," who are represented as living then on Fox r. in what is now Wisconsin. Hence it seems clear that the term "nation of fire" was originally applied to the Potawatomi and their close neighbours, the Sauk and the "Nation of the Fork," dwelling on the w. shore of lake Huron. And since a part at least of the Potawatomi tribe bears the name *Maskotens*, officially known as the "Prairie Band," and the tribe as a whole was a part of those who were called "People of the Fire," a natural confusion arose as to the application of these two names, and so the term "Fire Nation" at last became permanently affixed to a people whose proper name was "People of the Small Prairie," latterly known as the Mascoutens.—Hewitt). An Algonquian tribe, first encountered on the islands of Green bay, Wis., and at its head. According to the traditions of all three tribes, the Potawatomi, Chippewa, and Ottawa were originally one people, and seem to have reached the region about the upper end of

lake Huron together. Here they separated, but the three have sometimes formed a loose confederacy, or have acted in concert, and in 1846 those removed beyond the Mississippi, asserting their former connection, asked to be again united. Warren conjectured that it had been less than three centuries since the Chippewa became disconnected as a distinct tribe from the Ottawa and Potawatomi. In the Jesuit Relation for 1640 the Potawatomi are spoken of as living in the vicinity of the Winnebago. Verwyst (Missionary Labours, 211, 1886) says that in 1641 they were at Sault Ste. Marie, fleeing before the Sioux. The Jesuit Relation of 1642, speaking of the meeting of Raymbault and Jogues with the tribes at Sault Ste. Marie, says that "a certain nation farther away, which they called Pouteatami, had abandoned its country and taken refuge with the inhabitants of the Sault in order to escape from some other hostile nation which was continually harassing them." At the "feast of the dead" attended by Raymbault and Jogues in 1641, somewhere E. or N. E. of lake Huron, the Chippewa and Potawatomi appear to have been present. In 1667, Allouez met 300 of their warriors at Chaquamegon bay. A portion of them were dwelling in 1670 on the islands in the mouth of Green bay, chiefly about the Jesuit mission of St. François-Xavier. They were then moving southward, and by the close of the 17th century had established themselves on Milwaukee r., at Chicago, and on St. Joseph r., mostly in territory that had previously been held by the Miami. After the conquest of the Illinois, about 1765, they took possession of the part of Illinois lying N. E. of the country seized by the Sauk, Foxes, and Kickapoo, at the same time spreading eastward over southern Michigan and gradually approaching the Wabash. At the treaty of Greenville, in 1795, they notified the Miami that they intended to move down upon the Wabash, which they soon afterward did, in spite of the protests of the Miami, who claimed that whole region. By the beginning of the 19th century they were in possession of the country around the head of lake Michigan, from Milwaukee r. in Wisconsin to Grand r. in Michigan, extending S. W. over a large part of N. Illinois, E. across Michigan to lake Erie, and S. in Indiana to the Wabash and as far down as Pine cr. Within this territory they had about 50 villages. The principal divisions were those of St. Joseph r. and Huron r., Mich., Wabash r., and the Prairie band of Potawatomi in Illinois and Wisconsin.

The Potawatomi sided actively with the French down to the peace of 1763; they were prominent in the rising under Pontiac, and, on the breaking out of the Revolution in 1775, took arms against the United States and continued hostilities until the treaty of Greenville in 1795. They again took up arms in the British interest in 1812, and made final treaties of peace in 1815. As the settlements rapidly pressed upon them, they sold their land by piecemeal, chiefly between the years 1836 and 1841, and removed beyond the Mississippi. A large part of those residing in Indiana refused to leave their homes until driven out by military force. A part of them escaped into Canada and are now settled on Walpole id. in lake St. Clair. Those who went W. were settled partly in W. Iowa and partly in Kansas, the former, with whom were many individuals of other tribes, being known as Prairie Potawatomi, while the others were known as Potawatomi of the Woods. In 1846 they were all united on a reservation in S. Kansas. A part of them was known as the Keotuc band. In 1861 a large part of the tribe took lands in severalty and became known as Citizen Potawatomi, but in 1868 they again removed to a tract in Indian Ter. (Oklahoma), where they now are. The others are still in Kansas, while a considerable body, part of the Prairie band, is yet in Wisconsin, and another band, the Potawatomi of Huron, is in lower Michigan.

The Indians of this tribe are described in the early notices as "the most docile and affectionate toward the French of all the savages of the west." They were also more kindly disposed toward Christianity, besides being more humane and civilized than the other tribes. Tailhan says: "Their natural politeness and readiness to oblige was extended to strangers, which was very rare among these peoples. Up to this time (1764) they have resisted the rum and brandy with which the Anglo-Saxons have poisoned the other tribes." Sir William Johnson, however, complained in 1772 of robberies and murders committed by them through the intrigues and jealousy of the French traders. Their women were more reserved than was usual among Indians, and showed some tendency toward refinement in manners. The Potawatomi of Milwaukee r., who were considerably intermixed with Sauk and Winnebago, were described about 1825

as being lazy fellows, as a rule preferring to fish and hunt all summer long rather than to cultivate corn, and noted players of the moccasin game and lacrosse, heavy gamblers and given to debauchery. Polygamy was common among the Potawatomi when they were visited by the early missionaries.

According to Schoolcraft, it is believed by the Potawatomi that there are two spirits who govern the world: one is called Kitchemonedo, or the Great Spirit; the other Matchemonedo, or the Evil Spirit; the first is good and beneficent, the other wicked. But all this is the result of Christian teaching. In former times the Potawatomi worshipped the sun to some extent—at least they sometimes offered sacrifice in honour of the sun in order that the sick might recover or that some desire might be obtained. They were accustomed, as were several other tribes of the N. W., to hold what has been called the "feast of dreams," during which their special or individual manito was selected. Dog meat was the flesh chiefly used at this feast. Burial was probably chiefly by inhumation, though there is some evidence that scaffold exposure was practised by the western part of the tribe. Sir Daniel Wilson alludes to certain graves surmounted by small mounds, which the surveyors informed him were Potawatomi burial places. Other graves of the same character found in Iowa are also known to have been burial places of people of the same tribe. Cremation was sometimes resorted to, but this appears to have been limited exclusively to those belonging to the Rabbit gens. About the year 1825 many of them took up the doctrine of the Kickapoo prophet Kanakuk. The Potawatomi have a tendency to elide vowels and syllables, due to the rapidity with which the dialect is spoken as compared with that of the Ottawa and the Chippewa (W. Jones, inf'n, 1906).

Chauvignerie (1736) mentions among the Potawatomi totems the golden carp, frog, tortoise, crab, and crane. According to Morgan (Anc. Soc., 167, 1877) they have 15 gentes, as follows: (1) Moah, 'Wolf'; (2) Mko, 'Bear'; (3) Muk, 'Beaver'; (4) Misshawa 'Elk'; (5) Maak, 'Loon'; (6) Knou, 'Eagle'; (7) Nma, 'Sturgeon'; (8) Nmapena, 'Carp'; (9) Mgezewa, 'Bald Eagle'; (10) Chekwa, 'Thunder'; (11) Wabozo, 'Rabbit'; (12) Kakagshe, 'Crow'; (13) Wakeshi, 'Fox'; (14) Penna, 'Turkey'; (15) Mketashshekakah, 'Black Hawk.'

The tribe probably never greatly exceeded 3,000 souls, and most estimates place them far below that number. The principal estimates give them about 1,500 in 1765, 1,750 in 1766, 2,250 in 1778, 2,000 in 1783, 1,200 in 1795, 2,500 in 1812, 3,400 in 1820, and 1,800 in 1843. The last estimate does not include those who had recently fled to Canada. In 1908 those in the United States were reported to number 2,522, distributed as follows: Citizen Potawatomi in Oklahoma, 1,768; Prairie band in Kansas, 676; and Potawatomi of Huron in Calhoun co., Mich., 78. A few besides these are scattered through their ancient territory and at various other points. Those in British territory are all in the province of Ontario and number about 220, of whom 173 are living with Chippewa and Ottawa on Walpole id. in L. St. Clair, and the remainder (no longer officially reported) are divided between Caradoc and river Ausable, where they reside by permission of the Chippewa and Munsee. (J.M. J.N.B.H.)

Adawadenys.—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., VII, 384, 1856 (probably an Iroquois corruption). **Asistagueronon.**—Champlain (1616), Œuvres, V, pt. 1, 275, 1870. **Asistagueroüon.**—Ibid. (1616), IV, 58, 1870. **Assestagueronons.**—Schoolcraft, Ind. Tribes, IV, 206, 1854. **Assistaeronons.**—Jes. Rel. 1670-71, as quoted by Schoolcraft, ibid., 244. **Assistagueronon.**—Sagard (1636), Hist. Can., I, 194, 1864. Champlain (1632), Œuvres, V, map, 1870. **Assistaqueronons.**—Champlain (*ca.* 1630), as quoted by Schoolcraft, Ind. Tribes, IV, 244, 1854. **Athistaëronnon.**—Jes. Rel. 1646, 77, 1858. **Atowateany.**—Post (1758) quoted by Proud, Penn., II, app., 113, 1798. **Atsistaehronons.**—Jes. Rel. 1641, 72, 1858. **Atsistahéroron.**—Champlain, Œuvres, IV, 58, note, 1870. **Atsistarhonon**—Sagard (1632), Hist. Can., Huron Dict., 1866 (Huron name). **Attistae.**—Schoolcraft, Ind. Tribes, IV, 244, 1854 (misquoted from Jes. Rel. 1640, 35, 1858). **Attistaehronon.**—Jes. Rel. 1640, 35, 1858. **Attistaeronons.**—Jes. Rel. 1640 quoted by Schoolcraft, Ind. Tribes, IV, 244, 1854. **Fire Nation.**—Schoolcraft, ibid., 206. **Gens de Feu.**—Champlain (1616), Œuvres, IV, 58, 1870; Sagard, Grande Voyage, I, 53, 1865. **Gens feu.**—Sagard, Hist. Can., I, 194, 1836 (misprint). **Kúnu-hayánu.**—Gatschet, Caddo MS., B. A. E., 1884 ('watermelon people,' from *kúnu*, 'watermelon': Caddo name). **Nation du Feu.**—Jes. Rel. 1641, 72, 1858. **Nation of Fire.**—Jefferys, French Doms., pt. I, 48, 1761. **Ndaton8atendi.**—Potier, Racines Huron, MS., 1751 (Huron name). **Ondatouatandy.**—Jes. Rel. 1648, 62, 1858. **Oupouteouatamik.**—Jes. Rel. 1658, 21, 1858. **Patawatimes.**—Greenville treaty (1795) quoted by Harris, Tour. 249, 1805. **Patawattamies.**—Turkey Creek treaty (1836) in U. S. Ind. Treaties, 648, 1837. **Patawattomies.**—Hunter, Captivity, 14, 1823. **Pattawatamies.**—Hamtranck (1790) in Am. St. Papers, U.S. Ind. Aff., I, 87, 1832. **Pattawatima.**—Ft. Harmar treaty (1789), ibid., 6. **Pattawatimees.**—Jones, Ojebway Inds., 238.

1861. **Pattawatimy.**—De Butts (1795) in Am. St. Papers, U.S. Ind. Aff., I, 565, 1832. **Pattawatomie.**—Washington treaty (1868) in U. S. Ind. Treat., 691, 1873. **Pattawattamees.**—Wilkinson (1791) quoted by Rupp, W. Penn., app., 236, 1846. **Pattawattomies.**—Hunter, Narr., 192, 1823. **Pattawattomis.**—Heckewelder quoted by Farton, New Views, app., 3, 1798. **Pattiwatima.**—Knox (1789) in Am. St. Papers, U.S. Ind. Aff., I, 8, 1832. **Pa-tu-átami.**—Gatschet, Kaw MS. vocab., B. A. E., 27, 1878 (Kansa form). **Pautawatimis.**—Doc. of 1712 quoted by Gale, Upper Miss., 61, 1867. **Pautawattamies.**—Conf. of 1766 in N. Y. Doc. Col. Hist., VII, 854, 1856. **Pauteauamis.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853. **Pedadumies.**—Schoolcraft, ibid., V, 196, 1855. **Peki'nenl.**—Gatschet, Fox MS. vocab., B. A. E., 1882 (Fox name; plural *Pekineni'hak*, 'grouse people,' from *peki*, 'grouse'). **Peoutewatamie.**—Ft. Harmar treaty (1789) in U. S. Ind. Treat., 27, 1837. **Po-da-wand-um-ee.**—Schoolcraft, Ind. Tribes, II, 139, 1852. **Po-da-waud-um-eeg.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 32, 1885. **Poes.**—Long, Voy. and Trav., 144, 1791. **Ponkeontamis.**—Morse, N. Am., 256, 1776 (misprint). **Ponteatamies.**—Gage (1764) in N. Y. Doc. Col. Hist., VII, 656, 1856. **Pontetòtamies.**—Bouquet (1764) quoted by Jefferson, Notes, 143, 1825. **Pontewatamis.**—Lattré, map, 1784. **Pontowattimies.**—Carver, Trav., 19, 1778. **Poodawahduhme.**—Jones, Ojebway Inds., 180, 1861. **Potavalamia.**—Tonti, Rel. de la Le., 100, 1720. **Potawahduhmee.**—Jones, Ojebway Inds., 178, 1861. **Potawatama.**—Perkins and Peck, Annals of the West, 295, 1850. **Potawatamies.**—U.S. Ind. Aff. Rep., 144, 1827. **Potawatamis.**—Johnson (1765) in N. Y. Doc. Col. Hist., VII, 711, 1856. **Potawatimie.**—Spring Wells treaty (1815) in U. S. Ind. Treat., 173, 1837. **Pŏ-tă-wa-to-mē.**—Long, Exped. St. Peter's R., I, 91, 1824 (own name). **Potawatomis.**—Ibid., 81. **Potawattamies.**—Wilkinson (1791) quoted by Rupp, W. Penn., app., 236, 1846. **Potawattimie.**—Tippecanoe treaty (1836) in U. S. Ind. Treat., 709, 1873. **Potawattomies.**—Tanner, Narr., 245, 1830. **Potawatumies.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 124, 1885 **Pŏ-tă-waw-tŏ'-mē.**—Dunn, True Indian Stories, 299, 1908 (given as Keating's pronunciation). **Pŏ-tă-wŏt-mē.**—Ibid. (given as a Potawatomi pronunciation). **Potawtumies.**—Lindesay (1749) in N. Y. Doc. Col. Hist., VI, 538, 1855. **Poteotamis.**—Montcalm (1757), ibid., X, 553, 1858. **Potéoüatami.**—Jes. Rel. for 1671, 25, 1858. **Poteouatamis.**—Vater, Mith., pt. 3, sec. 3, 351, 1816. **Potewatamies.**—Gallatin in Trans. Am. Ethnol. Soc., II, civ, 1846. **Potewatamik.**—Gatschet, Ojibwa MS., B. A. E., 1882 (Chippewa name). **Potiwattimeeg.**—Tanner, Narr., 315, 1830 (Ottawa name). **Potiwattomies.**—Ibid. **Pŏ-tŏsh'.**—Dunn, True Indian Stories, 299, 1908 (Miami nickname). **Potowatameh.**—Du Ponceau in Mass. Hist. Soc. Coll., 2d s., IX, XV, 1822. **Potowatamies.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 784, 1856. **Potowatomies.**—Trader (1778) quoted by Schoolcraft, Ind. Tribes, III, 561, 1853. **Potowotamies.**—Gallatin in Trans. Am. Antiq. Soc., II, 121, 1836. **Pottawatameh.**—Barton, New Views, xxxiii, 1797. **Pottawatamie.**—Treaty of 1821 in U. S. Ind. Treat., 152, 1873. **Pottawataneys.**—Hopkins (1766) in N. Y. Doc. Col. Hist., VII, 993, 1856. **Pottawatimies.**—Treaty (1806) in U. S. Ind. Treat., 371, 1873. **Pottawatomies.**—De Smet, Letters, 26, 1843. **Pottawattamies.**—Brown, W. Gaz., 348, 1817. **Potta-wat-um-ies.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 81, 1885. **Pottawaudumies.**—Ibid., 218. **Pottawotamies.**—Shea, Cath. Miss., 397, 1855. **Pottawottomies.**—Brownstown treaty (1809) in U. S. Ind. Treat., 194, 1873. **Pottewatemies.**—Hildreth, Pioneer Hist., 75, 1848. **Pottiwattamies.**—Harris, Tour, 195, 1805. **Pottowatamies.**—Rupp, W. Penn., 345, 1846. **Pottowatomy.**—Smith (1799) quoted by Drake, Trag. Wild., 221, 1841. **Pottowattomies.**—Flint, Ind.Wars, 89, 1833. **Pottowautomie.**—Council Bluffs treaty (1846) in U. S. Ind. Treat., 182, 1873. **Pottowotomees.**—Treaty (1836), ibid., 150, 1873. **Poueatamis.**—Boisherbert (1747) in N. Y. Doc. Col. Hist., X, 84, 1858. **Pouës.**—Cadillac (1695) in Margry, Déc., V, 120, 1883 (abbreviated form used by French). **Pouhatamies.**—Boudinot, Star in the West, 128, 1816. **Poulteattemis.**—Prise de Possession (1671) in Margry, Déc., I, 97, 1875. **Poulx.**—Montreal conf. (1756) in N. Y. Doc. Col. Hist., X, 447, 1858. **Poulx teattemis.**—Prise de Possession (1671) in N. Y. Doc. Col. Hist., IX, 803, 1855. **Pous.**—Dunn, True Ind. Stories, 299, 1908 ('lice': French name, of accidental meaning; see *Poux*, *Pouz*). **Poutauatemis.**—Vaudreuil (1712) in N. Y. Doc. Col. Hist., IX, 863, 1855. **Poutawatamies.**—Johnson (1772), ibid., VIII, 292, 1857. **Poutawottamies.**—Imlay, W. Ter., 372, 1793. **Poutéamis.**—Lamberville (1682) in N. Y. Doc. Col. Hist., IX, 798, 1855. **Poüteaoüatami.**—Allouez (1677) quoted by Shea, Discov. Miss. Val., 71, 1852. **Pouteatami.**—Jes. Rel. 1642, 97, 1858. **Pouteatimies.**—Lamberville (1682) in N. Y. Doc. Col. Hist., IX, 192, 1855. **Pouteauatamis.**—Doc. of 1748, ibid., X, 150, 1858. **Pouteotamis.**—Harris, Voy. and Trav., II, 918, 1705. **Pouteoüatami.**—Jes. Rel. for 1667, 18, 1858. **Pouteouatamiouec.**—Jes. Rel. for 1667, 18, 1858. **Pouteouatamis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1058, 1855. **Poutešatamis.**—Doc. of 1695, ibid., 619. **Pouteouatimi.**—Doc. of 1748, ibid., X, 171, 1858. **Pouteouetamites.**—Gallinée (1661) in Margry, Déc., I, 144, 1875. **Pouteouitamis.**—La Galissonière (1748) in N. Y. Doc. Col. Hist., X, 182, 1858. **Pouteouotamis.**—Coxe, Carolana, 19, 1741. **Poutewatamies.**—Doc. of 1746 in N. Y. Doc. Col. Hist., X, 34, 1858. **Poutoualamis.**—Tonti, Rel. de la Le., 100, 1720. **Poutoüamis.**—Writer of 1756 in N. Y. Doc. Col. Hist., X, 401, 1858. **Poutouatamis.**—Du Chesneau (1681) IX, 161, 1855. **Poutouatamittes.**—Gallinée (1669) in Margry, Déc., I, 142, 1875. **Poutouotamis.**—Coxe, Carolana, map, 1741. **Poutouwatamis.**—Le Sueur (1700) quoted by Neill, Minn., 156, 1858. **Poutowatomies.**—Pike, Trav., 18, note, 1811. **Poutuatamis.**—Le Sueur (1700) quoted by Shea, Early Voy., 94, 1861. **Poutwatamis.**—Duquesne (1754) in N. Y. Doc. Col. Hist., X, 263, 1858. **Pouutouatami.**—Jes. Rel. 1640, 35, 1858. **Poux.**—Frontenac (1682) in N. Y. Doc. Col. Hist., IX, 182, 1855. **Pouz.**—Doc. of 1748, ibid., X, 142, 1858. **Powtawatamis.**—Trader of 1766 quoted by Schoolcraft, Ind. Tribes, III, 556, 1856. **Powtewatamis.**—Jefferys, Fr. Doms., pt. 1, 144, 1761. **Powtewattimies.**—Council of 1786 in Am. St. Papers, U.S. Ind. Aff., I, 8, 1832. **Powtowottomies.**—Carver, Trav., 349, 1778. **Puotwatemi.**—York (1700) in N. Y. Doc. Col. Hist., IV, 749, 1854. **Putavatimes.**—Croghan (1759) quoted by Rupp, W. Penn., app., 138, 1846. **Putawatame.**—Ft. Wayne treaty (1810) in U. S. Ind. Treat., 374, 1873. **Putawatimes.**—Croghan (1759) quoted by Proud, Penn., II, 296, 1798. **Putawatimies.**—Treaty of 1806 in U. S. Ind. Treat., 373, 1873. **Putawatimis.**—Ibid. **Putawatomie.**—Brown, W. Gaz., 45, 1817. **Putawawtawmaws.**—Dalton (1783) in Mass. Hist. Soc.

Coll., 1st s., x, 123, 1809. **Pú-te-wa-ta.**—Riggs, Dak. Gram. and Dict., 184, 1852 (Sioux form). **Pú-te-wa-ta-daŋ.**—Ibid. (Santee form). **Putewatimes.**—Croghan (1759) quoted by Rupp, W. Penn., app., 132, 1846. **Putowatomey's.**—Croghan (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 289, 1871. **Puttawattimies.**—Grouseland treaty (1803) in U. S. Ind. Treat., 370, 1873. **Puttcotungs.**—Beatty, Jour., 63, 1798 (misprint). **Puttewatamies.**—Croghan (1765) in N. Y. Doc. Col. Hist., VII, 781, 1856. **Puttowatamies.**—Bouquet (1760) in Mass. Hist. Soc. Coll., 4th s., IX, 295, 1871. **Puttwatimees.**—Croghan (1760), ibid., 262. **Tchĕ-shtalálgi.**—Gatschet, Koassati MS., B. A. E., 1885 ('watermelon people,' from Creek *tchĕ'stali*, 'watermelons': Koassati name adopted from the Creeks). **Undatomátendi.**—Gatschet, Wyandot MS., B. A. E., 1881 (Wyandot name). **Wah-hŏ'-na-hah.**—Dunn, True Ind. Stories, 299, 1908 (Miami name). **Wáhiúéaqá.**—Dorsey in Cont. N. A. Ethnol., VI, pt. 2, 664, 1890 (Omaha name). **Wáhiúyaha.**—Dorsey, Kansas, MS. vocab., B. A. E., 1882 (Kansa name). **Wå-h'ò-nå-hå.**—Long, Exped. St. Peter's R., I, 92, 1824 ('firemakers': Miami name). **Wapoos.**—La Salle (1680) quoted by Parkman, La Salle, 180, 1883 (identical?). **Woraqa.**—Dorsey, Tciwere MS. vocab., B. A. E., 1879 (Iowa, Oto, and Missouri name). **Wo-rá-qĕ.**—St. Cyr, inf'n, 1886 (Winnebago name).

Potlas (*Pō'tlas*). A gens of the Nuhalk people, a Bellacoola subdivision of the coast of British Columbia.—Boas in 7th Rep. N.W. Tribes Can., 3, 1891.

Potlatch. The great winter ceremonials among the tribes of the N. Pacific coast from Oregon to Alaska. The word has passed into popular speech along the N. W. coast from the Chinook jargon, into which it was adopted from the Nootka word *patshatl*, 'giving,' or 'a gift.'

Although varying considerably in different parts of the coast, these potlatches were mainly marked, as the name implies, by the giving away of quantities of goods, commonly blankets. The giver sometimes went so far as to strip himself of nearly every possession except his house, but he obtained an abundant reward, in his own estimation, in the respect with which his fellow-townsmen afterward regarded him, and when others "potlatched" he, in turn, received a share of their property with interest, so that potentially he was richer than before, During the festival in which the gifts were made, houses and carved poles were raised, chiefs' children were initiated into the secret societies, their ears, noses, and lips were pierced for ornaments, and sales of copper plates, which figured prominently in the social and economic life of the people of this region, took place. Among the Haida, children were then tattooed. All was accompanied with dancing, singing, and feasting. Consult Boas in Rep. Nat. Mus. for 1895. See *Fasting, Feasts, Hospitality.* (J. R. S.)

Puhksinahmahyiks ('flat bows'). A band of the Siksika, or Blackfeet.

Flat Bows.—Grinnell, Blackfoot Lodge Tales, 208, 1892. **Puh-ksi-nah'-mah-yiks.**—Ibid.

Puisascamin. An unidentified tribe or band formerly in the neighbourhood of Hudson bay or the Upper lakes, trading with the French. —La Barre (1683) in N. Y. Doc. Col. Hist., IX, 798, 1855.

Pujetung. A spring settlement of Kingua Okomiut Eskimo on an island in Cumberland sd., near the entrance to Nettilling fiord, Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Puntlatsh. A Salish tribe on Baynes sd. and Puntledge r., E. coast of Vancouver id. In 1893 they numbered 45; in 1896, the last time their name appears in the Canadian Reports on Indian Affairs, the "Punt-ledge, Sail-up-Sun, and Comox" numbered 69, since which time they have apparently been classed with the Comox. The Puntlatsh dialect embraces the Puntlatsh, Saamen, and Hwahwatl.

(J. R. S.)

P'E'ntlatc.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Puntlatsh.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Punt-ledge.**—Can. Ind. Aff. for 1893, 302, 1894.

Qailertetang (*Khai-ler-te'-tang*). Amazons of Central Eskimo mythology. They have no men among them, but masked figures of them mate the couples in a Saturnalian festival.—Boas in 6th Rep. B. A. E., 605, 640, 1888.

Qanikilak (*Q'ānikīlaq*). An ancestor of a Nakomgilisala gens, after whom the gens itself was sometimes called.—Boas in Petermanns Mitt., pt. 5, 131, 1887.

Quahaug. A name in use in the Maritime provs. for the round or hard clam (*Venus mercenaria*); spelt also *quahog*. This word is probably a reduction of *poquaûhock* in the Narraganset, the same as *poquahoc* in the Massachuset dialect of Algonquian, the Indian name for this shell-fish. The last half of the word has survived in English, while in Nantucket the first part has come down as *poaquaw*. The word appears also as *cohog*, and even in the truncated form *hog*. As a

place name it appears in Quogue, a village in Suffolk co., N. Y.

(A. F. C.)

Quamichan. A Salish tribe in Cowichan valley, S. E. Vancouver id., speaking the Cowichan dialect; pop. 300 in 1901, 245 in 1911.

Kwaw-ma-chin.—Can. Ind. Aff., 308, 1879. **Quamichan.**—Ibid., pt. II, 164, 1901. **Xuámitsan.**—Boas MS., B. A. E., 1887.

Quane. Given by Kane (Wand. in N. A., app., 1859) as the name of a tribe at cape Scott, N. W. end of Vancouver id., but Boas explains it as merely the native name for the cape. The people included under the designation, said to number 260, must have been part of the Nakomgilisala. (J. R. S.)

Quatsino (*Guáts'ēnôx*, 'people of the north country'). A Kwakiutl tribe living at the entrance of the sound of the same name at the N. end of Vancouver id., Brit. Col. Their gentes are Hamanao and Quatsino (or Guatsenok). Their principal winter village in 1885 was Owiyekumi, and another called Tenate was occupied in summer. Pop. 20 in 1911.

(J. R. S.)

Gua'ts'ēnoq'.—Boas in 6th Rep. N. W. Tribes Can., 53, 1890. **Gua'ts'ēnôx.** Boas in Rep. Nat. Mus. 1895, 329, 1897. **Kwat-se-no.**—Can. Ind. Aff., 279, 1894. **Kwats'ēnoq.**—Boas in Petermnans Mitt., XXXIII, 131, 1887. **Kwatsino.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Kwat-zi-no.**—Ibid. **Kwawt-seno.**—Can. Ind. Aff., 189, 1884. **Quatsenos.**—Can. Ind. Aff., 113, 1879. **Quatsino.**—Mayne, Brit. Col., 251, 1862. **Quat-si-nu.**—Kane, Wand. in N. A., app., 1859.

Quawqualalp. A Cowichan town on lower Fraser r., opposite Yale, Brit. Col.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Queeah. Given in John Wark's list (Schoolcraft, Ind. Tribes, v, 489, 1885) as the name of a Haida town of 20 houses with 308 inhabitants in 1836–41. It was perhaps Ninstints (q. v.), which was on an island, Queeah being merely *Guai-a*, 'it is an island,'

(J. R. S.)

Quelshose. Given officially (Can. Ind. Aff., 78, 1878) as a Salish band or village of Fraser superintendency, Brit. Col.; perhaps identical with Clahoose.

Quickhatch (also *quickehatch, quiquihatch, queequhatch*). A name, first mentioned by Ellis in 1748, applied by the English residents of the Hudson Bay country to the wolverene, *Gulo luscus*. The word is from Cree *kwĭkkwâhaketsh* = Prairie Cree *kĭkkwâhakes* = (minus the derogative suffix *-s* or *-sh*) Chippewa *qwĭngwâage*, the 'scathless' or 'invulnerable' beast; from the root *kwĭkkw, kĭkkw*, 'to be just grazed', but not hit, by a blow or shot aimed at; 'hard to hit' would be a concise interpretation. (W. R. G.)

Quinaouatoua. A former Iroquois village in Ontario, W. of lake Ontario, between Hamilton and Grand river.

Quinaouatoua.—Bellin, Map, 1755. **Quinaoutoua.**—La Tour, Map, 1784. **Tinaoutoua.**—Homann Heirs Map, 1756.

Quinnat. An economically important species of salmon (*Salmo quinnat*) of the Pacific coast of North America: the common salmon of the Columbia, known also as tyee salmon, Chinook salmon, etc. From *t'kwinnat*, the name of this fish in Salishan dialects current in the Columbia R. region. According to Boas, the Upper Chinook form is *igùnat*.

(A. F. C.)

Quisaht (prob. 'people on the other side'). A name given to the Nootka settlements "beyond the Yuculaht" (Ucluelet).—Sproat, Savage Life, 303, 1868.

Qunahair ('pleasant place'). An inhabited Niska village of 5 old-fashioned houses with totem-poles in front; situated on a gravel flat at the edge of the woods, on the S. bank of Nass r., Brit. Col., just below the cañon. In 1906 the inhabitants were about to leave it and to settle several miles above, at the lower end of the cañon. (G. T. E.)

Quoddy. A variety of large herring found in Passamaquoddy bay, Me. From the place and ethnic name Passamaquoddy, *Peskĕdĕmakádi*, according to Gatschet (Nat. Geog. Mag., VIII, 23, 1897), which signifies 'abundance of pollock' in the Passamaquoddy dialect. The truncated form *Quoddy* appears also in place nomenclature. There are also "quoddy boats" in this region. (A. F. C.)

Rabbit Assiniboin. A small band of Assiniboin living in 1829 in Saskatchewan, W. of the Red River band.—Henry, Jour., II, 522, 1897.

Race names. The names given to the white man by the various Indian tribes exhibit a wide range of etymological signification, since the newcomers received appellations referring to their personal appearance, arrival in ships, arms, dress, and other accoutrements, activities, merchandise and articles brought with them, as iron, and fancied correspondence to figures of aboriginal myth and legend. A few

tribes borrowed words to designate the white man, probably before they actually saw him. Some others extended the term at first employed for Englishmen or Frenchmen to include all white men with whom they afterward had to do. In the following examples the native names have been simplified so far as possible.

Algonquian names.—Among the various languages of the Algonquian stock a number of different terms for white man are to be found. The Arapaho has *niatha*, *nanagakanet*, *nihanatayeche*, etc. The last signifies 'yellow hide,' the second 'white-skinned.' Of *niatha* Mooney (14th Rep. B. A. E., 1020, 1896) says: "The word signifies literally expert, skilful, or wise, and is also the Arapaho name for the spider." Kroeber (Trad. of Arapaho, 8, 1902) says the name is given to the character in Arapaho traditions corresponding to the Algonquian Nanabozho, Napi, etc., and the Siouan Ishtinike, while at the same time it is now "the ordinary word for white men in Arapaho just as in Cheyenne the name of the mythical character *Vihho* has been applied to the whites." (See also Wake, Nihancan, the White Man, Am. Antiq., xxvi, 224-31, 1904.) In Siksika a white man is called *napiekwan*, in which the *-ekwan* is a kind of ethnic suffix of the person. As a general term for 'white man' we have the Chippewa *wayabĭshkiwăd*, 'one who is white' (generally referring to Englishmen only); Miami, *wâbkĕlokéta*, 'white skin' (a white man); equally common with these terms for whites in general is *misha'kĭganäsĭwŭg*, 'they of the hairy chest' (Wm. Jones, inf'n, 1906). The former Chippewa term corresponds with the Cree *wapiskisiw* and related words in cognate dialects. The Delaware *woapsit*, 'white person,' signifies literally 'he is white.' Delaware also has for 'European' *schwonnach*, 'person from the salt (sea).' The Chippewa term for 'Englishman,' *shaganash*, has been extended to mean 'white man,' just as has also the Micmac word for 'Frenchman', *wenooch*, Penobscot *awenoch*, Abnaki *awanoch*, cognate with such other Algonquian terms for 'white man' as the Narraganset *awaunagus*, Scaticook *wanux*, Pequot-Mohegan *wonnux*, Passamaquoddy *wenoch*, etc., primarily derived from *awan*, 'who,' 'somebody,' the European being looked upon as 'somebody coming.'

Athapascan names.—According to Morice (Anthropos, i, 236, 1906), the Western Déné call the whites *neto*, and the French *su-neto*, i.e., 'the true white men.' The Navaho term for whites is *Belagana*, a corruption of the Spanish word *Americano*.

Eskimo names.—The representative Eskimo term for 'white man' is *kablunak*, according to Rink (Am. Anthr., xi, 181-87, 1898), a corruption by Europeans of *keydlunak*, 'wolf,' preserved in this sense only in the Eskimo language of the far west, the name having been given with reference to the myth of "the girl and the dogs." Another etymology derives the word from the root *qauk*, 'daylight,' 'white day,' so that it ultimately signifies 'having very light skin.' Petitot favours a derivation which indicates the European fashion of "wearing a cap or hat covering their foreheads down to the eyebrows (*kablut*)." In the secret language of the central Eskimo medicine-men (Boas in Bull. Am. Mus. Nat. Hist., xv, 35, 1901) the word for 'European' is *kidlatet*, evidently a derivative of *kidlak*, the secret term for 'iron.' When the crew of the *Plover* reached point Barrow (Richardson, Polar Reg., 300, 1861), they were termed by the Eskimo *shakenatanagmeun*, 'people from under the sun,' and *emakhlin*, 'sea men,' but commonly *nelluangmeun*, 'unknown people.' The Greenland Eskimo called the Danes *ukissut*, 'winterers.'

Iroquoian names.—The Cherokee, according to Mooney, call the white man *yûñwunega*, from *yûñwi* 'person,' and *unega* 'white.' Cuoq (Lex. Iroq., 112, 1882) gives for 'white man,' *kihnaraken*, 'my skin is white,' from *keraken* 'I am white,' and *ohna* 'skin.' Another Iroquoian term is *asseroni*, 'he makes axes,' the name applied by the Iroquois to the first Dutch colonists, and in Canada, in the form *onseronni*, to the French. Other Iroquoian names now or formerly in use are: Wyandot or Caughnawaga *tulhaesaga*, said to mean 'morning-light people,' and *ashalecoa*, or *assaricol*, said to mean 'big knife'; Huron *agnonha*, 'Frenchman.'

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Kitunahan names.—The Kutenai call a white man *suyapi*, a term identical with *sueapo*, given by Parker (Jour., 381, 1840) as the Nez Percé word for 'American.' Another Kutenai term is *nutlukene*, 'stranger.' A third expression, *kamnuqtlo aktsmakinik*, 'white man,' is probably a translation of the English term.

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Siouan names.—Long (Exped. Rocky Mts'. ii., lxxx, 1823) gives the name for 'white man, in Oto as *mazonkka*, 'iron-makers,' and the

Omaha name as *wahta*, 'makers.' A vocabulary of about 1819 has Omaha *wahe*, Hidatsa *washi*, i. e. *masi*. More modern vocabularies and dictionaries give the following Siouan words for 'white man': Dakota, *washechu;* Mandan, *wuashi;* Assiniboin, *wahsheechooñ* These and related words signify 'rich people,' or perhaps 'generous people.' The Hidatsa term (Matthews, Hidatsa Ind., 183, 1877) for 'white' (American) is *maetsihateki*, or *maetsiictia*, i. e. 'long or big knife.'

Skittagetan names.—The Skidegate dialect of Haida has for 'white man' *kelgadaa*, 'man white,' and *yets-haidagai*, 'iron people,' the latter being the usual term.

Wakashan names.—The Nootka word for 'white man' or 'European,' *mamatlne*, signifies really 'house adrift on water,' in reference to the ships of the newcomers. The word in the Clayoquot dialect is *mamatle*.

The examples cited show the variety existing in the names for 'white man' among the linguistic stocks N. of Mexico and the interesting ways in which such appellations have been made up from peculiarities of a physical, mental, or social character.

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Americans.—The American, or inhabitant of the English colonies in what is now the United States, received from the Indians during and after the wars which preceded and followed the Revolution, names which distinguished him from the Frenchman and the Englishman. Probably from the swords of the soldiery several tribes designated Americans as 'big knives,' or 'long knives.' This is the signification of the Chippewa and Nipissing *chīmo'koman*, from *kechimo'koman*, 'great knife,' Cree *kitchimokkuman*, Delaware *m'chonsikan*, 'big knife' (i.e., Virginian), and cognate terms in some of the Algonquian dialects. In Menominee is found *mokuman* (*mo'koman*, 'knife'); in Wyandot (1819), *saraumigh* in Shawnee, *shĕmanĕs'*, 'big knife'; in Oto (1823), *mahehunjeh;* in Omaha (1823), *mahhetunguh;* in Dakota (1823), *menahashah;* in Hidatsa (1823), *manceechteet*. These, like the Yankton *minahanska* and Teton *milahanska*, signify 'long or big knife.' In 1871 Roehrig gave the Dakota word for 'American' as *isangtanka*, 'big knife.' The Siksika term *omak kistoapikwan* signifies 'big-knife person'; *ommakistowan* has about the same meaning. The prominence of Boston in the early history of the United States led to its name being used for 'American' on both the Atlantic and the Pacific coast. The Micmac to-day call the United States *Bostoon*, and an American *Bostoonkawaach;* the Nipissing *Bastone*, the Canadian Abnaki *Bastoni*, and the Mohawk Iroquois *Wastonrnon*, signify not merely the inhabitants of Boston, but the New Englanders or the people of the United States in general. The share of the men in Boston in the development of the Oregon country is recalled by the term *Boston*, which in the Chinook jargon designates 'American.' From the jargon this word passed into a number of the languages of the Pacific coast region: Klamath, *Boshtin;* Kutenai, *Bosten;* Déné (Carrier) *Boston*. The eastern Déné name is *Bestcorh-o'-tinne*, 'people of the big knives.' The Navaho have adopted *Pelikano*, or *Melikano*, from the Spanish 'Americano.' The Hopi name is *Mellycawno* (Bourke, Moquis of Arizona, 317, 1884), but among themselves they use the term *Pahana*, 'eastern water people.' The Zuñi call American *Melikanakwe* (Cushing, in Millstone, x, 100, June, 1885). The Cherokee called Americans *Aniwatsini*, 'Virginians,' from *Watsini* 'Virginia' (Mooney).

English.—One of the earliest terms for 'Englishman' is the Natick *waulacone*, 'coat man,' 'he who wears clothing.' Others, the Pequot, *waunnux*, 'somebody coming,' the term used also for 'Frenchman' in several eastern Algonquian dialects; and the Narraganset *chauquaquock*, 'knife men.' In the latter language Roger Williams cites *Englishmannuck*, and the form *Englishmansog*, both plurals, as also in use. The modern Canadian Abnaki has *Iglizmon*. A Shawnee vocabulary of 1819 (Trans. Am. Antiq. Soc., I, 290, 1820) has *Englishmanake*. To another group belong the Micmac *Aglaseaoo*, the Abnaki *Anglis*, the Nipissing *Aganesha*, the Prairie Cree *Akayâsiw*, the Chippewa *Shāganāsh* (which possibly is connected with 'spearman' or the 'contempible spearman'—Wm. Jones, inf'n, 1906), the Ottawa *Saganash*, the Cree *Akaias*, etc., all of which are thought to be corruptions of the French 'Anglais' or 'les Anglais.' The older forms of these words, as the Missisauga (1801) *zaganassa*, the Montagnais (1800) *Agaleshou*, the Micmac (1800) *Angalsheeau*, Naskapi *Naggaleshou*, and the Nipissing *Angalesha*, seem to justify this belief, although it is possible some of these words may have been corrupted from 'English' instead of from 'Anglais.' The Abnaki corruption of 'Englishman' was *Iglismon* (Maurault, Abenakis, VII, 1866), Delaware *Ingelishman*. Long (Ex-

ped. Rocky Mts., 1823) gives for 'British' in Oto *ragarrashing*, and in Omaha *sukanash*, both loan words from the Algonquian. In the language of the Siksika 'Englishman' is *nitapiapikwan*, 'real white man.' The Canadian Mohawk of lake of Two Mountains, Quebec, call an 'Englishman' *tiorhensaka*, 'inhabitant of the east.' Long, early in the century, gave for 'British' in Hidatsa *bosheit-tochresha*, which he interprets as meaning 'the men who bring black cloth.' In the Chinook jargon the word for 'English' is *Kintshautsh*, and for 'Englishman' *Kintshautshman*, from 'King George,' the reigning monarch at the period in which the jargon arose. From the jargon these terms have passed into a number of the languages of the Pacific coast region: Klamath, *Sking dshudsh* or *King Dshutch*; Kutenai, *Skindjatsh*, 'Canadian,' 'Englishman.' The western Déné, according to Morice (Anthropos, I, 236-7, 1906) call the English *sagœnaz*, an Algonquian loan-word; the eastern Déné term them *tsé-o'tinne*, 'inhabitants of the rocks.' In Creek (of the Muskhogean stock) Gatschet cites for Englishmen *mikŭlisi*, 'subjects of the great king,' with which goes Choctaw and Chicasaw *minkŭlisi*.

Scotch.—According to Cuoq (Lex. Iroq., 166, 1882), the Mohawk of lake of Two Mountains, Quebec, called the first Scotchmen (settlers) with whom they came into contact *kentahere*, in reference to their headdress, 'Tam O'Shanter,' which reminded them of a cow-dropping (*ota*). Wilson (Ojebway Lang., 343, 1874) gives *Scotchmun* as the term in Canadian Chippewa. Another Chippewa name is *Opitotowew*, 'he who speaks differently.' Rand gives in Micmac *Skŏjemĕn*.

French.—The Algonquian languages in particular furnish several special words for 'Frenchman,' individuals of that nationality having come into very close contact with many of the tribes of this stock, as settlers, coureurs des bois, and hunters and trappers, often having Indian wives and becoming members of aboriginal communities. The Micmac term was *wenjooch* (in composition *wenjoo*), applied to white men, sometimes even to the English, but originally and specifically to the Frenchman and signifying 'somebody coming.' That this was its original signification the related eastern Algonquian words for 'white man' indicate, as the Penobscot *awenoch*, the Pequot *wanux*, the Passamaquoddy *wenoch*, etc. Another Algonquian term for Frenchman is the Cree *wemistikojiw*, Chippewa *wemŭtŭgoshĭ*, 'people of the wooden canoes,' probably akin to the Fox *wämĕ'tĕgowĭšĭt*^{a}, 'one who is identified with something wooden,' probably referring to something about clothing or implements. The Fox name for a Frenchman is *wämĕ'tĕgoshĭ*^{a} (Wm. Jones, inf'n, 1906); Menominee, *wameqtikosiu;* Missisauga, *wamĭtigushi*, etc. Lahontan translated the the old Algonkin *mittigouchiouek*, 'builders of vessels,' which Trumbull (Trans. Am. Philol. Asso., 154, 1871) considered incorrect, though he saw in it a reference to the 'wooden boats' of the French, *mitigo* meaning 'wooden.' An aged Missisauga woman related (Chamberlain, Lang. of Mississagas, 60, 1892) that the word referred to the boxes carried by the early French traders, but this may have been merely a folk etymology suggested by *mitigwash*, 'trunk,' 'valise.' The Siksika word for 'Frenchman' is *nitsappekwan*. A Shawnee vocabulary of 1819 gives *Tota*, and Cotton's old Massachuset vocabulary has the plural form *Punachmonog*, evidently taken from the English 'Frenchman.' The Abnaki corruption of 'Frenchman' was *Pelajemon* (Maurault, Abenakis, viii, 1866). An Hidatsa name is *masik'ti*, 'true white.' The Hasinai of Texas, according to Bolton, called the French *Canos;* in allusion to this fact the Spaniards named an Arkokisa partisan of the French, *Canos*.

The Mohawk of Lake of Two Mountains, Quebec, call a Frenchman *onseronni*, which Cuoq (Lex. Iroq., 69, 1882) interprets as 'maker of hatchets,' from *konnis* 'I make,' and *osera* 'hatchet.' This is the same name as *aseronni*, the appellation conferred on the first Dutch colonists of New York by the Iroquois, and apparently a more or less general term for 'white man.'

The term in Chinook jargon for Frenchman is *Pasaiuks*, which Hale (Chinook Jarg., 49, 1890) derives from 'Français' with the Chinook plural suffix *uks*. It has been used to signify also 'foreigners,' and has passed into several Indian languages of the Pacific coast region, e. g., the Klamath *Pashâyuks*. The Kutenai call a Frenchman *notlukene*, 'foreigner,' 'stranger.' According to Grossman (Smithson. Rep. 1871, 412, 1873) the Pima called a Frenchman *parlesick* (plural *paparlesick*), from *parle* (Spanish, *padre*), 'priest.' The Athapascan Takulli call a Frenchman *neto* or *nado*.

German.—Some of the Indian tongues have special words for 'German.' The Chippewa term is *Anima*, a modification of the French Allemand, introduced by traders or mission-

aries. Baraga (Otchipwe Dict., pt. 2, 36, 1880), says: "The Indians also call a German 'Detchman,' a corruption of 'Dutchman,' as the Germans are improperly called in some parts of this country." From the French comes also the Micmac *Alma*. The Sauk and Fox have *Tŭchi'a*, from 'Dutch.' In Klamath the term for 'German' is *Detchmal*, while in the Modoc dialect of the Lutuamian stock the name applied to the German settler is *muni tchuleks gitko*, 'thickset fellow' (Gatschet, Klamath Inds., II, 1890). Mooney (Myths of Cherokee, 141, 1902) mentions a noted Cherokee chief about 1830 who was named *Tahchee*, or 'Dutch.' He gives the plural Cherokee name as *Anitûtsi* (Cherokee MS. vocab., B. A. E., 1887). A Blackfoot word for 'German' is *kistappekwan*. The Creek name for a German, according to Adair (Am. Inds., 66, 1775), was *yah yah algeh*, 'those whose talk was ja ja.' The Chickasaw name was *kish kish tarakshe* (ibid., 7.).

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Negro.—Among certain Indian tribes the name of the negro signifies simply 'black flesh.' This is the meaning of the Chippewa *ma'kadāwĭyas*, the Cree *kaskite wiyas*, etc. The Delaware *nescalenk* signifies 'black face.' Some others designate him as 'black man,' which is the sense of the Nipissing *makatewinini*, the Yuchi *kúispi*, etc. 'Black Indian' is the meaning of the Kutenai *kamkokokotl aktsemakinek*, the latter term signifying 'Indian' as distinguished from 'man,' *tilkat*, and *kitonaqa*, 'Kutenai.' The Delaware *nesgessit lenape* has a similar signification. Sometimes the word for 'black' alone is used, as the Kutenai *kamkokokotl*, etc. With several tribes 'black white man,' or, in some cases, 'black foreigners,' is the real meaning of the term for negro, as the Mohave *waiko kwanil* and the Comanche *duqtaivo*, from *duq*, black, and *taivo*, 'white man' or 'foreigner'; also the Siksika *siksapikwan*, *napikwan* signifying 'white man'; and the Kiowa *koñkyäoñ-k'ia*, 'man with black on, or incorporated into, him.' The Narraganset of Roger Williams' time "called a blackamoor *suckauttacone*, a coal-black man, for *sucki* is black and *wautacone* one that wears clothes"; according to Trumbull (Natick Dict., 226) *sucki* means 'dark-coloured,' not 'black,' and *Wautacone* was one of the names by which an Englishman was designated; hence, 'black Englishman' might be a fair rendering of the word. Analogous is the Menominee word for negro, *apésen wameqtikosiu*, 'black Frenchman.' According to Gatschet the Kiowa Apache word for negro, *lizhena*, means 'buffalo-black-haired.' In Klamath *waiha*, applied to the negro, signifies 'servant,' and the Timucua *atemimachu* means 'his black slave.' The Klamath have besides adopted from the whites the term *nigga*, from which is derived *niggalam shaamoksh*, the term for monkey, meaning literally 'negro's kinsman.'

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Ramah. An Eskimo mission established on the coast of Labrador by the Moravians in 1871.—Thompson, Moravian Miss., 230, 1890.

Rawhide. The great strength and toughness of rawhide rendered it useful to the Indian in an almost equal degree with sinew and among all tribes it was prized for these qualities. The skins of various large land and aquatic animals were made into rawhide, varying, according to the animal, in thinness, colour, strength, etc. In preparing rawhide the skin was fleshed, dehaired, and stretched till it dried, when it was ready for use. Whole buffalo or cow-skins were used as covers for the bull-boats of the Sioux and other tribes of the upper Missouri, and deerskins and seal and sea-lion skins, joined by sewing, covered the canoes, kaiaks, and umiaks of the tribes of the far N. Pieces of rawhide were folded or sewn to form the parflèche trunks and knife, feather, and arrow cases, pouches, and pemmican bags of the Plains tribes, who used also circular pieces of thick hide for pemmican or fruit mortars. Buckets, dippers, cups, drumheads, rattles, shields, cradles, etc., were made of rawhide by many tribes, and helmet masks were made of the same material by the Pueblos.

The property which green rawhide has of greatly shrinking in drying was made use of in many ways—notably for casing handles and heads of stone clubs, for mending broken articles, and for making drumheads and lacing them. Sometimes rings of rawhide from the tails of animals were shrunk on club handles or pipestems, like bands of iron. Soles of moccasins were made of this material in the W., and the Plains tribes often utilized old parflèche cases for this purpose. Cut in strips of differing sizes, rawhide was used for harness, thongs, whiplashes, wattling, for making cages, fencing, etc. Narrow strips, called babiche by the French, were employed for fishing and harpoon lines, nets, lacing for snowshoes, rackets,

ball sticks, and gaming wheels. Bags (sometimes called by their Algonquian name *muskemoots*) of fine workmanship were knit of babiche. Braided babiche was the material of reatas, halters, cinches, and carrying-straps. (W. H.)

Rchauutass-hade. Quoted by Krause (Tlinkit Indianer, 304, 1885) as the name of a branch of the Haida of Queen Charlotte ids. Brit. Col. It is not identifiable with any known group.

Red River Assiniboin. An Assiniboin band, estimated in 1829 at 24 tipis (Coues, Henry-Thompson Jour., II, 522, 1897), living W. of the Otaopabine (Watopapinah), in Saskatchewan and Alberta.

Reservations.* A natural result of land cessions by the Indians to the British Government and, later, to the Dominion was the establishment of reservations for the natives. This was necessary not only in order to provide them with homes and with land for cultivation, but to avoid disputes in regard to boundaries and to bring them more easily under control of the Government by confining them to given limits. This policy, was followed under both French and English control. It may be attributed primarily to the increase of the white population and the consequent necessity of confining the aboriginal population to narrower limits. This involved a very important, even radical, change in the habits and customs of the Indians, and was the initiatory step toward a reliance upon agricultural pursuits for subsistence. Reservations were formed chiefly as the result of cessions of land; thus a tribe, in ceding land that it held by original occupancy, reserved from the cession a specified and definite part thereof, and such part was held under the original right of occupancy, but with the consent of the Government, as it was generally expressly stated in the treaty defining the bounds that the part so reserved was "allotted to" or "reserved for" the given Indians, thus recognizing title in the Government.

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NOTE —The Colonial Governments of Nova Scotia and New Brunswick made adequate provision for reserves for the aborigines, but it was left for private benefaction to secure for the Indians of Prince Edward Island the reserves in that Province on which most of the Indians reside. In the province of Quebec at the time of the Conquest, the Indians had been settled on their reserves, which were, in some few cases, held by seigneurial title; others were set apart by private gift and the larger number by direct grants from the King. In the province of Upper Canada there was a liberal policy as regards reserves. The earliest reserve in what is now the province of Ontario was the purchase made by Governor Haldimand from the Mississaugas for the occupancy of the Six Nations. When the various concessions of land which secured to the province the Indian rights to the territory were made they provided for ample reserves for the Indians. The whole of Manitoulin island was set apart in 1836 upon the recommendation of Sir John Colborne and the treaty known as the Robinson-Superior Treaty, made in 1850, secured to the Indians the lands on which they had been accustomed to hunt and reside. Under the Treaties which are numbered from 1 to 10, the reserves were usually allotted in an area of one square mile to every family of five. Some of the reserves in the western treaties, particularly in Treaty 7, were on a more liberal basis than this. The reserves in British Columbia were set apart under arrangement with the Provincial Government by an officer specially appointed. They were more numerous in this province than in any other in the Dominion in all about 1200. They consist for the most part, of small plots of land, fishing stations, etc.

The Indian Act provides special legislation for the administration of Indian reserve lands. They cannot be sold without the special consent of the Indians and the concurrence of the Government. The timber and other natural resources are also protected and white persons are not allowed to occupy nor use any reserve lands. (D.C. Scott. MS, 1912.) See *Treaties* and *Appendix I.*

Restigouche. An important Micmac village on the N. bank of Restigouche r., near its mouth, in Bonaventure co., Quebec. The French mission of Sainte Anne was established there in the 17th century. In 1884 the village contained 464 souls; in 1911, 513.

Cross Point.—Bradley, Atlas, 1885. **Mission Point.**—Can. Ind. Aff. for 1884, xxv, 1885. **Mistigouche.**—Beauharnois (1745) in N. Y. Doc. Col. Hist., x, 15, 1858. **Octagouche.**—Coffen (1754), ibid., VI, 835, 1855. **Ouristigouche.**—De Levis (1760), ibid., x, 1100, 1858. **Papechigunach.**—Vetromile, Abnakis,

*This article has been much abbreviated and, as published, refers to Canada only. Some corrections have been made and additional information has been included. A list of the principal Indian reserves in Canada is given in Appendix I.

59, 1866 (='place for spring amusements'). **Restigouche.**—Can. Ind. Aff. 1880, 32, 1881. **Ristigouche.**—Le Clercq (ca. 1685) quoted by Shea, Discov. Miss. Val., 86, 1852. **Ristigutch.**—Vetromile, Abnakis, 59, 1866. **Sainte-Anne de Réstigouche.**—Roy, Noms Géographiques, Québec, 336, 1906.

Rhaap. Given as the name of a subdivision of the Ntlakyapamuk residing on or near the middle course of Fraser r., Brit. Col., in 1880. The initial letter in the name is probably a misprint.

Rice Lake. A settlement of the Mississauga in the county of Northumberland, Ontario, usually called "Rice Lake Indians" on account of their proximity to that body of water. In 1911 they numbered 97. In the first half of the 19th century they were noted for their skill in "medicine."

Indians of Rice Lake.—Chamberlain in Jour. Am. Folk-lore, I, 151, 1888. **Rice Lake band.**—Can. Ind. Aff. Rep. 1906, 17, 1907.

Richibucto. A Micmac village at the mouth of Richibucto r., in Kent co., N.B.

Elagibucto.—Vetromile, Abnakis, 58, 1866. **Richibouctou.**—Bollan (1748) in Mass. Hist. Soc. Coll., 1st s., VI, 136, 1800. **Richibuctos.**—Keane in Stanford, Compend., 533, 1878. **Rigibucto.**—Vetromile, Abnakis, 58, 1866. **Rishebouctou.**—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., X, 116, 1809. **Rishebucta.**—Ibid., 115.

River Desert. A band of Algonkin occupying the Maniwaki res., comprising about 44,537 acres, on Desert r., at its confluence with Gatineau r., Quebec. The members of this band, numbering 421 in 1911, gain their livelihood by lumbering, river-driving, hunting, and fire-ranging, and engage to a limited extent in agriculture. The women make moccasins, mittens, baskets, etc., while the men manufacture snowshoes and axe-handles.

River Rouge. An Algonkin settlement in Ottawa (or Argenteuil) co., Quebec, containing 31 Indians in 1884.—Can. Ind. Aff. 1884, 184, 1885.

Rocky Point. A former Micmac village in Prince Edward Island.

Romaine (*Orâmänîshipu*, 'vermilion river,' from Montagnais *orâmän* 'vermilion,' *shipu* 'river.'—Gerard). A Montagnais village and trading station, Saguenay co., Quebec, at the mouth of Romaine r. In 1911 the inhabitants numbered 239.

Grand Romaine.—Can. Ind. Aff. Rep. 1884, pt. 1, 185, 1885. **Olomanosheebo.***—Stearns, Labrador, 264, 1884. **Romaine.**—Ibid.

*Olomanoshibo river is 125 miles east of Romaine.

Ronatewisichroone. The Iroquois name of a tribe, probably Algonquian, formerly living about the upper Great lakes. They sent a friendly message to the Seneca in 1715.—Livingston (1715) in N. Y. Doc. Col. Hist., V, 445, 1855.

Roundhead (*Stiahta*). A Wyandot (Huron) chief who espoused the British cause in the War of 1812, being connected chiefly with Col. Procter's command. Nothing is known of his early history, and though spoken of as a fine-looking man and a celebrated Indian chief, his history as recorded refers only to the time of the war mentioned. He was with Maj. Muir, of Procter's command, on the Miami near Ft. Miami, Ohio, Sept. 27–28, 1812, and urged in vain the English commander to hold his position and fight the American forces. In Oct. following he accompanied Maj. Muir to River Raisin, where Procter was gathering his forces, and later in the same year he met his death. Gen. Procter, in a letter dated Oct. 23, 1813, states that "the Indian cause and ours experienced a serious loss in the death of Round Head." A village in the S. W. corner of Hardin co., Ohio, his early home, bore his name, which survives in that of the present town of Roundhead built on its site. Roundhead had a brother known as John Battise, a man "of great size and personal strength," who was killed at Ft. Meigs while fighting for the British. (C. T.)

Saamen. A Salish tribe on Kwalekum r., E. coast of Vancouver id. They speak the Puntlatsh dialect. Probably identical with the Qualicum cited below, who numbered 15 in 1911.

Kwa-le-cum.—Can. Ind. Aff. 1880, 316, 1881. **Kwanle-cum.**—Ibid., 308, 1879. **Qualicum.**—Ibid., pt. II, 164, 1901. **Quawlicum.**—Ibid., 120, 1880. **Quhlicum.**—Ibid., map, 1891. **Säamen.**—Boas, M.S., B.A.E., 1887.

Saanich. See *Sanetch*.

Sabassa. A collective term applied to the Indians of Laredo and Principe channels, Brit. Col. By Kane it was made to include the Kitkatla, Kitkahta, and Neeslous of the Tsimshian, and the Kitimat and Kitlope of the Kwakiutl.

Sabassa.—Dunn, Hist. Oreg., 273, 1844. **Sabassas Indians.**—Kane, Wand. in N. A., app., 1859. **Sebassa.**—Dunn, op. cit.

Sadjugahl-lanas (*S^{e}adjū'gal lā'nas*). A family of the Eagle clan of the Haida. They claim to be descended from a woman named

Hehlu-keingans, along with the Kona-kegawai, Djiguaahl-lanas, Stawashaidagai, and Kaiahl-lanas. Until recently they did not stand very high in the social scale, but owing to his personal popularity their chief in 1901 had become town chief of Masset. This family is said to have had 4 unnamed subdivisions.—Swanton, Cont. Haida, 275, 1905.

Sahājūgwan alth Lennas.—Harrison in Proc. Roy. Soc. Can., sec. II,125, 1895. **Sg̱'adzē'guatl lā'nas.**—Boas, Twelfth Report N. W. Tribes of Canada, 23, 1898.

Sagaiguninini ('lake people,' from *sagaĭgŭn* 'lake,' *ĭnĭnĭ* 'man'). A tribe which lived s. w. of Ottawa r., Ontario, about 1640.

Sagachiganiriniśek.—Jes. Rel. for 1646, 34, 1858. **Sagahiganirini.**—Jes. Rel. for 1640, 34, 1858. **Sāgaĭganininī.**—Wm. Jones, inf'n, 1906 (correct form). **Sakahiganiriouek.**—Jes. Rel. for 1648, 62, 1858.

Sagakomi. The name of a certain smoking mixture, or substitute for tobacco, applied also to the bearberry bush (*Arctostaphylos uva-ursi*) or other shrubs the leaves and bark of which are used for the same purpose. The word, which has come into English through Canadian French, is not, as some have supposed (Richardson, Boat Voyage, II, 303, 1851), a corruption of the *sac-à-commis* of the voyageurs and coureurs de bois of the N.W., but is of Algonquian origin. It is derived from *sagâkomin* which, in Chippewa and closely related dialects, signifies 'smoking-leaf berry.' The form *sagakomi* occurs in Lahontan (Voy., II, 53, 1703) and other writers of the early years of the 18th century. (A. F. C.)

Sagamite. A porridge of boiled corn, a favourite dish of the early settlers, derived from the Indians. The word occurs early in Canadian French, being found in Sagard-Théodat (1632), and survives still in Louisiana, whither it was carried from New France. As Cuoq (Lex. Algonq., 15, 1886) points out, the term never meant 'soup' or 'porridge' in the language from which it was taken. The word *kisagamite* signifies in Nipissing, Chippewa, and closely related Algonquian dialects, 'the broth (*agami*) is hot' (*kisâgamitew* 'it is a hot liquid'—Baraga). In English the word occurs also as *sagamity* as in Lewis and Clark (Trav III, 2, 1817). (A. F. C.)

Sagamore. A corruption of *sang'man*, the Abnaki name for the chief or ruler of a tribe, the dignity of which was elective, the choice usually falling on an individual who was at the head of a prominent clan. Other spellings are *sagomoh* (Rosier, 1603), *sogomo*, *sagomo*, *sagamo*, and *sagamour*. (2) A term applied by early writers to the lesser sachems among the Massachuset Indians. Josselyn uses the word *sagamorship* (of which he apparently was the author) as a synonym for sachemship. See *Chiefs*, *Government*. (W. R. G.)

Saganguslii (*Sa^{l}gā'ñustlî*). A family belonging to the Raven clan of the Haida. They lived at one time in Naden harbour, Queen Charlotte ids., Brit. Col., and are said to have been related to the Skidaokao.—Swanton, Cont. Haida, 271, 1905.

Sahāgungūsilī.—Harrison in Proc. Roy. Soc. Can., 125, 1895. **Sg̱'āga'ngsilai.**—Boas, Twelfth Rep. N. W. Tribes Can., 23, 1898.

Sagaunash ('Englishman'). A mixed-blood Potawatomi chief, better known as Billy Caldwell, born in Canada about 1780. His father according to report, was an Irish officer in the British service, and his mother a Potawatomi. Sagaunash was educated in Roman Catholic schools, learned to write English and French with facility, and was master of several Indian dialects. From 1807 to the battle of the Thames in Oct. 1813, he was in the British interest and was intimately associated with Tecumseh, whose secretary he is said to have been. After the battle referred to he transferred his allegiance to the United States, establishing his residence at Chicago in 1820. In 1826 he held the office of justice of the peace, and during the Winnebago excitement of 1827 was, with Shabonee, of great service to the Americans. His wife was a daughter of Neescotnemeg. Sagaunash died at Council Bluffs, Iowa, Sept. 28, 1841, aged about 60 years. (C. T.)

Sagavok. A Netchilirmiut Eskimo village, s. of Felix harbour, Boothia penin., Franklin.

Sagavoq.—Boas in 6th Rep. B. A. E., map, 1888. **Shag-a-voke.**—Ross, Second Voy., 324, 1835.

Sagdlirmiut. An exceedingly primitive Eskimo tribe, having had little intercourse with neighbouring people, formerly inhabiting Southampton id. and the islands of Fox basin, N. Hudson bay, (Boas in 6th Rep. B. A. E., 444, 451, 1888). In 1900 they were estimated to number about 300, but, owing to the establishment of a whaling station on their island soon afterward and the introduction of outside natives with modern guns and superior appliances, by which the food supply of the islanders was quickly

destroyed, the Sagdlirmiut became extinct by the spring of 1903 (Boas in Am. Anthr., VI, 746, 1904).

Sead-ler-me-oo.—Parry, Second Voy., 250, 464, 1824.

Sagewenenewak (contr. and abbrev. of Chippewa *Sâginawĭnĭnĭwāk* 'people of the river-mouth.'—Gerard. Another form, *Saginaw*). A Chippewa division living at the mouth of Red r., Manitoba.

Sâge Wenenewak.—Long, Exped. St. Peters R., II, 153, 1824. **Sāgitawāwininiwag.**—Wm. Jones, inf'n, 1906 (correct name).

Sagnitaouigama. An Algonkin tribe or band living in 1640, s.w. of Ottawa r. in Ontario (Jes. Rel. 1640, 34, 1868). They were possibly the same as the Sinago.

Sagua-lanas (*Sa'gua lā'nas* 'people of the town up the inlet'). A family of the Eagle clan of the Haida. The inlet referred to in their name is probably Virago sd. or Naden harbour. They are said to have branched off from the Tohlka-gitunai, but were afterward so closely associated with the Stustas as to be usually regarded among the Stustas families. Their town was Kung, at the entrance of Naden harbour. A subdivision was called Dotuskustl.—Swanton, Cont. Haida, 275, 1905.

Sa'gua lā'nas.—Swanton, op. cit. **Sak'lā'nas.**—Boas, Twelfth Rep. N. W. Tribes Can., 22, 1898. **Shāgwau Lennas.**—Harrison in Roy. Soc. Can., sec. II, 124, 1895.

Saguenay (French corruption of *Sâginawa* 'river-mouth,' variously spelled *sagina, saguinau,* and *saguina.*—Gerard. Another form, *Saginaw*). A group of Naskapi bands that lived on Saguenay r., Quebec.

Saguenay.—Dutch map (1616) in N. Y. Doc. Col. Hist., I, 1856. **Saquenets.**—French writer in Me. Hist. Soc. Coll., VI, 212, 1859.

Sagui-gitunai (*Saguī' gîtʌnā'-i,* 'GitAns living up the inlet'). A family of the Eagle clan of the Haida. They originally formed one family with the Djahuigitinai, but separated from them on account of some internal differences and settled in Masset inlet; hence their name. They occupied half of the town of Kayang, just above Masset. A part of them was called Kialdagwuns.—Swanton, Cont. Haida, 274, 1905.

Saguī' gitʌnā'-i.—Swanton, op. cit. **Saqguī' gyit'-inai'.**—Boas, Twelfth Rep. N. W. Tribes Can., 23, 1898. **Shāgwikitonē.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895.

Saguikun-lnagai (*Sguī'kun lnagā'-i,* 'up the inlet point-town people'). A branch of a Haida family called Kunalanas, belonging to the Raven clan.—Swanton, Cont. Haida, 271, 1905.

Sa-haidagai (*Sa 'xā'-idʌga-i* 'people living on the high ground'). A subdivision of the Stawas-haidagai, a family of the Eagle clan of the Haida, so called from the nature of the ground on which their houses stood.—Swanton, Cont. Haida, 273, 1905.

Sahldungkun (*S°ā'ldʌñ kun*). A former town of the Sagui-gitunai family of the Haida, on the w. side of Yagun r., at its mouth.—Swanton, Cont. Haida, 281, 1905.

Saikez. A Takulli village, probably of the Tatshiautin, s. of Nechako r., Brit. Col., about lat. 53° 55′ N., long. 124° w.

Sai'kez.—Morice in Trans. Roy. Soc. Can., X, 109, 1892. **Sy-cus.**—Harmon, Jour., 202, 1820.

Sailupsun. A body of Salish of Cowichan agency, Brit. Col.; pop. 69 in 1896, including the Puntlatsh and Comox, but no longer separately enumerated.

Pail-uk-sun.—Can. Ind. Aff. 1894, 278, 1895. **Sailksun.**—Ibid., 1884, 188, 1885. **Sail-up-sun.**—Ibid., 1895, 360, 1896.

Saint André. A dependency of the Mission des Apôtres which was founded in 1640 and abandoned in the following year; situated in one of the 9 towns of the Tionontati, an Iroquoian tribe inhabiting the hill country s. and s. w. of Nottawasaga bay, in Grey, Bruce, and Huron counties, Ontario. The only known reference to this mission is given in the Jesuit Relation for 1640, 95, ed. 1858.

Sainte Anne. A Malecite mission in 1760 on an island in St. John r., near the present Fredericton, N. B.—Shea, Cath. Miss., 154, 1855.

Saint Antoine. A Huron village in 1640, and one of the dependencies of Mission de la Conception, established among the Bear tribe; situated probably in Simcoe co., Ontario (Jes. Rel. 1640, 78, 1858). Nothing is known of its history or of its exact position.

(J. N. B. H.)

Saint Augustine. A Naskapi and Montagnais station at the mouth of St. Augustine r., on the N. shore of the gulf of St. Lawrence, Quebec. Pop. 183 in 1911.

Sainte Elisabeth. An Algonquian village among the Hurons in Ontario in the 17th century.

Saincte Elizabeth.—Jes. Rel. 1640, 90, 1858.

Saint Francis. A Catholic mission village, occupied principally by Abnaki, on St. Francis r., near Pierreville, Yamaska county, Quebec. After the removal of the Christian Indians hither from Chaudiere r. they received constant accessions from the Abnaki and Pennacook, especially the former, who had been driven out of New England by the advance of the English settlements. After the death of Père Rasles in 1724 the greater part of the Abnaki fled to St. Francis, which thus became an Abnaki village. The Arosaguntacook acquired the leading position, and their dialect is that now used in the village. At the beginning of the French and Indian war in 1754 a large number of the hostile Scaticook joined the settlement. As the St. Francis Indians had been driven from their homes, they retaliated upon the New England settlers at every opportunity and soon became noted as the bitterest enemies of the English colonies. In 1759 a force was organized and sent under Maj. Rogers against the village, which then contained about 700 inhabitants. St. Francis was surprised and burned, 200 of the Indians—men, women, and children—being killed, and the remainder scattered. These afterward returned, and the village was rebuilt, but the fall of the French power in America put an end to further hostility on the part of the Indians. A number of them joined the British forces in the Revolution, and again in the War of 1812. They numbered 360 in 1821, 387 in 1858, 335 in 1908, and 313 in 1911. They still spend a great part of their time in hunting, as well as in making and selling baskets, moccasins, and other Indian wares. See *Missions*. (J. M.)

Alsigôntegok.—J. D. Prince, inf'n, 1905 (present Abnaki name. **Arsikantekok.**—Ibid. (old Abnaki name). **Nessa8akamíghé.**—Rasles (1691), Abnaki Dict., 458, 1833 ('where fish is dried by smoke': Abnaki name). **Saint-Français.**—Kendall, Trav., II, 53, 1809. **S. Français de Sales.**—Le Sueur (1734) quoted by Kendall, ibid., 294. **St. Francis.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1052, 1855. **St. Francis de Sales.**—Shea, Cath. Miss., 142, 1855. **St. Francoi.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 281, 1855. **St. François.**—Albany conf. (1724), ibid., V, 713, 1855. **Saint François du Lac.**—Jes. Rel., LXXI, 311, 1901. **Skensowahneronon.**—Cuoq., Lex., 155, 1882 ('people at St. Francis,' from *skensowah*, a corruption of St. François, *ne* 'at,' *ronon* 'people': Caughnawaga name). **Za Piasua.**—Wzokhilain quoted by Pilling, Bibl. Algonq. Lang., 539, 1891 (Abnaki pronunciation of "St. Francis").

Saint Francis. A mission village founded in 1683 by some Algonkin and Montagnais converts from Sillery at the falls of Chaudiere r., S. of the St. Lawrence r., Quebec. They were soon joined by the remaining inhabitants of Sillery, which was then abandoned. In 1700 they removed to the new village.

St. françois de Sales.—Jes. Rel., LXIII, 123, 1901.

Saint Jacques. A former village of the Tionontati (q. v.) in Ontario, in 1640.

Sainct Iacques.—Jes. Rel. 1640, 95, 1858.

Saint Jacques-et-Saint Philippe. A village of the Tionontati (q. v.) in Ontario in 1640.

sainct Iacques et sainct Philippe.—Jes. Rel. 1640, 95, 858.

Saint Jean. The chief town of the Wolf clan or phratry of the Tionontati in 1649, in which the Jesuit fathers had maintained a mission for some years; situated probably in the hill country of Bruce co., Ontario, on the E. frontier of the Tionontati territory, fronting their enemies, the Iroquois. According to the Jesuit Relation for 1650 (p. 8, ed. 1858) this town contained 500 or 600 families, which, following the rate of $7\frac{1}{2}$ to 8 persons to a family (ibid., p. 3), would give a total population of 3,750 to 4,800, apparently a rather high estimate. In Nov. 1649 the Jesuit fathers then resident on Christian id., Georgian bay, Ontario, learned from two Huron converts who had just escaped from a band of 300 Iroquois warriors that the enemy was undecided whether to attack the Tionontati or the Jesuit fathers and their converts on the island. This information was conveyed to the Tionontati, who received the news with joy, for, exulting in their prowess, they regarded the hostile troop as already conquered. Having awaited the attack of the Iroquois for some days, the Tionontati, and especially the men of St. Jean, resolved, on Dec. 5, to go against the enemy lest they escape; but the Iroquois having learned from two captives the practically defenceless condition of St. Jean, hastened to attack it before the return of the warriors, whom they had failed to meet. On Dec. 7 they appeared before the town, set fire to the bark cabins, and slaughtered the defenceless inhabitants. According to the Jesuit Relation for 1650, Father Garnier refused to attempt to escape, but ran everywhere to give absolution to the Christians he met, and to seek in the burning cabins the children, the sick, and the neophytes, whom he baptized. While thus engaged he was shot twice, and later his skull was crushed by hatchet blows. In the Récit d'un Ami de l'Abbé de Gallinée (Margry, Dec.,

1, 366, 1875) it is said that, before being killed, Father Garnier shot 3 Iroquois with a gun. Two days later the Tionontati warriors returned to find their town in ashes, and the mutilated bodies of their people. This disaster caused them to abandon their country.

(J. N. B. H.)

Saint Jean-Baptiste. A mission in Ontario about 1640, visited by the Hurons and Totontaratonhronon.

S. Iean Baptiste.—Jes. Rel. 1640, 90, 1858.

Saint Joachim. A mission village among the Hurons in Ontario in 1640.

S. Ioachim.—Jes. Rel. 1640, 90, 1858.

Saint Regis. A settlement of Catholic Iroquois, situated on the s. bank of the St. Lawrence, at the boundary between the United States and Canada, with a reservation extending several miles along the river on both sides of the line. They call the place Akwesasne, 'where the partridge drums,' referring to sounds made by a cascade at that point. The village was established about 1755, during the French and Indian war, by a party of Catholic Iroquois from Caughnawaga, Quebec, and it became the seat of the Jesuit mission of Saint François-Regis. The village rapidly increased in population, and in 1806, received a considerable part of those who had been driven from Oswegatchie. When the boundary between the two countries was surveyed the village was found to be thereon, and, since then, a portion of the reservation has been under control of the United States, while the rest is under the Canadian government. The St. Regis Indians numbered 2,850 in 1909, having 1,501* in Quebec and 1,349 in New York. They have sometimes been known as "Praying Indians," and formed a part of the "Seven Nations of Canada." (J. M.)

Aghquessaine.—Ft. Stanwix Treaty (1768) in N. Y. Doc. Col. Hist., VIII, 129, 1857. **Aghquissasne.**—Johnson (1763), ibid., VII, 582, 1856. **Ah-qua-sos'-ne.**—Morgan, League Iroq., 474, 1851. **Akusashrónu.**—Gatschet, Caughnawaga MS., B. A. E., 1882 (Caughnawaga name for tribe). **Akwesasne.**—Cuoq, Lex. Iroquois, 2, 1883 (Caughnawaga name). **Aquasasne.**—Shea, Cath. Miss., 339, 1855. **Oughquissasnies.**—Johnson (1775) in N. Y. Doc. Col. Hist., VIII, 660, 1857 (the band). **Qua-sos-ne.**—Morgan, League Iroq., map, 1851. **St. Bigin.**—Writer of 1756 in N. Y. Doc. Col. Hist., X, 405, 1858 (misprint). **Saint Francis Regis.**—Shea, Cath. Miss., 340, 1855. **St. Regis.**—Pouchot map (1758), in N. Y. Doc. Col. Hist., X, 694, 1855. **Wakui-saskeóno.**—Gatschet, Seneca MS., B. A. E., 1882 (Seneca name of tribe).

*In 1911, there were 1,515 in St. Regis reserve, Que.

Saint Simon. An Ottawa mission about 1670 on Manitoulin id. in lake Huron.—Shea, Cath. Miss., 365, 1855.

Saint Simon-et-Saint Jude. A village of the Tionontati (q. v.) in 1640.

Sainct Simon et sainct Jude.—Jes. Rel. 1640, 95, 1858.

Saint Thomas. A village of the Tionontati in 1640.

Sainct Thomas.—Jes. Rel. 1640, 95, 1858.

Saint Xavier. A mission village of the Hurons in Ontario in 1640.

Sainct Xauier.—Jes. Rel. 1640, 81, 1858.

Saitkinamuks ha Shumahadletza (*Sä'itkînamuxs ha Cumaxd!E'tza*, 'people of (chief) Cumaxa!E'tza'). The inhabitants of 2 or 3 small villages on Fraser r., Brit. Col., just above Spence Bridge.—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900.

Saiviks (*Sai'-yiks*, 'liars'). A band of the Siksika, or Blackfeet.—Grinnell, Blackfoot Lodge Tales, 208, 1892.

Sakaedigialas (*Saqai'dAgialas*, 'he threw grease, dropping from a bird split open, around the house'). A Haida town formerly on, or near, Kuper id., Queen Charlotte ids., Brit. Col. It was owned by the Kas-lanas, who were subsequently exterminated, it is said, by the people of Kaisun. (J. R. S.)

Saqaïdᴀ-gialas.—Swanton, Cont. Haida, 280, 1905

Saqai'dᴀgi'lgaña lnagā'-i.—Ibid.

Sakahl. A band of Cowichan at Hope, on Fraser r., Brit. Col.; pop. 79 in 1911.

Fort Hope.—Can. Ind. Aff. Rep., 78, 1878. **Hope.**—Ibid., 309, 1879. **Sakahl.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Tskaus.**—Wilson in Trans. Ethnol. Soc. Lond., 278, 1866.

Sakawithiniwuk ('people of the woods'). The Wood Cree, one of the several divisions of the Cree. They are divided into the Sakittawawithiniwuk and the Athabaskawithiniwuk

Ayabāskawiyiniwag.—Wm. Jones, inf'n, 1906 (own name). **Cree of the Woods.**—Morgan, Consang. and Affin., 286, 1871. **Na-he'-ah-wuk.**—Ibid. **Northern Crees.**—Franklin, Journ. Polar Sea, II, 213, 1824. **People of the Woods.**—Morgan, op. cit., 286. **Sackaweéthinyoowuc.**—Franklin, op. cit., 168. **Sakawiyiniwok.**—Lacombe, Dict. de la Langue des Cris, X, 1874. **Strongwood Cree.**—Maclean, Hudson Bay, II, 264, 1849. **Thick Wood Crees.**—Franklin, op. cit., 168, 1824. **Upper Cree.**—Cox, Columbia R., II, 207, 1831. **Wood Crees.**—Hind, Lab. Penin., II, app., 262, 1863.

Sakiakdjung. A spring settlement of Kingua Okomiut Eskimo at the head of Cumberland sd., Baffin island.

Sakiaqdjung.—Boasin 6th Rep. B. A. E., map, 1888.

Saki-kegawai. (*Sa'ki qē'gawa-i*, 'those born up the inlet'). A prominent family of the Eagle clan of the Haida. They belonged to the Gunghet-haidagai, or Ninstints people, and were said to be a part of the Gunghet-kegawai. Their chief was town chief of Ninstints, which received its name among the whites from one of his names, Nungstins (*Nañ stins*, 'One who is two').—Swanton, Cont. Haida, 272, 1905.

Sakittawawithiniwuk ('people of the mouth of the river.'—W. J.). A subdivision of the Sakawithiniwuk, or Wood Cree.

Saksinahmahyiks (*Sak-si-nah'-mah-yiks*, 'short bows'). A subtribe of the Kainah.—Grinnell, Blackfoot Lodge Tales, 209, 1892.

Sakta (*Sáqta*). A Bellacoola town on the N. side of the mouth of Bellacoola r., Brit. Col. It was one of the 8 Nuhalk villages.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Salal. A berry-bearing evergreen plant (*Gaultheria shallon*) of the Columbia River region, the fruit of which has been an important source of food for the Indians; written also *sallal*, the name of this fruit in the Chinook jargon, from Chinook *kl'kwu-shalla*. (A. F. C.)

Salendas (*S!alA'ndas*). A family of the Eagle clan of the Haida; one of those that migrated to Alaska. One branch settled among the Tongass and another at Sitka, while the Haida portion became subdivided into two house groups, the Hlimul-naas-hadai and the Nahawashadai.—Swanton, Cont. Haida, 276, 1905.

S'alE'ndas.—Boas, Twelfth Rep. N. W. Tribes Can., 22, 1898.

Salishan Family. A linguistic family inhabiting the S. E. portion of Vancouver id. from Thurlow id. to Sooke bay, and all the S. mainland of British Columbia as far as Bute inlet and Quesnel lake, with the exception of that portion held by the Kutenai, although within the Kutenai area, at the Columbia lakes, is a small settlement of Salish. An isolated division of the family, the Bellacoola, had established itself farther N. on Dean inlet, Burke channel, and Bellacoola r. In the United States they inhabit the N. portions of Washington, N. Idaho, W. Montana, and a small strip of the N. W. coast of Oregon. The name Salish was originally applied to a large tribe in W. Montana popularly known as Flatheads, thence it was finally extended to cover all those speaking a similar language.

Although lexically distinct from one another, the Salish, Chimakuan, and Wakashan languages belong to the same structural type and have remote points of resemblance with Algonquian. Physically and culturally the coast and interior Salish belong to different groups, the former being affiliated to some extent with the other coast people to the N., and the interior Salish resembling interior stocks in their own neighbourhood.

If his own statements may be relied upon, Juan de Fuca (1592)* was probably the first white man to visit the country inhabited by people of this family. After his time several Spanish navigators passed along their coasts, but their position exposed them less frequently to visits from vessels than that of the Nootka and tribes farther N. Later, British and American vessels came to trade, the most notable expedition being that of Capt. Geo. Vancouver, R. N. (1792–94), whose name became attached to Vancouver id. The first detailed information regarding the Salishan tribes was obtained, however, from the account of the expedition of Lewis and Clark (1804–06), and knowledge of them was extended by the establishment of Astor's fort in 1811 at the mouth of the Columbia, although the fort itself was not within Salish territory. From that time until 1846, most of this region, known as the Oregon territory, was a subject of dispute between Great Britain and the United States, and it was not until after the Oregon treaty and until the California gold fever had somewhat subsided that settlers began to come into this region in numbers. On the Canadian side, employees of the Hudson's Bay Company were among the first to enter the country. The establishment of a post at Victoria in 1843, was one of the most momentous events to the Indians of the entire coast.

The coast Salish form the southern arm of the N.W.Coast culture,which fades away southward from Bute inlet and Comox (where it resembles that of the more highly developed Kwakiutl) to the semi-Californian Tillamook and the Nestucca of Oregon. Unlike the more

*The Spanish records practically demonstrate the absolute falsity of Juan de Fuca's statements. To accept them, one must believe that a Spanish Government expedition was equipped and carried out without the knowledge of, and without any expense to, the government that dispatched it: and that, when it would have been of great assistance in basing a title by discovery the Spanish government did not prefer the claim.

northern Haida, Tlingit, and Tsimshian, descent is usually reckoned through the father.

The Salish dwellings in the northern portion of this area are of the Nootka type, longer than those farther N., and containing several families each with its own fire. They are also built in the same way of heavy planks and beams. They resemble the other coast tribes in the important part fish and shellfish play in their diet, and in the extent to which canoes are employed. The interior Salish depended more on hunting, but so many large salmon streams flow through this country that even they were more given to a fish diet than were the interior tribes generally. The houses of the interior Salish of British Columbia differed considerably from those on the coast. To construct them, holes were dug and poles set up in conical form around their edges; the whole was covered with poles on which was laid grass, and sometimes cedar bark, and over all earth was thrown.

War, slavery, and the potlatch (q.v.) were regular institutions on the coast. One of the most characteristic customs, especially prevalent along the coasts of Washington and British Columbia, was artificial head-flattening, but it did not obtain, curiously enough, among the Indians now called Flatheads.

Population (1909): Coast Salish in United States, 3,600; coast Salish in Canada, 4,874. total, 8,474. Interior Salish in United States, 4,988; interior Salish in Canada, 5,390; total, 10,378. Total Salish in United States 8,366, total Salish in Canada, 10,264; grand total, 18,630.

The Salishan dialects may be grouped as follows:

I. Dialects of the interior: 1, *Lillooet* in W. British Columbia; 2, *Nlakyapamuk* (Thompson Indians) in S. W. British Columbia; 3, *Shuswap* in S. central British Columbia; 4, *Okinagan* in S. E. British Columbia, extending into the United States, the subdivisions of which are the Okinagan proper, Colville, Nespelim or Sanpoil, Senijextee (Snaichekstik) of the Arrow lakes and Columbia R. below the lakes; 5, *Flathead* in E. Washington, Idaho, and Montana, subdivisions of which are the Spokan, Kalispel or Pend d'Oreilles, and Salish or Flathead; 6, *Skitswish* or *Cœur d'Alènes* in N. Idaho; 7, *Columbia groups* in the W. portion of the interior of Washington, including the Pisquow or Wenatchi, Sinkiuse, Methow, and other local divisions.

II. Coast dialects: 8, *Bellacoola*, a group of tribes on Bentinck arm and Dean inlet, Brit. Col.; 9, *Comox group* on the N. portion of the gulf of Georgia, with two subdivisions—(a) the Comox proper, including the Comox and Eĕksen, Homalko, Kaäke, Kakekt, Seechelt of Jervis inlet, Sliammon, and Tatpoös; and (b) the Puntlatsh, including the Hwahwatl, Puntlatsh, and Saämen; 10, *Cowichan group* in the neighbourhood of Nanaimo on Vancouver id., and in the delta of Fraser R. It embraces, on Vancouver id., the Clemclemalats, Comiakin, Hellelt, Kenipsim, Kilpanlus, Koksilah, Kulleets, Lilmalche, Malakut, Nanaimo, Penelakut, Quamichan, Siccameen, Snonowas, Somenos, Tateke, Yekolaos; and, in the Fraser valley, the Chehalis, Chilliwak, Coquitlam, Ewawoos, Katsey, Kelatl, Kwantlen, Matsqui, Musqueam, Nehaltmoken, Nicomen, Ohamil, Pilalt, Popkum, Samahquam, Scowlitz, Sewathen, Siyita, Skwawalooks, Snonkweametl, Squawtits, Sumas, and Tsakuam; 11, *Squawmish group*, including the Squawmish of Burrard inlet and Howe sd. and probably the Nooksak of N. Washington; 12, *Songish group*, on Juan de Fuca str., San Juan id., and portions of the coasts of Washington and British Columbia. It includes the Clallam (Wash.), Lummi (Wash.), Samish (Wash.), Sanetch (Brit. Col.), Semiamu (Brit. Col. and Wash.), Songish (Brit. Col.), Sooke (Brit. Col.); 13, *Nisqualli group*, embracing all tribes E. of Puget sd. and S. to mt. Rainier, and, on the west side, the region up to Olympia, except Hood canal. It includes two dialectic divisions, the Nisqualli and the Snohomish. Well-known divisions are the Nisqualli proper, Dwamish, Puyallup, Skagit, Snoqualmu or Snoquamish, and Squaxon. Following are the names of some of the numerous bands of the Nisqualli: Etakmehu, Kwehtlmamish (?), Nukwatsamish, Nusehtsatl, Potoashees, Sahewamish, Sakumehu, Samamish, Sawamish, Sekamish, Shomamish, Shotlemamish, Skihwamish, Skopamish, Smulkamish, Squacum, Stehtsasamish, Steilacoomamish, Suquamish, and Towahhah. Other bands which may belong here, but which cannot be identified, are Neutubvig, Nuchwugh, Opichiken, Sinslikhooish, Sintootoolish, and Sktehlmish; 14, *Twana group*, on Hood canal, Puget sd., including the Twana and Sailupsun; 15, *Chehalis group*, embracing six dialects, which show considerable variation. These are the Quinault and Quaitso of N.W. Washington; the Humptulips of the N. portion

of Grays harbour; the Lower Chehalis of Grays harbour and Shoalwater bay; the Satsop E. and N. E. of Grays harbour; the Upper Chehalis E. of Shoalwater bay; and the Cowlitz on the river of that name southward to Columbia r.; 16, *Tillamook* on the coast of Oregon, including the Tillamook or Nestucca, and the Siletz. Tillamook is the Chinook name for the tribe whose territory is called in Chinook, Newhalem.

>**Salish.**—Gallatin in Trans. Am. Antiq. Soc., II, 134, 306, 1836 (or Flat Heads only); Latham in Proc. Philol. Soc. Lond., II, 31–50, 1846 (of Duponceau; said to be the Okanagan of Tolmie). ×**Salish.**—Keane in Stanford's Compend., Cent. and S. Am., app., 460, 474, 1878 (includes Flatheads, Kalispelms, Skitsuish, Colvilles, Quarlpi, Spokanes, Pisquouse, Soaitlpi). =**Salish.**—Bancroft, Nat. Races, III, 565, 618, 1882. >**Selish.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, 77, 1848 (vocab. of Nsietshaws); Tolmie and Dawson, Comp. Vocab., 63, 78, 1884 (vocabularies of Lillooet and Kullĕspelm). >**Jelish.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (obvious misprint for Selish; follows Hale as to tribes). =**Selish.**—Gatschet in Mag. Am. Hist., 169, 1877 (gives habitat and tribes of family); Gatschet in Beach, Ind. Miscel., 444, 1877. <**Selish.**—Dall, after Gibbs, in Cont. N. A. Ethnol., I, 241, 1877 (includes Yakama, which is Shahaptian). >**Tsihaili-Selish.**—Hale in U. S. Expl. Exped., VI, 205, 535, 569, 1846 (includes Shushwaps, Selish or Flatheads, Skitsuish, Piskwaus, Skwale, Tsihailish, Kawelitsk, Nsietshawus); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c. 10, 1848 (after Hale); Berghaus (1851), Physik. Atlas, map 17, 1852; Buschmann, Supren der aztek. Sprache, 658–661, 1859; Latham, Elem. Comp. Philol., 399, 1862 (contains Shuswap or Atna Proper, Kuttelspelm or Pend d'Oreilles, Selish, Spokan, Okanagan, Skitsuish, Piskw us, Nusdalum, Kawitchen, Cathlascou, Skwali, Chechili, Kwaintl, Kwenaiwtl, Nsietshawus, Billechula).

>**Atnahs.**—Gallatin in Trans. Am. Antiq. Soc., II, 134, 135, 306, 1836 (on Fraser r.); Prichard, Phys. Hist. Mankind, V, 427, 1847 (on Fraser r.). >**Atna.**—Latham in Trans. Philol. Soc. Lond., 71, 1856 (Tsihaili-Selish of Hale and Gallatin). ×**Nootka-Columbian.**—Scouler in Jour. Roy. Geog. Soc. Lond., XI, 224, 1841 (includes, among others, Billechoola, Kawitchen, Noosdalum, Squallyamish of present family). ×**Insular.**—Scouler, ibid. (same as Nootka-Columbian family). ×**Shahaptan.**—Scouler, ibid., 225 (includes Okanagan of this family). ×**Southern.**—Scouler, ibid., 224 (same as Nootka-Columbian family). >**Billechoola.**—Latham in Jour. Ethnol. Soc. Lond., I, 154, 1848 (assigns Friendly Village of Mackenzie here); Latham Opuscula, 250, 1860 (gives Tolmie's vocabulary.)

>**Billechula.**—Latham, Nat, Hist. Man., 300, 1850 (mouth of Salmon r.); Latham in Trans. Philol. Soc. Lond., 72, 1856 (same); Latham, Opuscula, 339, 1860. >**Bellacoola.**—Bancroft, Nat. Races, III, 564, 607, 1882 (Bellacoola only; specimen vocabulary). >**Bilhoola.**—Tolmie and Dawson, Comp. Vocab., 62, 1884 (vocab. of Noothlākimish). >**Bilchula.**—Boas in Petermanns Mitteilungen, 130, 1887 (mentions Sātsq. Nūte'l, Nuchalknχ, Taleómχ). ×**Naass.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c. 77, 1848 (cited as including Billechola). >**Tsihaili.**—Latham, Nat. Hist. Man., 310, 1850 (chiefly lower portion of Fraser r. and between that and the Columbia; includes Shuswap, Salish, Skitsuish, Piskwaus, Kawitchen, Skwali, Checheeli, Kowelits, Noosdalum, Nsietshawus). ×**Wakash.**—Latham, Nat. Hist. Man., 301, 1850 (cited as including Klallems). ×**Shushwaps.**—Keane in Stanford's Compend., Cent. and S. Am., app., 460, 474, 1878 (quoted as including Shewhapmuch and Okanagans). ×**Hydahs.**—Keane, ibid., 473 (includes Bellacoola of present family). ×**Nootkahs.**—Keane, ibid., 473 (includes Komux, Kowitchans, Klallums, Kwantlums, Teets of present family). ×**Nootka.**—Bancroft, Nat. Races, III, 564, 1882 (contains the following Salshan tribes: Cowichin, Soke, Comux, Noosdalum, Wickinninish, Songhie, Sanetch, Kwantlum, Teet, Nanaimo, Newchemass, Shimiahmoo, Nooksak, Samish, Skagit, Snohomish, Clallam, Toanhooch. <**Puget Sound Group.**—Keane in Stanford's Compend., Cent. and S. Am., app., 474, 1878 (comprises Nooksahs, Lummi, Samish, Skagits, Nisqually, Neewamish, Sahmamish, Snohomish, Skeewamish, Squanamish, Klallums, Classets, Chehalis, Cowlitz, Pistchin, Chinakum; all but the last being Salishan). >**Flatheads.**—Keane, ibid., 474, 1878 (same as Salish, above). >**Kawitshin.**—Tolmie and Dawson, Comp. Vocab., 39, 1884 (vocabs. of Songis and Kwantlin sept, and Kowmook or Tlathool). > **Qauitschin.**—Boas in Petermanns Mitteilungen, 131, 1887. >**Niskwalli.**—Tolmie and Dawson, Comp. Vocab., 50, 121, 1884 (or Skwalliamish vocab. of Sinahomish).

Sallal. See *Salal.*

Samahquam. A body of Salish of New Westminster agency, Brit. Col.; pop. 66 in 1911.

Samackman.—Can. Ind. Aff., 138, 1879 (probably identical). **Samahquam.**—Can. Ind. Aff., pt. 2, 160, 1901. **Semaccom.**—Can. Ind. Aff. 1884, 187, 1885.

Sandy Hill. A band, probably Missisauga, living E. of Georgian bay, Ont.—Hind, Lab. Penin. II, 170, 1863.

Sanetch. A Salish tribe speaking the Songish dialect and living on Saanich peninsula and the neighboring ids., S. E. Vancouver id. According to Wilson (Jour. Ethnol. Soc. Lond., 238, 1866) they numbered about 600 in 1858; in 1911 the population was 259. There are 6 bands: Mayne Island, Malahat, Pauquechin, Tsawout, Tsartlip, and Tsehump. The Saturna Island Indians also belong to the Sanetch.

Eus-ā-nich.—Kane, Wand. in N. A., 239, 1859. **Isanisks.**—Shea, Cath. Miss., 475, 1855. **Nanitch.**—Wilkes, U. S. Expl. Exped., IV, 483, 1845. **Saanich.**—Can. Ind. Aff. Rep. pt. I., 206, 1911. **Saanitch.**—Mayne, Brit. Col., 165, 1861. **Sāmtsh.**—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Sanetch.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Sanich.**—Can. Ind. Aff. Rep., map, 1891. **Sq́sā'nitc.**—Boas, MS., B. A. E., 1887.

Sarsi (from the Siksika *sa arsi*, 'not good'). A tribe of the eastern group of the northern division of the Athapascan family. There is a myth or tradition found among the Tsattine according to which their secession from the tribe is said to have been the sequel of a blood

feud. According to this story, a dog belonging to a member of one division was killed by a young man of the other division, who was slain by the owner and avenged by his relatives. The animosity engendered between the two factions became so rooted and vindictive that the weaker party migrated. The explanation the Sarsi themselves give is one common in the Plains region. The people were crossing a lake when the hand of a boy became attached to a horn protruding from the ice. When the horn was struck the ice broke. Those who had not reached the neighbourhood remained in the N. as the Tsattine; those who had already passed went on to the S. and became the Sarsi, and those near by were engulfed in the lake and became mythical water-beings. At the beginning of the 19th century the Sarsi numbered 120 warriors, in 35 tents (Mackenzie, Voy., I, lxx, 1801). Their hunting grounds were on the upper Saskatchewan, toward the Rocky mts. Umfreville, in 1790 (Maine Hist. Soc. Coll., VI, 270, 1859), spoke of them as one of the leading tribes trading with the Hudson's Bay Co. Mackenzie found them on the North Saskatchewan r., few in number and appearing to have come from the N. W. He identified them with the Sekani. Richardson (Arct. Exped., II, 6, 1851) said they lived near the Rocky mts., between the sources of Athabaska and North Saskatchewan rs. Their customs have been greatly modified by their long residence among the Siksika, but their language remains fairly constant. Gallatin said that the Tsattine and Sarsi together numbered 150 hunters. Wilson, in 1888, found two bands, the Blood Sarsi and the real Sarsi. In 1897 two divisions were reported, one at Calgary, on Bow r., lat. 51°, and the other near Battleford. In 1911 there were 205 engaged in farming, stock-raising, and woodcutting on the reserve near Calgary, Alberta, mingling little with other Indians except on occasions of ceremony. Rev. E. F. Wilson, who visited them in 1888, describes them as inferior in mental capacity to the Siksika, not so fine and tall a race, and less communicative, having no liking for white people.

Their dress consists of the breech-clout, blanket, leggings, beaded moccasins, and a gray, white or coloured blanket thrown loosely over one or both shoulders. Both men and women paint the upper portion of their faces with ochre or vermilion. They wear brooches, and ear-rings of steel, and bracelets and necklaces of beads, bones, claws, teeth, and brass wire, and finger-rings of coiled brass wire. They live in conical tipis in summer, and in low log huts, plastered with mud, in winter. Their chief handicrafts are the preparation of skins, of which they make their clothing and saddles for their numerous ponies, and the making of bows of cherry wood and arrows of willow, which are winged with feathers and pointed with sharp, filed pieces of scrap iron, the shaft having four shallow grooves down its entire length. Some of the men have from two to four wives, whom they can divorce at pleasure, restoring the presents received with the wife, or their equivalent. Girls are often betrothed at 10 years of age and married at 14. After betrothal they must look no man in the face. A man must not meet his mother-in-law, and if he accidentally touch her he must give her a present. The Sarsi have little knowledge of medicinal roots and herbs; most of their physicians are women. As among many other Indian tribes, a doctor when called in heats a stone in the fire, touches it with his finger, and with the same finger presses various parts of the patient's body in order to divine the seat and character of the malady. He then sucks the affected place, pretending to draw out the disease and spit it from his mouth, the performance being accompanied with the beating of a drum and the shaking of a rattle. The Sarsi know how to cauterize efficaciously with burning touchwood, and they use the vapour bath, building a low bower of bent, green saplings covered with blankets, within which red-hot stones are placed in a hole in the ground, and over these the patient pours water that is handed him from outside. When thoroughly steamed he rushes out and plunges into cold water, sometimes with fatal result. The dead are wound in tent cloths and blankets and deposited on scaffolds in a burial-ground. A warrior's pony is shot, and blankets, clothing, utensils and food are left beside the corpse. The bodies of distinguished warriors or chiefs are placed in tipis (4th Rep. N. W. Tribes Canada, 242-255, 1889). The language of the Sarsi is uncorrupted, notwithstanding association with the Siksika.

(J. O. D., P. E. G.)

Bongees.—Chappell, Hudson Bay, 166, 1817 (possibly a misprint). **Castors des Prairies.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Circee.**—Franklin, Journ. Polar Sea, I, 170, 1824. **Ciriés.**—Gairdner (1835) in Jour. Geog. Soc. Lond., XI, 257, 1841.

Isashbahâtsĕ.—Curtis, N. Am. Ind., 180, 1909 ('bad robes': Crow name). **Lurcees.**—Can. Ind. Rep. 1872, 63, 1873 (misprint). **Mauvais Monde, des Pieds-Noirs.**—Petitot, op. cit. **Sa arcez.**—Petitot in Jour. Roy. Geog. Soc., 652, 1883 ('not good': Siksika name). **Sa-arcix.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Sarcees.**—Tanner, Narr., 293, 1830. **Sarcess.**—Ibid., 390. **Sarcis.**—Maximilian, Trav., 242, 1843. **Sarcix.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Sarsees.**—Mackenzie, Voy., lxx, 1801. **Sarséwi.**—Petitot in Jour. Roy. Geog. Soc., 652, 1883 (Cree name). **Sarxi.**—Wilson in 4th Rep. N. W. Tribes Can., 11, 1888. **Sassee.**—Franklin, Journ. Polar Sea, I, 170, 1824. **Sassis.**—Maximilian, Trav., 242, 1843. **Searcies.**—U.S. Ind. Aff. Rep., 473, 1838. **Sircie.**—Robinson, Great Fur Land, 188, 1879. **Sorsi.**—Richardson, Jour., II, 6, 1851. **Soténnă.**—Wilson in 4th Rep. N. W. Tribes Can., 11, 1888 (own name). **Surcée.**—De Smet, Oregon Miss., 327, 1847. **Surci.**—Richardson, Jour., II, 6, 1851. **Surcie.**—De Smet, Miss. de l'Oreg., 252, 1848. **Sursis.**—Duflot de Mofras, Oregon, II, 342, 1844. **Sussee.**—Umfreville (1790) in Maine Hist. Soc. Coll., VI, 270, 1859. **Sussekoon.**—Henry, Blackfoot MS. vocab., 1808 (Siksika name). **Sussez.**—Armstrong, Oregon, 114, 1857. **Sussi.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Swees.**—Chappell, Hudson Bay, 166, 1817. **Tcŏ'kŏ.**—Chamberlain in Rep. on N. W. Tribes, Can., Brit. A. A. S., 8, 1892 (Kutenai name). **Tsô-Ottinè.**—Petitot, Autour du lac des Esclaves, 362, 1891 ('people among the beavers'). **Tsū'-qŏs.**—Chamberlain in Rep. on N. W. Tribes, Can., Brit. A. A. S., 8, 1892 (Kutenai name). **Ussinnewudj Eninnewug.**—Tanner, Narr., 316, 1830 ('stone mountain men': Ottawa name).

Saschutkenne ('people of the black bear'). A tribe of the Sekani who hunt on the w. slope of the Rocky mts., about lat. 56° and northward, and, before 1892, traded at Ft. Connolly, Brit. Col. Dawson (Rep. Geol. Surv. Can., 200B, 1889) stated that they had recently returned to the headwaters of Black r. after having abandoned the region for a number of years. In 1890 Morice gave their habitat as Thutage lake and northward, w. of the Rocky mts.

Al-ta'-tin of Bear Lake.—Dawson in Rep. Geol. Surv. Can., 1887–8, 200B, 1889. **Bear Lake Indians.**—Ibid. **Sas-chu-tqéne.**—Morice, inf'n, 1890. **Sas-chût-'qenne.**—Morice in Trans. Can. Inst., 1892–93, 29, 1895. **Sat-e-loo'-ne.**—Dawson, op. cit. (so called by the Titshotina).

Saskatchewan Assiniboin. An Assiniboin band of 50 lodges that dwelt in 1808 about Eagle hills and South Saskatchewan r., Saskatchewan.—Henry-Thompson Jour., II, 523, 1897.

Saskatoon. A name in use in W. and N. W. Canada for the service berry (*Amelanchier canadensis*): probably a corruption of *misâskwatomin* which is the name applied to the fruit in the Cree dialect of Algonquian, signifying 'fruit of *misâskwat* the tree of much wood,' from *mis* 'much,' and *âskwat* 'wood.' Saskatoon occurs as the name of a city in Saskatchewan.

(A. F. C.)

Sasthut ('black-bear bathing place'). A Tatshiautin village on Connolly lake, Brit. Col.

Sas-thût.—Morice, Notes on W. Dénés, 27, 1893. **Sést'esthût.**—Morice in Trans. Roy. Soc. Can., X, 109, 1893.

Satchotugottine ('people of the lake of bears of the plains'). A part of the Kawchodinne living immediately N. of Great Bear lake, Mackenzie, N. W. T.

Sa-tchô-gottinè.—Petitot in Bul. Soc. de Géog. Paris, chart, 1875 ('people of bear lake'). **Sa-tchô t'u gottiné.**—Petitot, Dict. Dènè-Dindjié, XX, 1876.

Satsk (*Sātsq*). A Bellacoola town on Dean inlet, Brit. Col.; one of the five still inhabited. See *Kinisquit*.

Satskŏmilh.—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884 (='people of Satsk'). **Sātsq.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900.

Saturna Island Indians. The local name for a small body of Sanetch on Saturna id., off the S. E. coast of Vancouver id. Pop. 5 in 1892, the last time the name is officially noted.

Saukaulutuchs. Reported to be the name of a small band of Indians in the interior of Vancouver id. They traded with the Nootka and are said to have spoken the same language; from the latter circumstance the Nootka had a superstition that they were the spirits of their dead.

Säa-Käalltuck.—Mayne, Brit. Col., 180, 1861. **Saukaulutuchs.**—Keane, in Stanford, Compend., 534, 1878 **Sau-kau-lutuck.**—Lord, Nat. in Brit. Col., I, 158. 1866.

Sauktich. A Squawmish village community inhabiting Hat id., Howe sd., Brit. Col. **Sau'qtitc.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Sault-au-Récollet (French: 'rapids of the Récollet,' because a Récollet missionary was drowned there early in the 17th century). A Catholic Iroquois mission village near the mouth of Ottawa r., in Two Mountains co., Quebec, established in 1696 by converts from 'La Montagne' (q.v.). In 1704 the rest of the Indians at La Montagne removed to the new mission. In 1720 the settlement was abandoned, and the inhabitants, numbering about 900, built a new village at Oka (q. v.).

(J. N. B. H.)

Annunciation.—Shea, Cath. Miss., 329, 1855 (mission name bestowed in 1704). **Lorette.**—Ibid., 329 (first mission name; see also *Lorette*). **Sault au Recolet.**—Vaudreuil (1711) in N. Y. Doc. Col. Hist., IX, 860, 1855. **Sault au Recollet.**—Shea, Cath. Miss., 328, 1855. **Saut au Récollet.**—Vaudreuil (1717) in N. Y. Doc. Col. Hist., IX, 961, 1855.

Saumingmiut ('inhabitants of the left side'). A subtribe of the Okomiut Eskimo of Baffin island, inhabiting the extremity of Cumberland penin. Their villages are Kekertaujang and Ukiadliving. Pop. 17 in 1883. See Boas in Trans. Anthr. Soc. Wash., III, 96, 1885.

Shaumeer.—Kumlien in Bull. Nat. Mus., no. 15, 15, 1879. **Saumingmiut.**—Boas in Deutsche Geog. Blätt., VII, 34, 1885.

Sauniktumiut. An Eskimo tribe on the coast of Hudson bay, S. of the Kinipetu, in the region of Port Churchill; pop. 178 in 1902. —Boas in Bull. Am. Mus. Nat. Hist., XV, 6, 1901; 378, 1907.

Saunutung. A spring settlement of the Kinguamiut Eskimo at the entrance to Nettilling fiord, Baffin island.—Boas in 6th Rep. B. A. E., map, 1888.

Savinnars. Given as a tribe on Vancouver id., N. of Nootka sd. Unidentified, but undoubtedly either a Nootka tribe or the Nootka name of a Kwakiutl tribe.

Savinards.—Armstrong, Oregon, 136, 1857. **Savinnars.**—Jewitt, Narr., 36, 1849.

Sazeutina. A Nahane tribe inhabiting the region between Dease and Black rs., Brit. Col. In 1887 they numbered 94. Petitot considered them an outlying eastern offshoot of the Sekani.

Sa-zē-oo-ti-na.—Dawson in Rep. Geol. Surv. Can., 1887–8, 200B, 1889. **Sicannees.**—Dall in Geol. Surv. Can., I, 33, 1870 (so called by traders). **Thè-kka'nè.**—Petitot, Autour du lac des Esclaves, 362, 1891. **Thikanies.**—Hardisty in Smithson. Rep. 1866, 311, 1872.

Scandinavian influence. The discovery of Greenland by the Norsemen in 985 A. D. and their occasional voyages southward apparently as far as Nova Scotia, together with their colonization of Greenland for most of the period between 1000 and 1500, form an episode in the pre-Columbian period the influence of which on the natives has been confined almost exclusively to the Eskimo of Greenland and the coast of Labrador. It is now the generally accepted belief* that the Markland of the Icelandic historians was Newfoundland, and Vineland a part of Nova Scotia. Storm states that he would identify the inhabitants of Vineland with the Indians—Beothuk or Micmac (Reeves, Finding of Wineland the Good, 176, 1895). The long contact of Scandinavian settlers with the Eskimo of Greenland, although having no marked effect on the habits and customs of the latter in the historic era, has had some influence in this direction. The contact began about 1000, and by 1450 the colonies had ceased to make reports to the home country and were forgotten by the civilized world. They were probably exterminated or absorbed by the natives. Rink (Tales and Trad. of Eskimo, 75, 1875) goes so far as to say: "The features of the natives in the southern part of Greenland indicate a mixed descent from Scandinavians and Eskimo, the former, however, not having left the slightest sign of any influence on the nationality or culture of the present natives." Mason (Am. Anthr. XI, 356, 1898) suggests that the well-known skill of the Eskimo in ivory-carving and etching has arisen since contact with the whites, and is due to the introduction of iron; but Boas (Bull. Am. Mus. Nat. Hist., XV, 367, 1901) considers that the resemblance of Eskimo art to the birch-bark art of the Indians indicates that such origin is impossible, though European influence may account for some of its exuberant development. With the mission of Egede in 1721 began the Christianizing of the Eskimo of the W. coast of Greenland and the institution of schools, charitable and judicial institutions, etc., which have resulted in what is called their civilization (see *Missions*). Intoxicating liquors have largely been kept from them, but the introduction of firearms has caused deterioration of their ancient skill in fishing and hunting. The adoption of writing, according to some, has impaired the ability of the Eskimo as kaiakers. The abolition of native laws and authority has led, Rink observes, to "a kind of self-abasement and disheartening." Another result of European contact is the tendency to make the houses smaller and the impairment of the power of the head of the family. From the earliest times "Europeans of the working classes have intermarried with native women, and formed their household after the Greenland model, with merely a few European improvements." The presence of a few Scandinavian words, for example, *kunia* 'wife,' in the jargon of the Pt. Barrow Eskimo and whites, is due to Danish rather than to Norse influence. Another

*Nansen, the greatest living authority on the subject, identifies Vineland with the Insulæ Fortunatæ which, in classical legend, lay to the west of Africa. He is, however, of the opinion that the Greenlanders occasionally visited Markland (Newfoundland or the southernmost part of Labrador) perhaps chiefly to obtain wood.

Danish loanword employed in the east may be cited—*tupak*, 'tobacco.'

Scandinavian influence is represented also by the results of the Swedish settlements in New Jersey during the period 1638–55, after the Swedes had driven out the English colonists and before they were themselves subjected by the Dutch and succeeded by Lutheran missionaries. As the labours of Campanius, Biörck, Hesselius, and others show, the Swedes came into very close contact with the Indians (Nelson, Ind. of New Jersey, 1894), and the American dialect of Swedish adopted several names of plants and animals from the Indian tongues of the region. As Nelson notes (ibid., 77), Biörck's *Dissertatio Gradualis*, published in 1731, contains valuable material bearing on the subject of the religion of the tribes of Delaware river.

Consult, in addition to the works above cited, Durrett in Filson Club Pub. 23, 1908; Egede, Description of Greenland, 1745; Fischer, Discoveries of the Norsemen in America, 1903; Fowke in Am. Anthr., II, 1900; Iowa Jour. Hist. and Pol., III, no. 1, 1905; Leland, Algonquin Legends, 1885; Stefansson in Am. Anthr., VIII, no. 2, 1906.

(A. F. C.)

Scanonaenrat. A former Huron village situated between Nottawasaga bay and lake Simcoe, Simcoe co., Ontario. It was occupied by the Tohontaenrat, one of the four Huron tribes. The Jesuit mission of St. Michel was established there. In 1649, on the overthrow of the Hurons, the Tohontaenrat abandoned their village in a body and were incorporated with the Seneca. (J. N. B. H.)

Sainct Michel.—Jes. Rel. 1641, 81, 1858. **Scanonaenrat.**—Ibid. 1636, 77, 1858. **Scanonaentat.**—Ibid 1639, 72, 1858. **Scanonaerat.**—Shea quoted by Schoolcraft, Ind. Tribes, IV, 204, 1854. **Scanonahenrat.**—Champlain, Œuvres, IV, 30, note, 1870. **Scanouaenrat.**—Jes. Rel. 1635, 35, 1858. **St. Michael's.**—Shea, Cath. Miss., 192, 1855.

Schachuhil (so called because the dead were carried down from this place to a village below, called Chutil, to be buried). A former village of the Pilalt, a Cowichan tribe of lower Chilliwak r., Brit. Col.

Stcā'tcūнil.—Hill-Tout in Ethnol. Surv. Can., 48, 1902. **Tcā'tcōнil.**—Boas in Rep. Brit. A. A. S., 454, 1894.

Schaeken (*S'tcaēkEn*). A village of the Ntlakyapamuk on Fraser r., above Lytton, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Schilks (*Stcilks*, 'sling'). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Schink (*Stcink*). A Squawmish village community at Gibson landing, on the W. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Schloss. The local name for a body of Upper Lillooet around Seton lake, interior of British Columbia; pop. 20 in 1911.

Schloss.—Can. Ind. Aff. Rep., pt. II, 72, 1902. **Slosh.**—Ibid., pt. I, 277.

Schoneschioronon ('beautiful-hillside people.'—Hewitt). A clan of the Iroquois, (q.v.)—French writer (1666) in N. Y. Doc. Col. Hist., IX, 47, 1855.

Schoomadits. An unidentified tribe of Vancouver id., probably Nootka.

Schoomadits.—Jewitt, Narr., 36, 1849. **Shoomads.**—Armstrong, Oregon, 136, 1857.

Schurye. A Cowichan village on lower Fraser r., just above Sumas lake, Brit. Col. Pop. 27 in 1894, the last time it was enumerated separately.

Schuary.—Can. Ind. Aff. Rep. 1894, 276, 1895. **Schurye.**—Ibid., 1880, 316, 1881. **Schuye.**—Brit. Col. map, Ind. Aff., Victoria, 1872.

Scitadin. A village on the St. Lawrence, in 1535, below the site of Quebec.—Cartier, Bref Récit., 32, 1863.

Scowlitz. A Cowichan tribe living at a town of the same name at the mouth of Harrison r., Brit. Col. Pop. 52 in 1904, 39 in 1911.

Harrison Mouth.—Can. Ind. Aff. Rep. 1891, 248, 1892. **Scowlitz.**—Can. Ind. Aff. Rep., 160, 1901. **Sk'au'ēlitsk.**—Boas in Rep. 64th Meeting Brit. A. A. S., 454, 1894. **Skowliti.**—Brit. Col. map, Ind. Aff., Victoria, 1872.

Seakop. A Salish village or band under Fraser superintendency, Brit. Col.—Can. Ind. Aff. Rep., 78, 1878.

Seechelt (*Sī'ciatl*). A Salish tribe on Jervis and Seechelt inlets, Nelson id., and the S. portion of Texada id., B.C. They speak a distinct dialect and are thought by Hill-Tout on physical grounds to be related to the Lillooet. Anciently there were 4 divisions or septs—Kunechin, Tsonai, Tuwanek, and Skaiakos—but at present all live in one town, called Chatelech, around the mission founded by Bishop Durieu, who converted them to Roman

Catholicism. The Kunechin and Tsonai are said to be of Kwakiutl lineage. Pop. 236 in 1902, according to the Canadian Department of Indian Affairs, and 325 according to Hill-Tout. The former authority gives 243 in 1911. (J. R. S.)

Ni'ciatl.—Boas in 5th Rep. N. W. Tribes Can., 10, 1889 (Comox name). **Seashelth.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Sechelts.**—Mayne, Brit. Col., 144, 1862. **Seshal.**—Tolmie and Dawson, Vocabs. Brit. Col., 119b, 1884. **She-shell.**—Can. Ind. Aff., 308, 1879. **Si'cätl.**—Boas, op. cit. (Nanaimo name). **Si'ciatl.**—Ibid. (own name).

Sekani ('dwellers on the rocks'). A group of Athapascan tribes living in the valleys of upper Peace r. and its tributaries and on the W. slope of the Rocky mts., Brit. Col. Morice says they were formerly united into one large tribe, but on account of their nomadic habits have gradually separated into smaller distinct tribes having no affiliation with one another. Harmon (Jour., 190, 1820) said that they came from E. of the Rocky mts., where they formed a part of the Tsattine. Gallatin (Trans. Am. Antiq. Soc., II, 20, 1836)gave their habitat as the headwaters of Peace r. Dunn (Hist. Oreg., 79, 1844) placed them in the mountains near Nahanni r. Wilkes (U. S. Explor. Exped., IV, 451, 1845) said they ranged about Ft. Simpson, E. of the Takulli and beyond the Rocky mts. McLean (Hudson Bay, I, 235, 1849) found some at McLeod lake in 1849. Richardson (Arct. Voy., II, 31, 1851) placed them between Stikine and Skeena rs. Taylor (Cal. Farmer, July 19, 1862) described them as being in the mountains between McLeod and Connolly lakes. According to Hind (Labrador Penin., II, 261, 1863) they inhabited the foot of the Rocky mts. N. W. of Peace r. and a part of New Caledonia W. of the Rocky mts., resorting to Fts. Dunvegan, Halkett, and Liard. Pope (MS., B. A. E.) placed them W. of Tatla lake, Brit. Col. Petitot (Dict. Dènè-Dindjié, XX, 1876) said that most of them were near the trading posts on Fraser r., a small number only frequenting the Peace and Liard, where they have a reputation for great savageness. Morice (Proc. Canad. Inst., 112, 1889) says they roam over the Rocky mts. on both slopes and the adjacent forests and plains from about 54° to 60° N. They are of much slighter build and shorter in stature than any of the neighbouring tribes, from whom they otherwise differ but little except that their bands are numerous and not closely organized socially. Morice describes them as slender and bony, in stature below the average, with narrow forehead, prominent cheek-bones, small, deeply sunk eyes, the upper lip very thin, the lower protruding, the chin very small, and the nose straight. Fathers appear like children, and none are corpulent and none bald. Petitot describes them as built like Hindus, light of colour, with fine black almond eyes, large and of oriental limpidity, firm noses, the mouth large and voluptuous. Many of the males are circumcised. The women wear rings in their noses. These people are very barbarous and licentious. Their complete isolation in the Rocky mts. and their reputation for merciless and cold-blooded savagery cause them to be dreaded by other tribes. Their manner of life is miserable. They do without tents, sleeping in brush huts open to the weather. Their only clothing consists of coats and breeches of mountain-goat or bighorn skins, the hair turned outside or next to the skin according to the season. They cover themselves at night with goat-skins sewed together, which communicate to them a strong odour, though less pungent than the Chipewyan receive from their smoked elk skins. Petitot (Autour du lac des Esclaves, 309, 1891) pronounces them the least frank and the most sullen of all of the Tinneh. They are entirely nomadic, following the moose, caribou, bear, lynx, rabbits, marmots, and beaver, on which they subsist. They eat no fish and look on fishing as an unmanly occupation. Their society is founded on father-right. They have no chiefs, but accept the council of the oldest and most influential in each band as regards hunting, camping, and travelling (Morice, Notes on W. Dénés, 28, 1893). When a man dies they pull down his brush hut over the remains and proceed on their journey. If in camp, or in the event of the deceased being a person of consequence, they make a rough coffin of limbs and erect a scaffolding for it to rest on, covering it usually with his birch-bark canoe inverted; or, on the death of an influential member of the tribe, a spruce log may be hollowed out for a coffin and the remains suspended therein on the branches of trees. Sometimes they hide the corpse in an erect position in a tree hollowed out for the purpose. They keep up the old practice of burning or casting into a river or leaving suspended on trees the weapons and clothing of the dead person. When a member of the band was believed to be stricken with death they left with him what provisions they could spare and abandoned him to his fate when the camp broke up. They are absolutely honest. A

trader may go on a trapping expedition, leaving his store unlocked without fear of anything being stolen. Natives may enter and help themselves to powder and shot or any other articles they require out of his stock, but every time they leave the exact equivalent in furs (Morice).

Morice (Trans. Can. Inst., 28, 1893) divides the Sekani into 9 tribes, each being composed of a number of bands having traditional hunting grounds the limits of which, unlike those of their neighbours, are but vaguely defined. It is not uncommon for them to trespass on the territory of one another without molestation, an unusual custom among the tribes of the N. W. The tribes are as follows: (1) Yutsutkenne, (2) Tsekehneaz, (3) Totatkenne, (4) Tsatkenne (Tsattine), (5) Tsetautkenne, (6) Sarsi, (7) Saschutkenne, (8) Otzenne, (9) Tselone. Besides these there is an eastern division, the Thekkane.

Drake (Bk. Inds., xi, 1848) gave their number as 1,000 in 1820. Dawson (Rep. Geol. Surv., 206-7B, 1887-88) said that in 1888 there were 78 near Ft. Liard and 73 near Ft. Halkett, making 151 in the Mackenzie River region. Morice (Proc. Can. Inst., 113, 1889) said that they numbered 500 in 1887, not more than 250 of them being in British Columbia. The same authority (Notes on W. Dénés, 16, 1893) estimated the total population of the Sekani group at 1,300; the Sekani proper, on both sides of the Rocky mts., numbering 500, the Tsattine 700, and the Sarsi, 100. In 1911 the Sarsi (q. v.) alone were officially reported to number 205.

Al-ta-tin.—Dawson in Rep. Geol. Surv. Can., 192B, 1887. **Lhtaten.**—Morice in Proc. Can. Inst., 118, 1889 ('inhabitants of beaver dams': applied also to Nahane). **T'tat-'tenne.**—Morice, Notes on W. Dénés, 29, 1893 ('people of the beaver dams': Takulli name). **Rocky Mountain Indians.**—Bancroft, Nat. Races, I, map, 35, 1882. **Sécanais.**—Petitot in Jour. Roy. Geog. Soc., 651, 1883 ('men who live on the mountain'). **Secunnie.**—Hale, Ethnol. and Philol., 202, 1846. **Sékanais.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Sékanais toenè.**—Morice in Proc. Can. Inst., 113, 1889. **Sékan'-es.**—Petitot, MS. vocab., B. A. E., 1869. **Sicannis.**—Bancroft, Nat. Races, I, 115, 1874. **Sicanny.**—Pope, MS. vocab., B. A. E., 1865. **Sicaunies.**—Harmon, Jour., 190, 313, 1820. **Siccane.**—Can. Ind. Aff., 91, 1876. **Siccanies.**—Taylor in Cal. Farmer, July 19, 1862. **Siccannies.**—Hind, Labrador Penin. II, 261, app., 1863. **Siccony.**—Ross, MS. notes on Tinne, B. A. E. **Sickanies.**—Ross in Smithson. Rep. 1866, 309, 1872. **Sickannies.**—Ross, MS. vocab., B. A. E. **Siconi.**—Wilkes, U. S. Expl. Exped., IV, 451, 1845. **Sikanis.**—Duflot de Mofras, Expl. de l'Oregon, II, 339, 1844. **Sikanni.**—Latham in Trans. Philol. Soc. Lond., 71, 1856. **Sikannies.**—Keane in Stanford, Compend., 535, 1878. **Sikennies.**—Ibid., 464. **Thæcanies.**—Dunn, Hist. Oregon, 79, 1844. **Thé-ké-né.**—Petitot, MS. vocab., B. A. E., 1865 ('dwellers on the mountains'). **The'-kĕn-nĕh.**—Ross. MS. notes on Tinne, B. A. E. **Thé-ké-ottiné.**—Petitot, MS. vocab., B. A. E., 1865. **Thè-khènè.**—Petitot in Bull. Soc. Géog. Paris, chart. 1875. **Thè-kk'a-nè.**—Petitot, Autour du lac des Esclaves, 362, 1891 ('people on the mountain'). **Thè-kka-nè.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Thè-kké-Ottiné.**—Petitot in Jour. Roy. Geog. Soc., 651, 1883. **Thickcannies.**—Hind, Labrador Penin. II, 261, 1863. **Thikanies.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Tsekanie.**—McLean, Hudson Bay, I, 235, 1849. **Tsé'kéhne.**—Morice, Notes on W. Dènès, 19, 1893. **Tsekenné.**—Morice in Proc. Can. Inst., 112, 1889 ('inhabitants of the rocks'). **Tsikanni.**—Latham, Nat. Hist. Man, 306, 1850. **Tsitka-ni.**—Richardson, Arct. Exped., II, 31, 1851.

Selelot (*Sęl'ēlŏt*). A Squawmish division living on Burrard inlet, coast of British Columbia.—Boas, MS., B. A. E., 1887.

Selkuta (*Sel-ku'-ta*). A Bellacoola village on the N. side of the mouth of Bellacoola r., Brit. Col.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Sels ('food-steamers'). The name applied, probably contemptuously, to a Haida family of low social rank which formed a subdivision of the Hlgahetgulanas. It is related that the people of this family were so much in the habit of steaming food that one of their women once said, "We shall be called 'food-steamers'"; and so it happened. Low-class people in other families seem to have received the same name. —Swanton, Cont. Haida, 270, 1905.

Seltsas (*Sɛlts'ā's*). A Katsey summer village at the head of Pitt lake, which drains into lower Fraser r., Brit. Col.—Boas in Rep. Brit. A. A. S., 454, 1894.

Semehau (*Sɛmɛxā'u*, 'little lynx'). A village of the Spence Bridge band of Ntlakyapamuk on the N. side of Thompson r., 32 m. from Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Semiamu. A Salish tribe living about the bay of the same name in N. W. Washington and S. W. British Columbia. In 1843 they numbered 300, and in 1911 there were 40 of the tribe on the Canadian side.

Birch Bay.—Farnham, Trav., 111, 1843. **Samamhoo.**—Can. Ind. Aff., 308, 1879. **Semiahmoo.**—Wilson in Jour. Ethnol. Soc. Lond., 278, 1866. **Semiā'mō.**—Boas in 5th Rep. N. W. Tribes, Can., 10, 1889. **Sem-mi-an-mas.**—Fitzhugh in U. S. Ind. Aff. Rep. 1857, 328, 1858. **Shimiahmoo.**—Gibbs in Pac. R. R. Rep., I, 433, 1855. **Simiahmoo.**—Gibbs, Clallam and Lummi, 6, 1863. **Simiamo.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Skim-i-ah-moo.**—Gibbs in Pac. R. R. Rep., I, 436, 1855.

Senatuch. Mentioned by Grant (Jour. Roy. Geog. Soc., 293, 1857) as a Nootka tribe on the s. w. coast of Vancouver id.

Seneca ('place of the stone,' the Anglicized form of the Dutch enunciation of the Mohegan rendering of the Iroquoian ethnic appelative *Oneida*, or, strictly, *Onĕñiute'ā'kă'*, and with a different ethnic suffix, *Onĕñiute'-roñ'no*^{n}', meaning 'people of the standing or projecting rock or stone'). A prominent and influential tribe of the Iroquois (q. v.). When first known they occupied that part of w. New York between Seneca lake and Geneva r., having their council fire at Tsonontowan, near Naples, in Ontario co. After the political destruction of the Erie and Neuters, about the middle of the seventeenth century, the Seneca and other Iroquois people carried their settlements westward to lake Erie and southward along the Alleghany into Pennsylvania. They also received into their tribe a portion of these conquered peoples, by which accessions they became the largest tribe of the confederation and one of the most important. They are now chiefly settled on the Alleghany, Cattaraugus, and Tonawanda res., N.Y. A portion of them remained under British jurisdiction after the declaration of peace and live on Six Nations res., near Brantford, Ont. Various local bands have been known as Buffalo, Tonawanda and Cornplanter Indians; and the Mingo, formerly in Ohio, have become officially known as Seneca from the large number of that tribe among them. No considerable number of the Seneca ever joined the Catholic Iroquois colonies.

In the third quarter of the 16th century the Seneca was the last but one of the Iroquois tribes to give its suffrage in favour of the abolition of murder and war, the suppression of cannibalism, and the establishment of the principles upon which the League of the Iroquois was founded. However, a large division of the tribe did not adopt at once the course of the main body, but, on obtaining coveted privileges and prerogatives, the recalcitrant body was admitted as a constituent member in the structure of the League. The two chiefships last added to the quota of the Seneca were admitted on condition of their exercising functions belonging to a sergeant-at-arms of a modern legislative body as well as those belonging to a modern secretary of state for foreign affairs, in addition to their duties as federal chieftains; indeed, they became the warders of the famous "Great Black Doorway" of the League of the Iroquois, called *Ka'nho'hwădji'gō'nă'* by the Onondaga.

In historical times the Seneca have been by far the most populous of the five tribes originally comprising the League of the Iroquois. The Seneca belong in the federal organization to the tribal phratry known by the political name *Hoñdoñnīs''hĕ*^{n}', meaning, 'they are clansmen of the fathers,' of which the Mohawk are the other member, when the tribes are organized as a federal council; but when ceremonially organized the Onondaga also belong to this phratry (see *Government*). In the federal council the Seneca are represented by eight federal chiefs, but two of these were added to the original six present at the first federal council, to give representation to that part of the tribe which had at first refused to join the League. Since the organization of the League of the Iroquois, approximately in the third quarter of the 16th century, the number of Seneca clans, which are organized into two phratries for the performance of both ceremonial and civil functions, have varied. The names of the following nine have been recorded: Wolf, *Hoñnat 'haiioñ'nĭ'*; Bear, *Hodidjioñni'' gă'*; Beaver, *Hodigĕ*^{n}*''gegă'*; Turtle, *Hadinĭă''dĕñ'*; Hawk, *Hadi'shwĕ*^{n}*''gaiiu'*; Sandpiper, *Hodi'ne'-si'iu'*, sometimes also called Snipe, Plover, and Killdee; Deer, *Hadinioñ'gwaiiu'*; Doe, *Hodino*^{n}*'' deogă'*, sometimes *Hoñnoñt'goñdjĕn'*; Heron, *Hodidaio*^{n}*''gă'*. In a list of clan names made in 1838 by Gen. Dearborn from information given him by Mr. Cone, an interpreter of the Tonawanda band, the Heron clan is called the Swan clan with the native name given above. Of these clans only five had an unequal representation in the federal council of the League, namely, the Sandpiper, three, the Turtle, two, the Hawk, one, the Wolf, one, and the Bear, one.

One of the earliest known references to the ethnic name Seneca is that on the original Carte Figurative, annexed to the Memorial presented to the States-General of the Netherlands, Aug. 18, 1616, on which it appears with the Dutch plural as Sennecas. This map is remarkable also for the first known mention of the ancient Erie, sometimes called Gahkwas or Kahkwah; on this map they appear under the name last cited, *Gachoi* (ch = kh), and were placed on the N. side of the w. branch of the Susquehanna. The name did

not originally belong to the Seneca, but to the Oneida, as the following lines will show.

In the early part of Dec. 1634, Arent Van Curler (or Corlaer), the commissary or factor of the Manor of Rensselaerwyck (his uncle's estate), set out from Ft. Orange, now Albany, N.Y., in the interest of the fur-trade, to visit the Mohawk and the Sinnekens. Strictly speaking, the latter name designated the Oneida, but at this time it was a general name, usually comprising the Onondaga, the Cayuga, and the Seneca, in addition. At that period the Dutch and the French commonly divided the five Iroquois tribes into two identical groups; to the first, the Dutch gave the name Maquas (Mohawk), and to the latter Sinnekens (Seneca, the final *-ens* being the Dutch genitive plural), with the connotation of the four tribes mentioned above. The French gave to the latter group the general name "les Iroquois Superieurs," "les Hiroquois d'en haut," i.e. the Upper Iroquois, "les Hiroquois des pays plus hauts, nommés Sontouaheronnons" (literally, 'the Iroquois of the upper country, called Sontouaheronnons'), the latter being only another form of "les Tsonnontouans" (the Seneca); and to the first group the designations "les Iroquois Inférieurs" (the Lower Iroquois), and "les Hiroquois d'en bas, nommés Agnechronnons" (the Mohawk; literally, 'the Iroquois from below, named Agnechronnons'). This geographical rather than political division of the Iroquois tribes, first made by Champlain and the early Dutch at Ft. Orange, prevailed until about the third quarter of the 17th century. Indeed, Governor Andros, two years after Greenhalgh's visit to the several tribes of the Iroquois in 1677, still wrote, "Ye Oneidas deemed ye first nation of sineques." The Journal of Van Curler, mentioned above, records the interesting fact that during his visit to the tribes he celebrated the New Year of 1635 at a place called *Enneyuttehage* or *Sinnekens*. The first of these names was the Iroquois, and the second, the Mohegan name for the place, or, preferably, the Mohegan translation of the Iroquois name. The Dutch received their first knowledge of the Iroquois tribes through the Mohegan. The name *Enneyuttehage* is evidently written for *Oněñiute'agā''ge'*, 'at the place of the people of the standing (projecting) stone.' At that date this was the chief town of the Oneida. Van Curler's Journal identifies the name *Sinnekens* with this town, which is presumptive evidence that it is the Mohegan rendering of the Iroquois local name *Oněñ'iute'*, 'it is a standing or projecting stone,' employed as an ethnic appellative. The derivation of *Sinnekens* from Mohegan appears to be as follows: *a'sinni*, 'a stone, or rock,' *-ika* or *-iga*, denotive of 'place of,' or 'abundance of,' and the final *-ens* supplied by the Dutch genitive plural ending, the whole Mohegan synthesis meaning 'place of the standing stone'; and with a suitable pronominal affix, like *o-* or *wă-*, which was not recorded by the Dutch writers, the translation signifies, 'they are of the place of the standing stone.' This derivation is confirmed by the Delaware name, *W'tassone*, for the Oneida, which has a similar derivation. The initial *w-* represents approximately an *o*-sound, and is the affix of verbs and nouns denotive of the third person; the intercalary *-t-* is merely euphonic, being employed to prevent the coalescence of the two vowel sounds; and it is evident that *assone* is only another form of *a'sinni*, 'stone,' cited above. Hence it appears that the Mohegan and Delaware names for the Oneida are cognate in derivation and identical in signification. Heckewelder erroneously translated *W'tassone* by 'stone pipe makers.'

Thus, the Iroquois *Oněñiute'ā'gă'*, the Mohegan *Sinnekens*, and the Delaware *W'tassone* are synonomous and are homologous in derivation. But the Dutch, followed by other Europeans, used the Mohegan term to designate a group of four tribes, to only one of which, the Oneida, was it strictly applicable. The name *Sinnekens*, or *Sennecaas* (Visscher's map, *ca.* 1660), became the tribal name of the Seneca by a process of elimination which excluded from the group and from the connotation of the general name the nearer tribes as each with its own proper native name became known to the Europeans. Obviously, the last remaining tribe of the group would finally acquire as its own the general name of the group. The Delaware name for the Seneca was *Mexaxlĭn'nĭ* (the *Maechachtinni* of Heckewelder), which signifies 'great mountain'; this is, of course, a Delaware rendering of the Iroquois name for the Seneca, *Djiionoñdowāněñ''ākă'*, or *Djiionoñdowāněñ'roñ'nʊn'*, 'People of the Great Mountain.' This name appears disguised as *Trudamani* (Cartier, 1534–35), *Entouhonorons*, *Chouontouaroüon* = *Chonontouaronon* (Champlain, 1615), *Ouentouaronons*

(Champlain, 1627), and *Tsonontouan* or *Sonontouan* (Jes. Rel., passim.).

Previous to the defeat and despoliation of the Neuters in 1651 and the Erie in 1656, the Seneca occupied the territory drained by Genesee r., eastward to the lands of the Cayuga along the line of the watershed between Seneca and Cayuga lakes.

The political history of the Seneca is largely that of the League of the Iroquois, although owing to petty jealousies among the various tribes the Seneca, like the others, sometimes acted independently in their dealings with aliens. But their independent action appears never to have been a serious and deliberate rupture of the bonds uniting them with the federal government of the League, thus vindicating the wisdom and foresight of its founders in permitting every tribe to retain and exercise a large measure of autonomy in the structure of the federal government. It was sometimes apparently imperative that one of the tribes should enter into a treaty or other compact with its enemies, while the others might still maintain a hostile attitude toward the alien contracting party.

During 1622 the Montagnais, the Algonkin, and the Hurons sought to conclude peace with the Iroquois (*Yroquois* = Mohawk division?), because "they were weary and fatigued with the wars which they had had for more than 50 years." The armistice was concluded in 1624, but was broken by the continued guerrilla warfare of the Algonkin warriors; for this reason, the Seneca ("Ouentouoronons d'autre nation, amis desdits Yrocois") killed in the "village of the Yrocois" the embassy composed of a Frenchman, Pierre Magnan, and three Algonquian ambassadors. This resulted in the renewal of the war. So, in Sept. 1627, the Iroquois, including the Seneca, declared war against the Indians and the French on the St. Lawrence and its northern affluents by sending various parties of warriors against them.

From the Jesuit Relation for 1635 (p. 34, 1858) it is learned that the Seneca, after defeating the Hurons in the spring of 1634, made peace with them. The Hurons in the following year sent an embassy to Sonontouan, the chief town of the Seneca, to ratify the peace, and, while there, learned that the Onondaga, the Oneida, the Cayuga, and the Mohawk were desirous of becoming parties to the treaty.

In 1639 the war was renewed by the Hurons, who in May captured 12 prisoners from the Seneca, then regarded as a powerful people. The war continued with varying success. The Jesuit Relation for 1641 (p. 75, 1858) says the Seneca were the most feared of the enemies of the Hurons, and that they were only one day's journey from Ongniaahra (Niagara), the most easterly town of the Neuters. The Relation for 1643 (p. 61) says that the Seneca (i. e. "les Hiroquois d'en haut"), including the Cayuga, the Oneida, and the Onondaga, equalled, if they did not exceed, in number and power the Hurons, who previously had had this advantage; and that the Mohawk at this time had three villages with 700 or 800 men of arms who possessed 300 arquebuses that they had obtained from the Dutch and which they used with skill and boldness. According to the Jesuit Relation for 1648 (p. 49, 1858), 300 Seneca attacked the village of the Aondironnons, and killed or captured as many of its inhabitants as possible, although this people were a dependency of the Neuters who were at peace with the Seneca at this time. This affront nearly precipitated war between the Iroquois and the Neuters.

The Seneca warriors composed the larger part of the Iroquois warriors who in 1648-49 assailed, destroyed, and dispersed the Huron tribes; it was likewise they who in 1649 sacked the chief towns of the Tionontati, or Tobacco tribe; and the Seneca also took a leading part in the defeat and subjugation of the Neuters in 1651 and of the Erie in 1656. From the Journal des PP. Jésuites for 1651-52 (Jes. Rel., Thwaites' ed., xxxvii, 97, 1898) it is learned that in 1651 the Seneca, in waging war against the Neuters, had been so signally defeated that their women and children were compelled to flee from Sonontowan, their capital, to seek refuge among the neighbouring Cayuga.

In 1652 the Seneca were plotting with the Mohawk to destroy and ruin the French settlements on the St. Lawrence. Two years later the Seneca sent an embassy to the French for the purpose of making peace with them, a movement which was probably brought about by their rupture with the Erie. But the Mohawk not desiring peace at that time with the French, perhaps on account of their desire to attack the Hurons on the id. of Orleans, Que., murdered two of the three Seneca ambassadors, the other having remained as a hostage with the French. This act almost

resulted in war between the two hostile tribes; foreign affairs, however, were in such a condition as to prevent the beginning of actual hostility. On Sept. 19, 1655, Fathers Chaumonot and Dablon, after pressing invitations to do so, started from Quebec to visit and view the Seneca country, and to establish there a French habitation and teach the Seneca the articles of their faith.

In 1657 the Seneca, in carrying out the policy of the League to adopt conquered tribes upon submission and the expression of a desire to live under the form of government established by the League, had thus incorporated eleven different tribes into their body politic.

In 1652 Maryland bought from the Minqua or Susquehanna Indians, i. e. the Conestoga, all their land claims on both sides of Chesapeake bay up to the mouth of Susquehanna r. In 1663, 800 Seneca and Cayuga warriors from the Confederation of the Five Nations were defeated by the Minqua, aided by the Marylanders. The Iroquois did not terminate their hostilities until famine had so reduced the Conestoga that in 1675, when the Marylanders had disagreed with them and had withdrawn their alliance, the Conestoga were completely subdued by the Five Nations, who thereafter claimed a right to the Minqua lands to the head of Chesapeake bay.

In 1744 the influence of the French was rapidly gaining ground among the Seneca; meanwhile the astute and persuasive Col. Johnson was gradually winning the Mohawk as close allies of the British, while the Onondaga, the Cayuga, and the Oneida, under strong pressure from Pennsylvania and Virginia, sought to be neutral.

In 1686, 200 Seneca warriors went w. against the Miami, the Illinois in the meantime having been overcome by the Iroquois in a war lasting about five years. In 1687 the Marquis de Denonville assembled a great horde of Indians from the region of the Upper lakes and from the St. Lawrence—Hurons, Ottawa, Chippewa, Missisauga, Miami, Illinois, Montagnais, Amikwa, and others—under Durantaye, Du Lhut, and Tonti, to serve as an auxiliary force to about 1,200 French and Colonial levies, to be employed in attacking and destroying the Seneca. Having reached Irondequoit, the Seneca landing-place on lake Ontario, Denonville built there a stockade in which he left a garrison of 440 men. Thence advancing to attack the Seneca villages, he was ambushed by 600 or 800 Seneca, who charged and drove back the Colonial levies and their Indian allies, and threw the veteran regiments into disorder. Only by the overwhelming numbers of his force was Denonville saved from disastrous defeat.

In 1763, at Bloody Run and the Devils Hole, situated on Niagara r. about 4 m. below the falls, the Seneca ambushed a British supply train on the portage road from Ft. Schlosser to Ft. Niagara, only three escaping from a force of nearly 100. At a short distance from this place the same Seneca ambushed a British force composed of two companies of troops who were hastening to the aid of the supply train, only eight of whom escaped massacre. These bloody and harsh measures were the direct result of the general unrest of the Six Nations and the Western tribes, arising from the manner of the recent occupancy of the posts by the British, after the surrender of Canada by the French on Sept. 8, 1760. They contrasted the sympathetic and bountiful paternalism of the French régime with the neglect and niggardliness that characterized the British rule. Such was the state of affairs that on July 29, 1761, Sir Wm. Johnson wrote to General Amherst: "I see plainly that there appears to be an universal jealousy amongst every nation, on account of the hasty steps they look upon we are taking towards getting possession of this country, which measures, I am certain, will never subside whilst we encroach within the limits which you may recollect have been put under the protection of the King in the year 1726, and confirmed to them by him and his successors ever since and by the orders sent to the governors not to allow any one of his subjects settling thereon . . . . but that it should remain their absolute property." But, by the beginning of the American Revolution, so well had the British agents reconciled them to the rule of Great Britain that the Seneca, together with a large majority of the people of the Six Nations, espoused the cause of the British against the Colonies. Consequently Gen. Sullivan, in 1779, after defeating their warriors, burned their villages and destroyed their crops.

There is no historical evidence that the Seneca who were on the Ohio and the s. shore of lake Erie in the 18th and 19th centuries were chiefly an outlying colony from the Iroquois tribe of that name dwelling in New York. The significant fact that in historical times their affiliations were never with the Iroquois but rather with tribes usually hostile to them,

is to be explained on the presumption that they were rather some remnant of a subjugated tribe dependent on the Seneca and dwelling on lands under the jurisdiction of their conquerors. It is a fair inference that they were largely subjugated Erie and Conestoga. Regarding the identity of these Indians, the following citation from Howe (Hist. Coll. Ohio, II, 574, 1896) is pertinent: "The Senecas of Sandusky— so-called— owned land and occupied 40,000 acres of choice land on the E. side of Sandusky r., being mostly in this [Seneca] and partly in Sandusky co. Thirty thousand acres of this land was granted to them on the 29th of September, 1817, at the treaty . . . of Maumee Rapids. . . . The remaining 10,000 acres, lying s. of the other, was granted by the treaty at St. Mary's, . . . 17th of September, 1818." By the treaty concluded at Washington Feb. 28, 1831, these Seneca ceded their lands in Ohio to the United States and agreed to emigrate s. w. of Missouri, on Neosho r. The same writer states that in 1831 "their principal chiefs were Coonstick, Small Cloud Spicer, Seneca Steel, Hard Hickory, Tall Chief, and Good Hunter, the last two of whom were their principal orators. The old chief Good Hunter told Henry C. Brish, their sub-agent, that this band [which numbered 390 in 1908] were in fact the remnant of Logan's tribe, . . . and says Mr. Brish in a communication to us: 'I cannot to this day surmise why they were called Senecas. I never found a Seneca among them. They were Cayugas— who were Mingoes— among whom were a few Oneidas, Mohawks, Onondagas, Tuscarawas, and Wyandots.' The majority of them were certainly not Cayuga, as Logan was Conestoga or Mingo on his maternal side.

In 1677 the Seneca had but four villages, but a century later the number had increased to about 30. The following are the better known Seneca towns, which, of course, were not at all contemporary. Canadasaga, Candandaigua, Caneadea, Catherine's Town, Cattaraugus, Chemung, New Chemung, Old Chemung, Chenango, Cheronderoga, Chinoshageh, Condawhaw, Connewango, Dayoitgao, Deonundagae, Deyodeshot, Deyohnegano, Deyonongdadagana, Dyosyowan, Gaandowanang, Gadaho, Gahato, Gahayanduk, Ganagweh, Ganawagus, Ganeasos, Ganedontwan, Ganogeh, Ganondasa, Ganos, Ganosgagong, Gaonsagaon, Gaousage, Gaskosada, Gathtscgwarohare, Geneseo, Gistaquat, Gwaugweh, Honeoye, Joneadih, Kanagaro (3), Kanaghsaws, Kannassarago, Kashong, Kaskonchiagon, Kaygen, Keinthe, Newtown, Oatka, Ongniaahra, Onnahee, Onoghsadago, Onondarka, Owaiski, Sheshequin, Skahasegao, Skoiyase, Sonojowauga, Tekisedaneyont, Tioniongarunte, Tonawanda, Totiakton, Tsonontowanen, Yorkjough, Yoroonwago.

The earliest estimates of the numbers of the Seneca, in 1660 and 1677, give them about 5,000. Later estimates of the population are: 3,500 (1721); 1,750 (1736); 5,000 (1765); 3,250 (1778); 2,000 (1783); 3,000 (1783); and 1,780 (1796). In 1825 those in New York were reported at 2,325. In 1850, according to Morgan, those in New York numbered 2,712, while about 210 more were on Grand River res. in Canada. In 1909 there were 213* on the Six Nations res. near Brantford, Ont., which, with those on the three reservations in New York, 2,749, would give them a total of 2,962. The proportion of Seneca now among the 4,071 Iroquois at Caughnawaga, St. Regis, and Lake of Two Mountains, Quebec, cannot be estimated.

(J. N. B. H.)

Anantooeah.—Adair quoted by Mooney in 19th Rep. B. A. E., 509, 1900 (from Ani'-Nûn'dăwe'gĭ, the Cherokee name). **Ani'-Nûn'dăwe'gĭ.**—Mooney, ibid. (Cherokee name, sing. Nûn'dăwe'gĭ; also applied to the Iroquois generally). **Ani'-Sĕ'nikă.**—Ibid. (one of the Cherokee names). **Antouhonorons.**—Champlain (1616), Œuvres, IV, 75, 1870. **Antouoronons.**—Map of 1632, ibid., V, ii, 1870 (cf. *Entouohonoron*). **Antóvorinos.**—Freytas, Peñalosa, Shea trans., 52, 83, 1882. **Assikanna.**—Gatschet, Fox MS., 1882 (Fox name; extended to the whole of the Six Nations). **Ceneca's.**—Document of 1719 in N. Y. Doc. Col. Hist., V, 528, 1855. **Chenandoanes.**—Mallery in Proc. A. A. A. S. 1877, XXVI, 352, 1878. **Chit-o-won-e-augh-gaw.**—Macauley, N. Y., II, 185, 1829. **Chonontouaronon.**—Shea in Charlevoix, New France, II, 28, note, 1866. **Chonuntoowaunees.**—Edwards (1751) in Mass. Hist. Soc. Coll., 1st s., X, 146, 1809. **Chouontouaroüon.**—Champlain (1615), Œuvres, IV, 34, 1870. **Cinîques.**—Old form quoted by Conover, MS. Hist. of Kanadesaga and Geneva. **Cinnakee.**—McKendry (177 9) in Conover, ibid. **Cinnigos.**—Document of 1677 in N. Y. Doc. Col. Hist., IX, 227, 1855. **Cyneper.**—Hyde (1712) in N. C. Rec., II, 900, 1886. **Cynikers.**—Hubbard (1680) in Mass. Hist. Soc. Coll., 2d s., V, 33, 1815. **Djonontewake.**—Halc, letter, B. A. E., Mar. 6, 1879 (Mohawk name). **Entouhonorono.**—Champlain (1620), Voy., I, 331, 1830. **Entouhonorons.**—Champlain, Œuvres, IV, 32, 1870. **Entouohonorons.**—Shea in Charlevoix, New France, II, 28, note, 1866. **Entwohonoron.**—Ibid. **Ganochgeritáwe.**—Pyrlæus (*ca.* 1750) quoted in Am. Antiq., IV, 75, 1882 (a chief's name). **Ho-nanne-ho'-ont.**—Morgan, League Iroq., 97, 1851 ('the doorkeeper'). **Honnonthauans.**—Bollan (1748) in Mass. Hist. Soc. Coll., 1st s., VI, 132, 1800. **Honux-**

*In 1911, there were 219.

shiniondi.—Gatschet, Tuscarora MS., 1885 ('he makes a leaning house': a name of the Iroquois confederation). **Ieuontowanois.**—Weiser (1748) in Drake, Bk. Inds., bk. 5, 97, 1848. **Isonnontoans.**—Barton, New Views, app., 6, 1798. **Isonnontonans.**—Hennepin, Cont. of New Discov., 93, 1698. **Isonontouanes.**—Lahontan (1703) as quoted by Pownall (1754) in N. Y. Doc. Col. Hist., VI, 896, 1855. **Jeneckaws.**—Dalton (1783) in Mass. Hist. Soc. Coll., 1st s., X, 123, 1809 (misprint). **Jenontowanos.**—Mallery in Proc. A. A. A. S. 1877, XXVI, 352, 1878. **Lenekees.**—Bacqueville de la Potherie, IV, 128, 1753 (misprint). **Năn-tę-wĕ'-ki.**—ten Kate, Synonymie, 11, 1884 (Cherokee name). **Nation de la Grande Montagne.**—Jes. Rel. for 1669, 16, 1858 (cf. *Tsonontowan*). **Noⁿto-wa-ka.**—Hewitt, Seneca MS. vocab., B. A. E., 1883 (Tuscarora name). **Nottawagees.**—Glen (1750) quoted in Conover, MS., Kan. and Geneva. **Nun-da-wä'-o-no.**—Morgan, League Iroq., 51, 1851 ('the great hill people': own name). **Nundawaronah.**—Mallery in Proc. A. A. A. S. 1877, XXVI, 352, 1878. **Nûn'dăwe'gĭ.**—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name, sing. form; cf. *Ani'-Nûn'dăwegĭ*, above). **Nundowaga.** — Gatschet, Seneca MS., 1883. **Ondawagas.**—Treaty (1789) in Am. St. Papers, Ind. Aff., I, 512, 1832 (not to be confounded with the Onondaga). **Onughkaurydaaug.**—Weiser (1748) in Drake, Bk. Inds., bk. 5, 97, 1848 (name of a chief). **Onundawaga.**—Schoolcraft, Ind. Tribes, IV, 199, 1854. **Onuntewakaa.**—Hale, letter, B. A. E., Mar. 6, 1879. **Ossikanna.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name; applied also to all the Six Nations; plural, Ossikannehak). **Ouentouoronons.**—Champlain (1615), Œuvres, VI, 143, 1870. **Padowagas.**—Drake, Bk. Inds., X, 1848 (misprint for Nadowagas). **Paisans, Les.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 252, 1853 (so called by French). **Sannagers.**—Brickell, N. C., 320, 1737. **Sant8eronons.**—Jes. Rel. 1643, 61, 1858. **Seanecas.**—Brockholls (1682) in N. Y. Doc. Col. Hist., XIII, 555, 1881. **Senacaes.**—Writer of 1676 in Mass. Hist. Soc. Coll., 4th s., IX, 167, 1871. **Senacars.**—Mason (1684) in N. H. Hist. Soc. Coll., II, 200, 1827. **Senacas.**—Weiser (1748) in Thwaites, Early West. Trav., I, 31, 1904. **Senakees.**—Niles (1760) in Mass. Hist. Soc. Coll., 4th s., V, 332, 1861. **Senecaes.**—Coxe, Carolana, 55, 1741. **Senecas.**—Brockholls (1682) in N. Y. Doc. Col. Hist., XIII, 555, 1881. **Senecca.**—Council of 1726 in N. C. Rec., II, 640, 1886. **Seneckes.**—Winthrop (1664) in Mass. Hist. Soc. Coll., 4th s., VI, 531, 1863. **Senecques.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 251, 1853. **Senegars.**—Brickell (1737) in Haywood, Tenn., 224, 1823. **Senekaas.**—Esnauts and Rapilly map, 1777. **Senekaes.**—Bellomont (1698) in N. Y. Doc. Col. Hist., IV, 370, 1854. **Senekas.**—Dongan (*ca.* 1687), ibid., III, 428, 1853. **Senekées.**—Louis XIV (1699), ibid., IX, 698, 1855. **Senekers.**—Ibid., 697. **Senekes.**—Dongan (1687), ibid., III, 514, 1853. **Senekies.**—Livingston (1720), ibid., V, 565, 1855. **Senekoes.**—Gale (1711) in N. C. Rec., I, 828, 1886. **Senequaes.**—Ingoldsby (1691) in N. Y. Doc. Col. Hist., III, 792, 1853. **Senequas.**—Spotswood (1712) in N. C. Rec., I, 861, 1886. **Seneques.**—Greenhalgh (1677) in N. Y. Doc. Col. Hist., III, 252, 1853. **Senequois.**—Conover, MS. Hist. of Kanadesaga and Geneva (old form). **Senicaes.**—Pateshall (1684) in Me. Hist. Soc. Coll., V, 90, 1857. **Senikers.**—Marshe (1744) in Mass. Hist. Soc. Coll., 1st s., VII, 197, 1801. **Sennagars.**—Catesby, Nat. Hist. Car., II, xiii, 1743. **Sennakas.**—Colden, Five Nations, 42, 1727, quoted in Conover, MS. Kanadesaga and Geneva. **Sennakers.**—Penhallow (1699) in N. H. Hist. Soc. Coll., I, 134, 1824. **Sennecas.**—Map of 1614 (?) in N. Y. Doc. Col. Hist., I, 1856. **Sennecca.**—Council of 1725 in N. C. Rec., II, 570, 1886. **Senneches.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 41, 1824. **Senneckes.**—Clinton (1745) in N. Y. Doc. Col. Hist., VI, 275, 1855. **Sennecks.**—Livingston (1698), ibid., IV, 341, 1854. **Sennekaes.**—Livingston (1691), ibid., 781. **Sennekas.**—Dongan (1687), ibid., III, 476, 1853. **Sennekees.**—Document of 1712, ibid., V, 588, 1855. **Sennekies.**—Livingston (1720), ibid., 569. **Senneks.**—Dudley (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 244, 1819. **Sennekus.**—Ibid. **Sennequans.**—Conover, MS. Hist. of Kanadesaga and Geneva (old form). **Sennequens.**—Document of 1656 in N. Y. Doc. Col. Hist., XIV, 374, 1883. **Senneques.**—Livingston (1691), ibid., III, 782, 1853. **Sennickes.**—Salisbury (1678), ibid., XIII, 531, 1881. **Sennicks.**—Document of 1698, ibid., IV, 337, 1854. **Senontouant.**—Tonti (1689) in Margry, Déc., III, 564, 1878. **Senottoway.**—Document of 1713 in N. C. Rec., II, 1, 1886. **Sha-de-ka-ron-ges.**—Macauley, N. Y., II, 176, 1829 (a chief's name). **Shinikes.**—Livingston (1711) in N. Y. Doc. Col. Hist., V, 272, 1855. **Sianekees.**—Albany Conference (1737), ibid., VI, 99, 1855. **Sikne.**—Gatschet, Potawatomi MS., 1878 (Potawatomi name; plural, Sekne-eg). **Simmagons.**—Martin, N. C., I, 128, 1829. **Sinacks.**—Phillips (1692) in N. Y. Doc. Col. Hist., III, 837, 1853. **Sinagars.**—Brickell. N. C., 283, 1737. **Sinakees.**—Dongan (1687) in N. Y. Doc. Col. Hist., III, 474, 1853. **Sinakers.**—Conover. MS. Hist. Kanadesaga and Geneva (old form). **Sinecas.**—Document of 1687 in N. Y. Doc. Col. Hist., III-509, 1853. **Sineckes.**—Andros (1688), ibid., 555, **Sinekas.**—Albany Conference (1746), ibid., VI, 317. 1855. **Sinekees.**—Clarkson (1693), ibid., IV, 45, 1854, **Sinekes.**—Maryland Treaty (1682), ibid., III, 321, 1853. **Sinekies.**—Schuyler (1720) quoted by Conover, MS. Kanadesaga and Geneva. **Sineks.**—Bellomont (1700) quoted by Conover, ibid. **Sineques.**—Andros (1678) in N. Y. Doc. Col. Hist., III, 271, 1853. **Sinica.**—Bartram, Trav., 372, 1792. **Sinicaes.**—Dongan (*ca.* 1686) in N. Y. Doc. Col. Hist., III, 394, 1853. **Sinicker.** Weiser (1737) in Schoolcraft, Ind. Tribes, IV, 332, 1854. **Sinikers.**—Weiser (1737) quoted by Drake, Bk. Inds., bk. 5, 97, 1848. **Siniques.**—Andros (1676) in N. Y. Doc. Col. Hist., XII, 558, 1877. **Sinnagers.**—Lawson (1709), N. C., 77, 1860. **Sinnakees.**—Dongan (1687) quoted by Parkman, Frontenac, 160, 1883. **Sinnakers.** —Document of 1687 in N. Y. Doc. Col. Hist., III, 431, 1853. **Sinnakes.**—Ibid. **Sinnaques.**—Ibid., 432. **Sinnecas.**—Lovelace (1669) quoted by Ruttenber, Tribes Hudson R., 68, 1872. **Sinneche.**—Albany Conference (1728) in N. Y. Doc. Col. Hist., V, 867, 1855. **Sinneck.**—Document of 1699, ibid., IV, 579, 1854. **Sinneckes.**—Ft. Orange Conference (1660), ibid., XIII, 184, 1881. **Sinneco.**—Herman (1681), ibid., XII, 664, 1877. **Sinnecus.**—Beeckman (1661), ibid., 344. **Sinnedowane.**—Writer of 1673, ibid., II, 594, 1858. **Sinnek.**—Livingston (1687), ibid., III, 445, 1853. **Sinnekaes.**—Document of 1688, ibid., 565. **Sinnekas.**—Durant (1721), ibid. V, 589, 1855. **Sinnekees.**—Burnet (1720), ibid., V, 577, 1855. **Sinnekens.**—Document of 1657, ibid., XIII, 73, 1881. **Sinnekes.**—Ibid., 72. **Sinnekies.**—Schuyler (1720), ibid., V, 542, 1855 **Sinnekis,**—Livingston (1699), ibid., IV, 597, 1854. **Sinnekus.**—Document of 1659, ibid., XIII, 113, 1881. **Sinneqars.**—Conover, MS. Hist. Kanadesaga and Geneva (old form). **Sinnequaas.**—Gouvernour

(1690) in N. Y. Doc. Col. Hist., III, 714, 1853. **Sinnequens.**—Ibid., XIV, 373, 1883. **Sinnequois.**—Conover, MS. Kanadesaga and Geneva (old form). **Sinnicars.**—Dongan (1687) in N. Y. Doc. Col. Hist., III, 516, 1853. **Sinnicas.**—Nottingham (1692), ibid., 823. Sinnichees.—Schuyler (1720), ibid., V, 549, 1855. **Sinnickes.**—Bellomont (1698), ibid., IV, 420, 1854. **Sinnickins.**—Vailiant (1688), ibid., III, 523, 1853. **Sinnicks.**—Dongan (1687), ibid., 516. **Sinnicus.**—Herrman map (1673) in Maps to accompany the Rept. of the Comrs. on the Bndry. Line bet. Va. and Md., 1873. **Sinnikaes.**—Livingston (1691) in N. Y. Doc. Col. Hist., III, 782, 1853. **Sinnikes.**—Jamison (1697), ibid., IV, 295, 1854. **Sinniques.**—Andros (1676), ibid., XII, 558, 1877. **Sinnodowannes.**—Dellius (1697), ibid., IV, 280, 1854. **Sinnodwannes.**—Ibid., 279. **Sinnokes.**—Schuyler (1687), ibid., III, 478, 1853. **Sinnondewannes.**—Blakiston (1691), ibid., 788, 1853. **Sinodouwas.**—McKenney and Hall, Ind. Tribes, III, 79, 1854. **Sinodowannes.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 321, 1853. **Sinondowans.**—Colden (1727), Five Nations, 42, 1747 (here used for a part of the tribe, probably those at Nundawao). **Sniekes.**—Maryland treaty (1682) in N. Y. Doc. Col. Hist., III, 322, 1853. **Sonnontoehronnons.**—Jes. Rel. 1654, 8, 1858. **Sonnontoeronnons.**—Ibid., 1657, 2, 1858. **Sonnontouaheronnons.**—Ibid., 1653, 18, 1858. **Sonnontoüeronnons.**—Ibid., 1648, 46, 1858. **Sonnontovans.**—Coxe, Carolana, 55, 1741. **Sonontoerrhonons.**—Jes. Rel. 1635, 34, 1858. **Sonont8aëronons.**—Ibid., 1646, 3, 1858. **Sonnontoüanhrronon.**—Ibid., 1637, 111, 1858. **Sonontouans.**—Denonville (1685) in N. Y. Doc. Col. Hist., IX, 282, 1855. **Sonontoehronon.**—Jes. Rel. 1640, 35, 1858. **Sonontouons.**—Colden (1724) in N. Y. Doc. Col. Hist., V, 727, 1855. **Sonontrerrhonons.**—Jes. Rel. 1635 24, 1858. **Sontouaheronnons.**—Ibid., 1652, 36, 1858. **Sontouhoironon.**—Sagard, Hist. Can. (1632), IV, 1866. **Sontouhouethonons.**—Ibid., II, 334, 1866. **S8nt8aronons.**—Jes. Rel. 1646, 34, 1858. **Sunnekes.**—Livingston (1711) in N. Y. Doc. Col. Hist., V, 272, 1855. **Syneck.**—Bellomont (1700), ibid., IV, 718, 1854. **Synek.**—Ibid., 750. **Synekees.**—Carr (1664), ibid., III, 74, 1853. **Synekes.**—Bayard (1689), ibid., 621. **Synicks.**—Cartwright (1664), ibid., 67. **Synnekes.**—Lovelace (1669), ibid., XIII, 423, 1881. **Synneks.**—Ibid., 428. **Te-en-nen-hogh-huut.**—Macauley, N. Y., II, 176, 1829 (functional name). **Te-how-neanyo-hunt.**—Ibid., 185. **Teuontowanos.**—Drake, Bk. Inds., bk. 5, 4, 1848. **Ti''-kwă.**—Hewitt, inf'n, 1886 ('I do not know': Tuscarora nickname for the Seneca, on account of the frequent use of this expression by the latter tribe). **Tionionhogaráwe.**—Pyrlæus (*ca.* 1750) quoted in Am. Antiq., IV, 75, 1882 (a chief's name). **Toe-nen-hogh-hunt.**—Macauley, N. Y., II, 185, 1829. **Tondamans.**—Cartier (1535), Bref Récit, 59, 1863 (identical; Hewitt considers this form, Toudaman, and Trudaman in Cartier, to be corruptions of Tsonondowanen, which he says was applied to the Onondaga as well as to the Seneca). **Tonnontoins.**—Pouchot map (1758) in N. Y. Doc. Col. Hist., X, 694, 1858. **Toudamans.**—Cartier (1535), Bref Récit, 59, 1863 (identical?). **To-wă''-kă'.**—Hewitt, Seneca MS. vocab., B. A. E., 1883 (common Tuscarora name, abbreviated from No^{n}towáka). **Trudamans.**—Cartier (1535), Bref Récit, 29, 1863. **Ts-ho-ti-non-do-wă''-gă'.**—Hewitt, inf'n, 1886 (name used by the tribe; singular, Tshonondowaga). **Tsonantonon.**—Jefferys, Fr. Doms., pt. 1, map, 1761. **Tsonnonthouans.**—Ibid., 49. **T. Son-non-thu-ans.**—Macauley, N. Y., II, 176, 1829. **T. Sonnontouans.**—Ibid. **Tsonnontoüans.**—Jes. Rel. 1669, 16, 1858. **Tsononthouans.**—Am. Pioneer, II, 192, 1843. **Tsonontooas.**—Keane in Stanford, Compend., 535, 1878. **Tsonontouans.**—Lahontan, New Voy., I, map, 1703. **Tsonontowans.**—Schoolcraft, Ind. Tribes, VI, 326, 1857. **Tsonothouans.**—Drake, Bk. Inds., XI, 1848. **Tsouonthousaas.**—Boudinot, Star in the West, 129, 1816. **Tudamanes.**—Cartier (1535), Bref Récit, 29, 1863.

Senijextee. A Salish tribe formerly residing on both sides of Columbia r. from Kettle falls to the Canadian boundary; they also occupied the valley of Kettle r., Kootenay r. from its mouth to the first falls, and the region of the Arrow lakes, Brit. Col. In 1909 those in the United States numbered 342, on the Colville res., Wash.

Lake Indians.—Parker, Journal, 293, 1840. **Savages of the Lake.**—De Smet, Letters, 37, 1843. **Sen-i-jextee.**—Winans in U. S. Ind. Aff. Rep., 22, 1870. **Sinatcheggs.**—Ross, Fur Hunters, II, 172, 190, 1855. **Sinuitskistux.**—Wilson in Jour. Ethnol. Soc. Lond., 292, 1866. **S-na-a-chikst.**—Dawson in Trans. Roy. Soc. Can. 1891, sec. II, 6, 1892.

Senktl (*SenxL*). A Bellacoola village near the mouth of Bellacoola r., Brit. Col., "about 1 m. above Nuxa'lk'l."

Senqtl.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **SenxL.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900. **Snihtlimih.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884 (perhaps refers to Snū't'ele, another town; *mih* = 'people of').

Seshart. A Nootka tribe on Barkley sd. and Alberni canal, S. W. coast of Vancouver id. Its septs, according to Boas, are: Hameyisath, Kuaiath, Kutssemhaath, Maktlaiath, Nechimuasath, Neshasath, Tlasenuesath, Tseshaath, and Wanineath. Their principal village is Tsahahch. Pop. 128 in 1911.

Schissatuch.—Grant in Jour. Roy. Geog. Soc., 293 1857. **Ses'h-aht.**—Brit. Col. map, 1872. **Seshaht.**—Sproat, Savage Life, 308, 1868. **Shechart.**—Mayne, Brit. Col., 251, 1862. **She-sha-aht.**—Can. Ind. Aff., 1880, 315, 1881. **Sishat.**—Swan, MS., B. A. E. **Suthsetts.**—Jewitt, Narr., 36, repr. 1849. **Sutsets.**—Armstrong, Oregon, 136, 1857. **Ts'ēcā'ath.**—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Tsesaht.**—Can. Ind. Aff., pt. 2, 77, 1908. **Tsesh-aht.**—Can. Ind. Aff., 188, 1883.

Setlia (*SE'Lia*). A Bellacoola town at the entrance of S. Bentinck arm, coast of British Columbia.

SE'Lia.—Boas in Mem. Am. Mus. Nat. Hist., II, 48, 1898. **Sitleece.**—Whymper, Alaska, 55, 1869.

Seton Lake. The local name for a body of Upper Lillooet around a lake of this name in the interior of British Columbia, subsequently subdivided into the Mission, Neciat, and Seton Lake bands.

Seaton Lake.—Can. Ind. Aff., 279, 1894. **Seton Lake.**—Ibid., 1884, 190, 1885.

Seven Islands. A Montagnais trading and mission station on the N. shore of the gulf of St. Lawrence, near the mouth of Moisie r., Quebec. In 1884 the inhabitants numbered 269; in 1911, 402.

Sept Isles.—Boucher in Can. Ind. Aff. 1884, pt. I, 37 1885. **Seven Islands.**—Ibid., 185.

Seven Nations of Canada. The 7 tribes signified are the Skighquan (Nipissing), Estjage (Saulteurs), Assisagh (Missisauga), Karhadage, Adgenauwe, Karrihaet, and Adirondax (Algonkins). The 4th, 5th, and 6th are unidentified. These are the peoples mentioned in N. Y. Doc. Col. Hist., IV, 899, 1854. In the Mass. Hist. Soc. Coll., 3d s., V, 78, 1836, the Caughnawaga are not included in the 7 tribes there mentioned.

Seven Castles.—Knox (1792) in Am. St. Papers, Ind. Aff., I, 235, 1832. **Seven Nations of Canada.**—Maumee council (1793), ibid. **Seven Nations of Indians inhabiting lower Canada.**—Rep. in Williams, Vermont, II, 291, 1809. **Seven nations of Lower Canada Indians.**—Caughnawaga address (1798), ibid., 233–234. **"Seven Tribes" on the River St. Lawrence.**—Mass. Hist. Soc. Coll. 3d s., V, 78, 1836.

Sewathen. A Cowichan tribe formerly living on the coast of British Columbia S. of the mouth of Fraser r. They are now on a reservation near Pt. Roberts, called Chewassan from the name of the tribe. Pop. 51 in 1911.

Isowasson.—Can. Ind. Aff., 74, 1878. **Sèwā'çen.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902. **Stauâçen.**—Boas, MS., B. A. E., 1887. **Stcuwā'cel.**—Boas in Rep. 64th Meeting B. A. A. S., 454, 1894 (given as a town). **Tche-wassan.**—Can. Ind. Aff., 277, 1894. **Tsawwassen.**—Ibid., pt. II, 75, 1904. **Tsonassan.**—Ibid., pt. I, 189, 1883. **Tsowassan.**—Ibid., 316, 1880.

Sgilgi (*Sgî'lgî*, 'plenty of scoters'). A Haida town of the Saki-kegawai family, formerly in an inlet on the S. W. coast of Moresby id., Queen Charlotte ids., Brit. Col. It was the most important Ninstints town on the West coast, and its chief became town chief of Ninstints.—Swanton, Cont. Haida, 277, 1905.

Shaganappi. Thongs of rawhide used for rope or cord. *Shaganappi*, or "Northwest iron," was an important factor in the economic development of the N. W., where it was a godsend to the mixed-bloods and white settlers. Out of it was made the harness of the famous Red River carts and of the dog sleds of the country to the northward. It was one of the most important gifts from the Indian to the white man. A variety of spellings of this word exists, as shaganappi, shaggineppi, and shaggunappy. It is derived from *pisagan'âbiy. pishaganâpi*, in the Cree dialects of Algonquian, the corresponding Chippewa word being *bishaganâb*, signifying 'a thong of rawhide.' Gerard gives the Wood Cree word as *pîshaganâbii*, from *pîshagan* 'hide' (lit. 'what is flayed'), *âbii* 'cord', 'string', 'rope,' It has been said that "shaganappi and Scotchmen made the Northwest." A corresponding term is *babiche* (q. v.), though it is not of such importance as the other. (A. F. C.)

Shagsowanoghroona (Iroquois name). A tribe or band, probably Algonquian, living in Canada in 1759.—Canajoharie conf. (1759) in N. Y. Doc. Col. Hist., VII, 393, 1856.

Shahanik (*Sha'xanîx*, 'little rock'). A village of the Nicola band of Ntlakyapamuk near Nicola r., 16 m. above Spence Bridge, Brit. Col.; pop. 81 in 1901, the last time the name appears.

Ca'xanîx.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Cqokunq.**—Hill-Tout in Rep. Ethnol. Surv, Can., 4, 1899. **Shahahanih.**—Can. Ind. Aff., 308. 1887. **Shahshanih.**—Ibid., 269, 1889. **Sh-ha-hanih.**—Ibid., 196, 1885. **Shhahanik.**—Ibid., pt. II, 166, 1901.

Shahwundais ('God of the South,' who makes the summer.—J. Jones). A converted Chippewa, generally known as John Sunday, who took an active part in the Methodist missionary work among his people during the early and middle parts of the 19th century. Peter Jones (Hist. Ojeb. Inds., 200, 1861) says he belonged to the Mink "tribe" (probably the Marten gens of Warren). His home, and probably the place of his birth, about 1796, was Alnwick township, Northumberland co., Ont. In 1823 John and Peter Jones, the latter the author of the History of the Ojebway Indians, were converted at the Methodist mission on Credit river, Peel co., Ont. The brothers commenced teaching their people, and with other missionaries in 1826–27 held a camp-meeting near Cobourg, at which Sunday was converted. He began at once to learn to read and write, was ordained as a minister, and entered actively into missionary work among the Chippewa. With George Copway and other native preachers he went on several missionary tours to the Chippewa about lake Superior. They established a permanent mission in 1833 at L'Anse on Keweenaw bay, Mich., and another in 1835 at Ottawa lake, in the same state. Sunday appears to have devoted some time to special work among the Saulteurs at Sault Ste. Marie, where his preach-

ing was so highly regarded that women bearing children in their arms forded streams to reach the meeting place (Jones, op. cit., 227). It was about this period that the Rev. Wm. Case, who had been influential in bringing Sunday into the church, took him on a tour of the States for the purpose of raising funds for the Canadian missions. At the general council of the Christian Chippewa and Ottawa, held at Saugeen, Ont., in 1845, Sunday was present, and his eloquence on this occasion has received special mention. Copway (Life, Hist. and Trav., 197, 1847) says he was "uncommonly eloquent"; Jones (op. cit., 201) says he was "particularly happy in his address at this meeting, and towards the close, thrilled and astonished all present by the ingenuity and power of his appeals." After this he is not mentioned, though he was probably living as late as 1855. Copway speaks of him as a chief, and he signs as chief the report made by him and one Simpson as commissioners of Alnwick in 1842.

(C. T.)

Shakkeen. A (former?) Salish village or band under Fraser superintendency, Brit. Col. —Brit. Col. map, Ind. Aff., Victoria, 1872.

Shamans and Priests. Mediators between the world of spirits and the world of men may be divided into two classes: The shamans, whose authority was entirely dependent on their individual ability, and the priests, who acted in some measure for the tribe or nation, or at least for some society.

Shaman is explained variously as a Persian word meaning 'pagan', or, with more likelihood, as the Tungus equivalent for 'medicine-men', and was originally applied to the medicine-men or exorcists in Siberian tribes, from which it was extended to similar individuals among the Indian tribes of America.

Among the Haida and Tlingit, shamans performed practically all religious functions, including, as usual, that of physician, and occasionally a shaman united the civil with the religious power by being a town or house chief also. Generally speaking, he obtained his position from an uncle, inheriting his spiritual helpers just as he might his material wealth; but there were also shamans who became such owing to natural fitness. In either case the first intimation of his new power was given by the man falling senseless and remaining in that condition for a certain period. Elsewhere in North America, however, the sweat bath was an important assistant in bringing about the proper psychic state, and certain individuals became shamans after escaping from a stroke of lightning or the jaws of a wild beast. When treating a patient or otherwise performing, a N. W. Coast shaman was supposed to be possessed by a supernatural being whose name he bore and whose dress he imitated, and among the Tlingit this spirit was often supported by several minor spirits which were represented upon the shaman's mask and strengthened his eyesight, sense of smell, etc. He let his hair grow long, never cutting or dressing it. When performing he ran around the fire very rapidly in the direction of the sun, while his assistant beat upon a wooden drum and his friends sang the spirit songs and beat upon narrow pieces of board. Then the spirit showed him what he was trying to discover, the location of a whale or other food animal, the approach of an enemy, or the cause of the sickness of a patient. In the latter case he removed the object that was causing pain by blowing upon the affected part, sucking at it, or rubbing a charm upon it. If the soul had wandered, he captured and restored it, and, in case the patient had been bewitched, he revealed the name of the offender and directed how he was to be handled. Payment for his services must always be made in advance, but in case of failure it was usually returned, while among some tribes failure was punished with death. Shamans also performed sleight-of-hand feats to show their power, and two shamans among hostile people would fight each other through the air by means of their spirits, while no war party started off without one.

The ideas behind shamanistic practices in other American tribes were very much the same as these, but the forms which they took varied considerably. Thus instead of being actually possessed, Iroquois shamans and probably others controlled their spirits objectively as if they were handling so many instruments, while Chitimacha shamans consulted their helpers in trances.

Among the Nootka there were two classes of shamans, the *Ucták-u*,, or 'workers', who cured a person when sickness was thrown upon him by an enemy or when it entered in the shape of an insect, and the *K'ok'oā'tsmaah*, or 'soul workers', especially employed to restore a wandering soul to its body.

The Songish of the southern end of Vancouver id. also had two sorts of shamans. Of these the higher, called the *squnā'am*, acquired

his power in the usual way by intercourse with supernatural beings, while the *sī'oua*, who was usually a woman, received her knowledge from another *sī'oua*. The former answered more nearly to the common type of shaman, while the function of the latter was to appease hostile powers, to whom she spoke a sacred language. She was also applied to by women who desired to bear children, and for all kinds of charms.

Among the interior Salish the initiation of shamans and warriors seems to have taken place in one and the same manner, i. e. through animals which became the novices' guardian spirits. Kutenai shamans had special lodges in the camp larger than the rest, in which they prayed and invoked the spirits.

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Hoffman enumerates three classes of shamans among the Chippewa, in addition to the herbalist or doctor, properly so considered. These were the *wâbĕnō'*, who practised medical magic, the *jĕs'sakkī'd*, who were seers and prophets deriving their power from the thunder god, and the *midē'*, who were concerned with the sacred society of the *Midē'wiwin*, and should rather be regarded as priests.

These latter were evidently represented among the Delawares by the *medeu*, who concerned themselves especially with healing, while there was a separate class of diviners called *powwow*, or 'dreamers.'

Unlike most shamans, the *angakunirn* of the Central Eskimo communicated with their spirits while seated. It was their chief duty to find out the breaking of what taboos had caused sickness or storms.

As distinguished from the calling of a shaman, that of a priest was, as has been said, national or tribal rather than individual, and if there were considerable ritual his function might be more that of leader in the ceremonies and keeper of the sacred myths than direct mediator between spirits and men. Sometimes, as on the N. W. coast and among the Eskimo, the functions of priest and shaman might be combined, and the two terms have been used so interchangeably by writers, especially when applied to the Eastern tribes, that it is often difficult to tell which is the proper one.

Even where shamanism flourished most there was a tendency for certain priestly functions to centre around the town or tribal chief. This appears among the Haida, Tlingit, Tsimshian, and Kwakiutl in the prominent part the chiefs played in secret society performances, and a chief of the Fraser River or Coast Salish was even more of a high priest than a civil chief, leading his people in all religious functions.

Most of the tribes of the eastern plains contained two classes of men that may be placed in this category. One of these classes consisted of societies which concerned themselves with healing and applied definite remedies, though at the same time invoking superior powers, and to be admitted to which a man was obliged to pass through a period of instruction. The other was made up of the one or the few men who acted as superior officers in the conduct of national rituals, and who transmitted their knowledge concerning it to an equally limited number of successors. Similar to these, perhaps, were the priests of the Midē'wiwin ceremony among the Chippewa, Menominee, and other Algonquian tribes.

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(J. R. S.)

Sheaksh ('new water'). A Niska village site on the s. bank of Nass r., Brit. Col., 5 m. above the cañon, at the mouth of a stream that came into existence after the eruption that is visible at this point. Several modern fishing houses mark the site. (G. T. E.)

Shediac. A Micmac village or band in 1670 at the present Shediac, on the E. coast of New Brunswick.

Chedaik.—Vaudreuil (1755) in N. Y. Doc. Col. Hist., x, 359, 1858. **Gediak.**—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115, 1809. **Jediuk.**—Stiles (1761), ibid., 116.

Shemaukan (*Shimâgăn*, 'lance,' 'sword.'—Gerard). The largest of the Cree bands in 1856, at which period they occupied 350 tipis. They roamed and hunted in the Cypress and Prickly-pear mts., S. E. Alberta and S. W. Saskatchewan, but occasionally visited Missouri r. for trade. They took their name from a chief, otherwise known as The Lance.

She-mau-káu.—Hayden, Ethnog. and Philol. Mo. Val, 237, 1862 (misprint).

Shemps. A Squawmish village community on the left bank of Skwamish r., Brit. Col.

Cēmps.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900 (*c* = *sh*).

Shennosquankin. One of the 3 bands of Similkameen Okinagan in British Columbia. Total pop. of Shennosquankin, Ashnola and Chuchuwayha bands in 1911, 175.

Shennoquankin.—Can. Ind. Aff., pt. II, 166, 1901. **Shennoskuankin.**—Ibid., 419, 1898. **Shen-nosquan-kin.**—Ibid., 191, 1883.

Sheshebe ('duck'). A gens of the Chippewa.

Muk-ud-a-shib.—Warren (1852) in Minn. Hist. Soc. Coll., v, 45, 1885 ('black duck'). **She-shebe'.**—Morgan, Anc. Soc., 166, 1877. **Sheshebug.**—Tanner, Narr., 315, 1830. **Shiship.**—Ġatschet, Ojibwa MS., B. A. E., 1882.

Shilekuatl (*CilEk'uā'tl*). A Cowichan town at Yale, Brit. Col., belonging to the Tsakuam tribe (q. v.). Probably the Indian name for Yale. Pop. 76 in 1911.

CilEk'uā'tl.—Boas in Rep. Brit. A. A. S., 454, 1894. **Lichaltchingko.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Yale.**—Can. Ind. Aff., 74, 1878.

Shimpshon. A body of Salish of Kamloops agency, Brit. Col.; pop. 186 in 1884, the last time the name appears.

Shimps-hon.—Can. Ind. Aff. 1884, 188, 1885.

Shishaiokoi (*Cīcai'ōQoi*). A Squawmish village communtiy on the E. coast of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Shkuet (*C' kūēt*). A village of the Ntlakyapamuk on Fraser r., near Spuzzum, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Shkuokem (*Ckūō'kEm*, 'little hills'). A village of the Ntlakyapamuk on Fraser r., above Spuzzum, Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Shlalki (*C'lā'lkī*). An insignificant Chilliwak village in S. British Columbia.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1902.

Shubenacadie (*Schubenakâdi*, 'plenty of ground-nuts(?).—Trumbull). A Micmac village and reservation at the head of Shubenacadie r., N. of Halifax, Nova Scotia. Pop. 96 in 1911.

Chibenaccadie.—Doc. of 1746 in N. Y. Doc. Col. Hist., x, 70, 1858. **Chigabennakadik.**—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 115, 1809. **Shubenakadie.**—Rand, Micmac Reading Bk., 81, 1875. **Shubenecadie.**—Macdonald in Can. Ind. Aff. for 1884, xxix, 1885.

Shuimp (*Cūimp*, 'strong'). A head village of the Ntlakyapamuk just above Yale, Fraser r., Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Shuswap (strictly *Sequa'pmuq*). The most important Salishan tribe of British Columbia, formerly holding most of the territory between the Columbia r. watershed and Fraser r., including the basin of Thompson r. above Ashcroft, embracing Shuswap and Adams lakes, and extending N. to include Quesnel lake. They now occupy a number of small village reservations attached to the Kamloops, Okanagan and Williams Lake agencies, together with a small band, descendants of Chief Kinbasket, for about 60 years past, permanently settled among the Kutenai. On the N. they border the Tsilkotin, an Athapascan tribe; on the S. and W. the kindred Okinagan, Ntlakyapamuk, and Lillooet. They have probably dwindled at least one-half since the advent of the miners into their country half a century ago, but still number more than 2,100, in the following bands: *Kamloops Agency*—Adams Lake, Ashcroft, Bonaparte, Deadman Creek, Kamloops, Neskainlith or Halaut, North Thompson, Little Shuswap Lake; pop. in 1911, 1,135; *Okanagan Agency* — Spallumcheen; pop. in 1911, 164; *Williams Lake Agency* — Alkali Lake, Canoe Creek, Canim Lake, Clinton, Soda Creek, Williams Lake, also Fountain and Pavilion (occupied chiefly by Lillooet); pop. in 1911, 1,027; *Kootenay Agency*—Kinbasket; pop. in 1911, 63.

Consult Dawson in Trans. Roy. Soc. Canada, IX, sec. II, 1892; Teit in Mem. Am. Mus. Nat. Hist., II, Anthr. I, no. 4, 1900; Ann. Rep. Can. Ind. Aff.; Boas in 6th Rep. N. W. Tribes Can., 1891. (J. M.)

Atenas.—Morse, Rep. to Sec. War, 371, 1822 (the variants of this are from the Takulli word meaning 'stranger'). **Atnahs.**—Gallatin in Trans. Am. Antiq. Soc., II, 16, 134, 1836. **At-naks.**—Mayne, Brit. Col., 296, 1861. **Atnans.**—De Smet, Oregon Miss., 100, 1847. **Atnas.**—Drake, Bk. Inds., VI, 1848. **Clulwarp.**—Fitzhugh in U. S. Ind. Aff. Rep. 1857, 328, 1858. **Ka-la-muh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 7, 1891 ('the people: own name). **Schouchouaps.**—Duflot de Mofras, Oregon, II, 337, 1844. **Se-huapm-uh.**—Mackay, op. cit., 4. **Sequapmuq.**—Boas in 6th Rep. N. W. Tribes Can., 80, 1890. **Shewhap.**—Anderson quoted by Gibbs in Hist. Mag., VII, 77, 1863. **Shewhapmuch.**—Ibid., 73, 76. **Shewhapmuh.**—Tolmie and Dawson, Vocabs. Brit. Col., 124B, 1884. **Shewhapmukh.**—Gibbs in Shea's Lib. Am. Ling., XI, vii, 1860–3. **She-whaps.**—Ross, Adventures, 151, 1849. **Shoo-schawp.**—Kane, Wanderings, 155, 1859. **Shooshaps.**—Parker, Journal, 299, 1840. **Shooswabs.**—Taylor in Cal. Farmer, July 19, 1862. **Shoo-whā'-pa-mooh.**—Dawson in Trans. Roy. Soc. Can., sec. II, 4, 1891. **Shoushwaps.**—Hale in U. S. Expl. Exped., VI, 198, 1846. **Shouwapemoh.**—De Smet, Oregon Miss., 63, 1847. **Shouwapemot.**—Ibid., 100. **Shushwaps.**—Hale, op. cit., 205, 1846. **Shushwapumsh.**—Ibid. **Shuswap-much.**—Mayne, Brit. Col., 296, 1861. **Shuswaps.**—Ibid. **Sioushwaps.**—De Smet, Oregon Miss., 137, 1847. **Sockacheenum.**—Brit. Adm. Chart, no. 1917. **Soushwaps.**—Prichard, Phys. Hist., V, 427, 1847. **Squa'pamuq.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Sū'quapmuq.**—Boas in 6th Rep. N. W. Tribes Can., 80, 1890. **Thompson river Indians.**—Taylor in Cal. Farmer, July 19 1862. **Tlitk'atEwū'mtlat.**—Boas in 5th Rep. N. W.

Tribes Can., 10, 1889 ('without shirts and trousers': Kutenai name). **Towapummuk.**—Brit. Col. map, Ind. Aff., Victoria, 1872.

Shuwalethet (*Cuwa'lEçEl*). A winter village of the Katsey tribe of Cowichan at the s. end of Pitt lake, near lower Fraser r., Brit. Col.—Boas in Rep. 64th Mtg. Brit. A. A. S., 454, 1894.

Siamannas ('hunters'). A name applied generally to the interior Indians by those of Washington and British Columbia. This form of the word was used for some Salish on Whatcom and Siamanna lakes, N. W. Wash. Similarly the Ntlakyapamuk were called *Somena* by the Cowichan, while *Swádabsh*, which was applied by the Nisqualli to the Shahaptian Klikitat and Yakima, is said to have the same meaning. (Gibbs in Cont. N. A. Ethnol., I, 341, 1877). This last, however, resembles *Swedebish*, a name given to one of the Skagit tribes on Whidbey id., Puget sd.

(J. R. S.)

Saw-meena.—Anderson quoted by Gibbs in Hist. Mag., VII, 73, 1863. **Semā'mila.**—Teit in Mem. Am. Mus. Nat. Hist., II, 167, 1900. **Sia-man-nas.**—Fitzhugh in Ind. Aff. Rep. 1857, 329, 1858. **Si-him-e-na.**—Mahoney (1869), ibid., 70, 576, 1869 (or Stick Indians). **Some-na.**—Dawson in Trans. Roy. Soc. Can. 1891, sec. II, 6, 1892.

Siatlhelaak (*Sīailqēlā'aq*). A division of the Nuhalk, a branch of the Bellacoola of the coast of British Columbia.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Siccameen. A Cowichan tribe on Oyster bay, s. E. Vancouver id.; pop. 40 in 1906, 42 in 1911.

Cɘqɘmên.—Boas, MS., B. A. E., 1887. **Siccameen.**—Can. Ind. Aff., pt. II, 164, 1901. **Sickameen.**—Ibid. 120, 316, 1880. **Sick-a-mun.**—Ibid., 308, 1879. **Tickarneens.**—Ibid., lix, 1877.

Sichanetl (*Sītca'nētl*). A Songish division at Oak bay, s. end of Vancouver id.—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Siechem (*Sīē'tcEm*, 'sandy'). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Siguniktawak ('inhabitants of cape Chignecto,' from *sigunikt*, 'foot cloth,' the native name of the cape). A Micmac band on a reservation near Parrsborough, Cumberland co., Nova Scotia. The number connected with the agency was 90 in 1911.

Siguniktawak. A Micmac band in Pictou co., Nova Scotia (Rand, Micmac Reading Bk., 81, 1875). The Micmac now in this county occupy the Fisher Grant and Indian Island reserves and numbered 161 in 1911.

Sihasapakhcha (Blackfeet proper). A Sihasapa band.

Black footed ones.—Culbertson in Smithson. Rep. 1850, 141, 1851. **Siha-sapa-qtca.**—Dorsey in 15th Rep. B. A E., 219, 1897. **Sihasapa-rca.**—Swift, letter to Dorsey, 1884.

Sikokitsimiks ('black doors'). A band of the Piegan division of the Siksika.

Black Doors.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Si-kōh'-i-tsim.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (trans. 'band with black doors'). **Sik'-o-kit-sim-iks.**—Grinnell, op. cit., 209.

Sikopoksimaiks ('black-fat roasters'). A band of the Piegan division of the Siksika.

Black Fat Roasters.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Sik-o-pok'-si-maiks.**—Ibid., 209

Sikosuilarmiut ('inhabitants of the shore without an ice floe'). An Eskimo tribe inhabiting the region about King cape, s. w. Baffin island. They are settled in two places, Nurata and Sikosuilak.

Sekoselar.—Gilder, Schwatka's Search, 181, 1881. **Sekoselar Innuits.**—Nourse, Am. Explor., 200, 1884. **Sicosuilarmiut.**—Boas in Trans. Anthr. Soc. Wash., 95, 1884. **Sikosuilarmiut.**—Boas in 6th Rep. B. A. E., 421, 1888. **Ssikossuilar-miut.**—Boas in Deutsche Geog. Blätt., VIII, no. 1, 1885.

Siksahpuniks ('black blood'). A band of the Kainah division of the Siksika.

Blackblood.—Grinnell, Blackfoot Lodge Tales, 209, 1892. **Siks-ah'-pun-iks.**—Ibid.

Siksika ('black feet', from *siksinam* 'black', *ka* the root of *oqkatsh* 'foot'. The origin of the name is disputed, but it is commonly believed to have reference to the discolouring of their moccasins by the ashes of the prairie fires; it may possibly have reference to black-painted moccasins, such as were worn by the Pawnee, Sihasapa, and other tribes). An important Algonquian confederacy of the northern plains, consisting of three subtribes, the Siksika proper or Blackfeet, the Kainah or Bloods, and the Piegan, the whole body being popularly known as Blackfeet. In close alliance with these are the Atsina and the Sarsi.

Within the recent historic period, until gathered upon reservations, the Blackfeet held most of the immense territory stretching almost from North Saskatchewan r., Alta. and Sask., to the southern headstreams of the Missouri in Montana, and from about long. 105° to the base of the Rocky mts. A century earlier, or about

1790, they were found by Mackenzie occupying the upper and middle South Saskatchewan, with the Atsina on the lower course of the same stream, both tribes being apparently in slow migration toward the N. W. (Mackenzie, Voy., lxx–lxxi, 1801). This would make them the vanguard of the Algonquian movement from the Red River country. With the exception of a temporary occupancy by invading Cree, this extreme northern region has always, within the historic period, been held by Athapascan tribes. The tribe is now settled on three reservations in Alberta, and one in N. W. Montana, about half being on each side of the international boundary.

So far as history and tradition go, the Blackfeet have been roving buffalo hunters, dwelling in tipis and shifting periodically from place to place, without permanent habitations, without the pottery art or canoes, and without agriculture excepting for the sowing and gathering of a species of native tobacco. They also gathered the camas root in the foot-hills. Their traditions go back to a time when they had no horses and hunted their game on foot; but as early as Mackenzie's time, before 1800, they already had many horses, taken from tribes farther to the S., and later they became noted for their great horse herds. It is entirely probable that their spread over the plains region was due largely to the acquisition of the horse, and, about the same time, of the gun. They were a restless, aggressive, and predatory people, and, excepting for the Atsina and Sarsi, who lived under their protection, were constantly at war with all their neighbours, the Cree, Assiniboin, Sioux, Crows, Flatheads, and Kutenai. While never regularly at war with the United States, their general attitude toward Americans in the early days was one of hostility, while maintaining a doubtful friendship with the Hudson's Bay Co.

Their culture was that of the Plains tribes generally, although there is evidence of an earlier culture, approximately that of the tribes of the Eastern forests. The 3 main divisions seem to have been independent of each other, each having its own Sun dance, council, and elective head-chief, although the Blackfeet proper appear to have been the original nucleus. Each of the 3 was subdivided into a number of bands, of which Grinnell enumerates 45 in all. It has been said that these bands were gentes, but if so, their gentile character is no longer apparent. There is also a military and fraternal organization, similar to that existing in other Plains tribes, known among the Blackfeet as the *Ikunuhkahtsi*, or 'All Comrades,' and consisting formerly, according to Grinnell of at least 12 orders or societies, most of which are now extinct. They have a great number of dances—religious, war, and social—besides secret societies for various purposes, together with many "sacred bundles," around each of which centres a ritual. Practically every adult has also his personal "medicine." Both sexes may be members of some societies. Their principal deities are the Sun, and a supernatural being known as Napi, 'Old Man,' who may be an incarnation of the same idea. The dead are usually deposited in trees or sometimes laid away in tipis erected for the purpose on prominent hills.

As usual, many of the early estimates of Blackfoot population are plainly unreliable. The best appears to be that of Mackenzie, who estimated them about 1790 at 2,250 to 2,500 warriors, or perhaps 9,000 souls. In 1780–81, in 1837–38, in 1845, in 1857–58, and in 1869 they suffered great losses by smallpox. In 1864 they were reduced by measles, and in 1883–84 some 600 of those in Montana died of sheer starvation in consequence of the sudden extinction of the buffalo coincident with a reduction of rations. The official Indian report for 1858 gave them 7,300 souls, but another estimate, quoted by Hayden as having been made "under the most favourable circumstances" about the same time, gives them 2,400 warriors and 6,720 souls. In 1909 they were officially reported to number in all 4,635, viz.: Blackfoot agency, Alberta, 795;* Blood agency, Alberta, 1,174; Piegan agency, Alberta, 471; Blackfoot agency (Piegan), Montana, 2,195.

Consult Grinnell, Blackfoot Lodge Tales, 1892; Hayden, Ethnog. and Philol. Mo. Val., 1862; Schultz, My Life as an Indian, 1907; Wissler (1) in Ontario Archæol. Rep. for 1905, 1906, (2) in Anthr. Pap. Am. Mus. Nat. Hist., v, pt. 1, 1910. (J. M.)

Ah-hi'-tă-pe.—Morgan, Consang. and Affin., 289, 1871 (former name for themselves; trans. 'blood people'). **Ayatchinini.**—Barags, Eng.-Otch. Dict., 29, 1878 (Chippewa name). **Ayâtchiyiniw.**—Lacombe, Dict. Langue Cris, 325, 1864 ('stranger,' 'alien,' 'enemy': Cree name for Siksika, Bloods, and Piegan). **Beaux Hommes.**—Dobbs, Hudson Bay, 35, 1744. **Blackfeet.**—Writer of 1786 in Mass. Hist. Soc. Coll., 1st s., III, 24, 1794. **Blackfoot.**—Lewis and Clark, Discov.,

*In 1911, there were 2,337 in Alberta; 767 in the Blackfoot agency, 1,122 in the Blood and 448 in the Piegan.

58, 1806. **Carmeneh.**—Crow MS. vocab., B. A. E. (Crow name). **Choch-Katit.**—Maximilian, Trav., II, 247, 1841 (Arikara name). **Chokitapia.**—L'Heureux in Jour. Anthr. Inst., G. B., 162, Nov. 1885. **Cuskœ-teh-waw-thesseetuck.**—Franklin, Journ. Polar Sea, 97, 1824. **È-chip-è-tà.**—Long, Exped. Rocky Mts., II, lxxix, 1823 (Crow name). **Erchipeetay.**—Gallatin in Trans. Am. Antiq. Soc., II, 377, 1836 (Crow name). **High-minded people.**—Morgan, Consang. and Affin., 289, 1871. **Ish-te-pit'-e.**—Hayden, Ethnog. and Philol. Mo. Val., 402, 1862 (Crow name). **Issi-Chupicha.**—Maximilian, Trav., II, 234, 1841 (Hidatsa name; French form). **Issi-Schüpischa.**—Ibid. (Hidatsa name; German form). **Itsisihisa.**—Matthews, Hidatsa Inds., 217, 1877 (Hidatsa name). **Ĭ tsi šĭ pi ša.**—Ibid., 162 (Hidatsa name: 'black feet,' from *šipiša* 'black,' and *itisi* 'foot'). **It-zé-su-pè-sha.**—Long, Exped. Rocky Mts., II, lxxxiv, 1823 (Hidatsa name). **Katce.**—Wilson, Rep. on N. W. Tribes to Brit. A. A. S. 11, 1888 (Sarsi name). **Ka-wi'-na-han.**—Hayden, Ethnog. and Philol. Mo. Val., 326, 1862 ('black people': Arapaho name). **Makadewana-ssidok.**—Gatschet, Ojibwa MS., B. A. E., 1882 (Chippewa name). **Mämakatä'wana-si'tä'-ak.**—Gatschet, Fox MS., B. A. E., 1882 (Fox name). **Mkatewetitéta.**—Gatschet, Shawnee MS., B. A. E., 1879 (Shawnee name; pl. Mkatewetitetchki). **Mukkudda Ozitunnug.**—Tanner, Narr., 316, 1830 (Ottawa name). **Netsepoyè.**—Hale in Rep. Brit. A. A. S. 1885, 707, 1886 ('people who speak one language': name sometimes used by the confederacy). **Pahkee.**—Lewis and Clark, Exped., I, 408, 1814 (Shoshoni name). **Paík.**—Gebow, Snake Vocab., 7, 1868. **Par'-keeh.**—Stuart, Montana As It Is, 23, 1865. **Patas-negras.**—Barriero, Ojeada sobre Nuevo México, app., 10, 1832. **Pawkees.**—Lewis and Clark, Exped., I, 418, 1814. **Peíki.**—Gebow, Snake Vocab., 7, 1868. **Pieds-noirs.**—De Smet, Miss., 84, 1844. **Pike.**—Gebow, Snake Vocab., 7, 1868 (Shoshoni name). **Po'-o-mas.**—Hayden, Ethnog. and Philol. Mo. Val., 290, 1862 ('blankets whitened with earth': Cheyenne name). **Sähä'ntlä.**—A. F. Chamberlain, inf'n, 1903 ('bad people': Kutenai name). **Sâketûpiks.**—McLean, Inds., 130, 1889. **Sasitka.**—Schoolcraft, Ind. Tribes, VI, 688, 1857. **Sat-sia-qua.**—Robinson, Gt. Fur Land, 187, 1879. **Satsikaa.**—Hale, Ethnol. and Philol., 219, 1846. **Sawketakix.**—Hale in Rep. Brit. A. A. S. 1885, 707, 1886 ('men of the plains': name sometimes used by themselves). **Saxœ-kœ-koon.**—Franklin, Journ. Polar Sea, 97, 1824. **S'chkoé.**—Mengarini, Kalispelm Dict., B. A. E., 1877 (Kalispel name; abbreviated form). **S'chkoéishin.**—Ibid. (Kalispel name, from *koéi*, 'black'). **Schwarzfüssige.**—Güssefeld, map, 1797. **Seksekai.**—Maximilian, Trav., 245, 1843. **Sicä'bê.**—Dorsey, Kansas MS. vocab., B.A.E., 1882 (Kansa name.) **Si-ha'-sa-pa.**—Cook, Yankton MS. vocab., B.A.E., 1882 ('black feet': Yankton name). **Sikcitano.**—Can. Ind. Aff., 125, 1902. **Siksekai.**—Maximilian, Trav., 245, 1843. **Sik-sika'.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **Siksikai.**—Maximilian (1839) quoted by Hayden, ibid., 256. **Siksékuanak.**—Hale, Ethnol. and Philol., 219, 1846. **Sitkeas.**—Schoolcraft, Ind. Tribes, III, 252, 1853. **Six-he-kie-koon.**—Henry, MS. vocab., 1808. **Sixikau'a.**—Tims, Blackfoot Gram. and Dict., 112, 1889. **Skuäíshěni.**—Gatschet, Okinagan MS., B. A. E., 1883 ('black foot': Salish name). **Slaves.**—Coues, Henry and Thompson Jour., 1814. **Stχuaíχn.**—Ibid. ('black': Okinagan name). **Toñkoñko.**—Mooney in 17th Rep. B. A. E., I, 426, 1898 ('black legs': Kiowa name). **Tuhu'vti-ómokat.**—Gatschet, Comanche MS., B. A. E., 1884 (Comanche name, from *tuhúvti* 'black'). **Wateni'hte.**—Gatschet, Arapaho MS., B. A. E., 1882 (Arapaho name). **Yatcheé-thinyoowuc.**—Richardson quoted by Franklin, Journ. Polar Sea, 96, 1824 ('strangers': Cree name for several tribes, including the Siksika).

Siksika. A tribe of the Siksika confederacy (q. v.). They now live on a reservation in Alberta, Canada, on upper Bow r., and are officially known as the Running Rabbit and Yellow Horse bands. They were divided into the following subtribes or bands: Aisikstukiks, Apikaiyiks, Emitahpahksaiyiks, Motahtosiks, Puhksinahmahyiks, Saiyiks, Siksinokaks, Tsiniktsistsoyiks. Pop. 942 in 1902, 767 in 1911.

Siksinokaks ('black elks'). A subtribe or band of the Kainah division of the Siksika or Blackfeet, and also of the Siksika proper.

Black Elks.—Grinnell, Blackfoot Lodge Tales, 208, 209, 1892. **Sik-si-no'-kai-iks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862. **Siks-in'-o-kaks.**—Grinnell, op. cit.

Siksinokaks. A subtribe or band of the Siksika.

Siks-in'-o-kaks.—Grinnell, Blackfoot Lodge Tales, 208, 1892.

Siktokkis. A town of the Ahousaht Nootka on the N. arm of Clayoquot sd., Vancouver id. It was destroyed by Admiral Denham in Oct. 1864 in punishment for the killing of the crew of the trading schooner *Kingfisher*.

Sik-tok-kis.—Sproat, Savage life, 197, 1868.

Sikutsipumaiks ('black patched moccasins'). A band of the Piegan division of the Siksika or Blackfeet.

Black Patched Moccasins.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Si-ka'-tsi-po-maks.**—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862 (trans. 'band with black patched moccasins'). **Sik-ut'-si-pum-aiks.**—Grinnell, op. cit., 209.

Sillery. A Jesuit mission village established in 1637 on St. Lawrence r., a few miles above Quebec. The Algonkin and Montagnais were first gathered there and were joined at the close of King Philip's war in 1679 by Abnaki from Kennebec r. in Maine in such numbers that it soon became virtually an Abnaki village. In 1683–85 the inhabitants removed to St. Francis, and the village was deserted. (J. M.)

Kamiskwawängachit.—Vetromile in Me. Hist. Soc. Coll., VI, 213, 1859 ('where they catch salmon with the spear': Abnaki name). **Sciller.**—Lahontan (1703) quoted by Richardson, Arct. Exped., II, 39, 1851. **Silem.**—Jefferys, Fr. Doms., pt. 1, map, 1761 (misprint). **Sillerie.**—Doc. of 1759 in N. Y. Doc. Col. Hist., X, 1037, 1858. **Sillery.**—Denonville (1687), ibid.,

IX, 354, 1855. **St. Joseph.**—Vetromile, op. cit. (mission name). **Syllery.**—Jefferys, Fr. Doms., pt. 1, '10, 1761.

Similkameen. The local name for several bands of Okinagan on a river of the same name, a N. W. tributary of the Okanagan, Brit. Col. Under the term "Similkameen group" are classed 3 or 4 villages in the Canadian Reports of Indian Affairs, namely, Shennosquankin, Keremeos, Chuchuwayha, and, subsequently, Ashnola, having an aggregate population of 175 in 1911. These Indians are also divided into Lower and Upper Similkameen, with 138 and 37 inhabitants, respectively, in 1911.

Chitwout Indians.—Brit. Col. Map, Ind. Aff., Victoria, 1872 (in two villages on Similkameen r.). **Samilk-a-nuigh.**—Ross, Adventures, 290, 1849. **Similkameen.**—Can. Ind. Aff., 74, 1878. **Similkameen.**—Ibid., 364, 1897. **Smelkameen.**—Ibid., 309, 1879. **Smīlē'qamux.**—Teit in Mem. Am. Mus. Nat. Hist., II, 167, 1900 (='people of Similkameen'). **Smilkameen.** Can. Ind. Aff. 1880, 317, 1881. **Smilkamīn.**—Gatschet, MS., B. A. E. (Salish name). **Smilkĕmíχ.**—Ibid.

Sindas-kun (*Sī'ndas kun*, 'village on a point always smelling'). A Haida town in the Ninstints country belonging to the Kaidjukegawai.—Swanton, Cont. Haida, 277, 1905.

Sindatahls (*Sī'ndAt!als*, 'gambling place'). A Haida town of a branch of the Kuna-lanas family called Djus-hade, formerly near Tsooskahli, an inner expansion of Masset inlet, Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Sinegainsee (*Sine-gain'-see*, 'creeping thing', i. e. 'snake'). A clan of the Hurons.—Morgan, Anc. Soc., 153, 1877.

Singa (*Sī'ñga*, 'winter [village]'). A Haida town of the Kas-lanas family, situated on the N. side of Tasoo harbour, W. coast of Moresby id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 280, 1905.

Sinimiut. A Central Eskimo tribe on Pelly bay, Arctic coast, Kee. They live on musk-ox and salmon like the tribes of Hudson bay, and have also an abundance of seals. They numbered 45 in 1902.

Pelly Bay Eskimo.—Ausland, 653, 1885. **Sinamiut.**—Boas in Bull. Am. Mus. Nat. Hist., XV, pt. 2, 377, 1907. **Sinimijut.**—Boas in Zeitschr. Ges. f. Erdk., 226, 1883. **Sinimiut.**—Boas in 6th Rep. B. A. E., 451, 1888.

Sinopah (*Sīn'-o-pah*, 'kit-foxes', 'Piegans'). A society of the Ikunuhkatsi, or All Comrades, in the Piegan tribe of the Siksika. It is now obsolete among the Piegan, but still existed with the Kainah in 1892.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Sintaktl (*Sīnta'kL*, 'reached the bottom', or 'bottom of the hill'). A Ntlakyapamuk village 30 or 40 m. above Yale, on the W. side of Fraser r., Brit. Col.

C'nta'k'tl.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Shuitackle.**—Can. Ind. Aff., 79, 1878. **Sinta'kL.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Siorartijung. A spring settlement of Padlimiut Eskimo on the coast S. of Home bay, Baffin island, Franklin.—Boas in 6th Rep. B. A. E., map, 1888.

Siouan Family. The most populous linguistic family N. of Mexico, next to the Algonquian. The name is taken from a term applied to the largest and best known tribal group or confederacy belonging to the family, the Sioux or Dakota, which, in turn, is an abbreviation of Nadowessioux, a French corruption of *Nadowe-is-iw*, the appellation given them by the Chippewa. It signifies 'snake,' 'adder,' and, by metaphor, 'enemy.'

Before changes of domicile took place among them, resulting from contact with whites, the principal body extended from the W. bank of the Mississippi northward from the Arkansas nearly to the Rocky mts., except for certain sections held by the Pawnee, Arikara, Cheyenne, Arapaho, Blackfeet, Comanche, and Kiowa. The Dakota proper also occupied territory on the E. side of the river, from the mouth of the Wisconsin to Mille Lacs, and the Winnebago were about the lake of that name and the head of Green bay. Northward, Siouan tribes extended some distance into Canada, in the direction of lake Winnipeg. A second group of Siouan tribes, embracing the Catawba, Sara or Cheraw, Saponi, Tutelo, and several others, occupied the central part of North Carolina and South Carolina and the piedmont region of Virginia (see Mooney, Siouan Tribes of the East, Bull. B. A. E., 1894), while the Biloxi dwelt in Mississippi along the Gulf coast, and the Ofo on Yazoo r. in the same state.

According to tradition the Mandan and Hidatsa reached the upper Missouri from the N. E., and, impelled by the Dakota, moved slowly upstream to their present location Some time after the Hidatsa reached the Missouri, internal troubles broke out, and part, now called the Crows, separated and moved westward to the neighborhood of Yellowstone r. The Dakota formerly inhabited the forest

region of s. Minnesota, and do not seem to have gone out upon the plains until hard pressed by the Chippewa, who had been supplied with guns by the French. According to all the evidence available, traditional, and otherwise, the so-called Chiwere tribes—Iowa, Oto, and Missouri—separated from the Winnebago or else moved westward to the Missouri from the same region. The five remaining tribes of this group—Omaha, Ponca, Osage, Kansa, and Quapaw—which have been called Dhegiha by Dorsey, undoubtedly lived together as one tribe at some former time and were probably living on the Mississippi. Part moving farther down became known as "downstream people," Quapaw, while those who went up were the "upstream people," Omaha. These latter moved N. W. along the river and divided into the Osage, Kansa, Ponca, and Omaha proper. As to the more remote migrations that must have taken place in such a widely scattered stock, different theories are held. By some, it is supposed that the various sections of the family have become dispersed from a district near that occupied by the Winnebago, or, on the basis of traditions recorded by Gallatin and Long, from some point on the N. side of the Great lakes. By others, a region close to the eastern Siouans is considered their primitive home, whence the Dhegiha moved westward down the Ohio, while the Dakota, Winnebago, and cognate tribes kept a more northerly course near the Great lakes. The tribes of the Manahoac confederacy were encountered by Capt. John Smith in 1608, but, after that time, all the eastern Siouans decreased rapidly in numbers through Iroquois attacks and European aggression. Finally the remnants of the northern tribes, consisting chiefly of Tutelo and Saponi, accompanied the Tuscarora northward to the Iroquois and were adopted by the Cayuga in 1753. On the destruction of their village by Sullivan in 1779 they separated, the Saponi remaining with the Cayuga in New York, while the Tutelo fled to Canada with other Cayuga. From the few survivors of the latter tribe, Hale and J. O. Dorsey obtained sufficient material to establish their Siouan connections, but they are now almost extinct. The fate of the Saponi is probably the same. The southern tribes of this eastern Siouan group consolidated with the Catawba, and continued to decrease steadily in numbers, so that at the present time there are only about 100 remaining of the whole confederated body. Some of the eastern Siouan tribes may have been reached by De Soto; they are mentioned by the Spanish captain Juan Pardo, who conducted an expedition into the interior of South Carolina in 1567.

The Biloxi were first noted by Iberville, who found them in 1699 on Pascagoula r., Miss. In the next century they moved N. W. and settled on Red r., La., where the remnant was found by Gatschet in 1886 and their affinities determined. These people reported that another section had moved into Texas and joined the Choctaw.

The Ofo, called Ushpi by their neighbours, are first mentioned by Iberville in 1699, but were probably encountered the year preceding by the missionaries, De Montigny, Davion, La Source, and St. Cosme, though not specifically mentioned. Unlike the other Yazoo tribes, they sided with the French in the great Natchez war and continued to live near the Tunica Indians. Their Siouan affinity was demonstrated by Swanton in 1908 through a vocabulary collected from the last survivor.

The first known meeting between any western Siouans and the whites was in 1541, when De Soto reached the Quapaw villages in E. Arkansas. The earliest notice of the main northwestern group is probably that in the Jesuit Relation of 1640, where mention is made of the Winnebago, Dakota, and Assiniboin. As early as 1658 the Jesuit missionaries had heard of the existence of 30 Dakota villages in the region N. from the Potawatomi mission at St. Michel, about the head of Green bay, Wis. In 1680 Father Hennepin was taken prisoner by the same tribe.

In 1804–05 Lewis and Clark passed through the centre of this region and encountered most of the Siouan tribes. Afterward, expeditions into and through their country were numerous; traders settled among them in numbers, and were followed in course of time by permanent settlers, who pressed them into narrower and narrower areas until they were finally removed to Oklahoma or confined to reservations in the Dakotas, Nebraska, and Montana. Throughout all this period the Dakota proved themselves most consistently hostile to the intruders. In 1862 occurred a bloody Santee uprising in Minnesota that resulted in the removal of all of the eastern Dakota from that state, and in 1876 the outbreak among the western Dakota and the cutting off of Custer's command. Later still the Ghost-dance reli-

gion (q. v.) spread among the Sioux proper, culminating in the affair of Wounded Knee, Dec. 29, 1890.

It is impossible to make statements of the customs and habits of these people that will be true for the entire group. Nearly all of the eastern tribes and most of the southern tribes belonging to the western group raised corn, but the Dakota (except some of the eastern bands) and the Crows depended almost entirely on the buffalo and other game animals, the buffalo entering very deeply into the economic and religious life of all the tribes of this section. In the E. the habitations were bark and mat wigwams, but on the plains earth lodges and skin tipis were used. Formerly they had no domestic animals except dogs, which were utilized in transporting the tipis and all other family belongings, including children, but later their place was largely taken by horses, the introduction of which constituted a new epoch in the life of all Plains tribes, facilitating their migratory movements and the pursuit of the buffalo, and doubtless contributing largely to the ultimate extinction of that animal.

Taking the reports of the United States and Canadian Indian offices as a basis and making a small allowance for bands or individuals not here enumerated, the total number of Indians of Siouan stock may be placed at about 40,800.

The Tutelo, Biloxi, and probably the rest of the eastern Siouan tribes were organized internally into clans with maternal descent; the Dakota, Mandan, and Hidatsa consisted of many non-totemic bands or villages, the Crows of non-totemic gentes, and the rest of the tribes of totemic gentes.

The Siouan family is divided as follows:

I. Dakota-Assiniboin group: 1, Mdewakanton; 2, Wahpekute (forming, with the Mdewakanton, the Santee); 3, Sisseton; 4, Wahpeton 5, Yankton; 6, Yanktonai; 7, Teton (a) Sichangu or Brulés, (b) Itazipcho or Sans Arcs, (c) Sihasapa or Blackfeet, (d) Miniconjou, (e) Oohenonpa or Two Kettles, (f) Oglala, (g) Hunkpapa; 8, Assiniboin.

II. Dhegiha group: 1, Omaha; 2, Ponca; 3, Quapaw; 4, Osage (a) Pahatsi, (b) Utsehta, (c) Santsukhdhi; 5, Kansa.

III. Chiwere group: 1, Iowa; 2, Oto; 3, Missouri.

IV. Winnebago.

V. Mandan.

VI. Hidatsa group: 1, Hidatsa; 2, Crows.

VII. Biloxi group: 1, Biloxi; 2, Ofo.

VIII. Eastern division: 1, Monacan group, almost extinct: A, Monacan confederacy—(a) Monacan, (b) Meipontsky, (c) Mohemencho; B, Tutelo confederacy—(a) Tutelo, (b) Saponi, (c) Occaneechi; C, Manahoac confederacy—(a) Manahoac, (b) Stegaraki, (c) Shackaconia, (d) Tauxitania, (e) Ontponea, (f) Tegninateo, (g) Whonkentia, (h) Hassinunga; D, Catawba group—(a) Catawba, (b) Woccon, (c) Sissipahaw, (d) Cape Fear Indians (?) (e) Warrennuncock (?), (f) Adshusheer, (g) Eno, (h) Waxhaw, (i) Sugeree, (j) Santee, (k) Wateree (?), (l) Sewée (?), (m) Congaree (?), all extinct except the Catawba; E, (a) Cheraw, (b) Keyauwee, both extinct; F, (a) Pedee (?), (b) Waccamaw (?), (c) Winyaw (?), (d) Hooks (?), (e) Backhooks (?), all extinct.

(C. T. J. R. S.)

>**Dacotan.**—Lapham, Inds. Wis., 6, 1870. >**Dakotan.**—Powell in 1st Rep. B. A. E., xvii, xix, 1881. >**Sioux.**—Gallatin in Trans. Am. Antiq. Soc., II, 121, 306, 1836; Prichard, Phys. Hist. Mankind, v, 408, 1847 (follows Gallatin); Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848 (as in 1836); Berghaus (1845), Physik. Atlas, map 17, 1848; ibid., 1852; Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853; Berghaus, Physik. Atlas, map 72, 1887. >**Sioux.**—Latham, Nat. Hist. Man, 333, 1850 (includes Winebagoes, Dakotas, Assineboins, Upsaroka, Mandans, Minetari, Osage); Latham in Trans. Philol. Soc. Lond., 58, 1856 (mere mention of family); Latham, Opuscula, 327, 1860; Latham, El. Comp. Philol., 458, 1862. >**Sioux-Osages.**—Balbi, Atlas Ethnogr., 55, 1826. >**Catawbas.**—Gallatin in Trans. Am. Antiq. Soc., II, 87, 1836 (Catawbas and Woccons); Bancroft, Hist. U. S., III, 245, and map, 1840; Prichard, Phys. Hist. Mankind, v, 399, 1847; Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, xcix, 77, 1848; Keane in Stanford, Compend., Cent. and So. Am., app., 460, 473, 1878. >**Catahbas.**—Berghaus (1845), Physik. Atlas, map 17, 1848; ibid., 1852. **Catawba.**—Latham, Nat. Hist. Man, 334, 1850 (Woccoon are allied); Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. >**Kataba.**—Gatschet in Am. Antiq., IV, 238, 1882; Gatschet, Creek Migr. Leg., I, 15, 1884; Gatschet in Science, 413, Apr. 29, 1887. >**Woccons.**—Gallatin in Trans. Am. Antiq. Soc., II, 306, 1836 (numbered and given as a distinct family in table, but inconsistently noted in footnote where referred to as Catawban family). >**Dahcotas.**—Bancroft, Hist. U. S., III, 243, 1840. >**Dakotas.**—Hayden, Ethnog. and Philol. Mo. Val., 232, 1862 (treats of Dakotas, Assiniboins, Crows, Minnitarees, Mandans, Omahas, Iowas). >**Dacotah.**—Keane in Stanford, Compend., Cent. and So. Am., app., 460, 470, 1878 (the following are the main divisions given: Isaunties, Sissetons, Yantons, Teetons, Assiniboines, Winnebagos, Punkas, Omahas, Missouris, Iowas, Otoes, Kaws, Quappas, Osages, Upsarocas, Minnetarees). >**Dakota.**—Berghaus, Physik. Atlas, map, 72, 1887. =**Siouan.**—Powell in 7th Rep. B. A. E., 111, 1891.

Sipiwithiniwuk ('river people'). A division of the Sakawithiniwuk, or Wood Cree.

Sirmiling. A winter settlement of the Akudnirmiut Eskimo on the N. coast of Baffin island, near the N. W. end of Home bay.

Sirmilling.—Boas in 6th Rep. B. A. E., map, 1888.

Sisintlae (*Sī'sînʟaē*, 'the Sī'nʟaēs'). The name of gentes among the Goasila, Nakoaktok, Nimkish, Tlauitsis, and true Kwakiutl.

Sę̣nʟaē.—Boas in Petermanns Mitteil., pt. 5, 130, 1887. **Sī'sînʟaē.**—Boas in Rep. Nat. Mus. 1895, 330, 1897.

Siyita (*Sīyi'ta*). A Cowichan tribe whose village was Skuhamen, at Agassiz, on lower Fraser r., Brit. Col.—Boas in 64th Rep. Brit. A. A. S., 454, 1894.

Skae (*Sqa-i*). A Haida town of the Kaidjukegawai, formerly close to cape St. James, at the S. end of Queen Charlotte ids., B.C. It is said to have been so named because its inhabitants here skinned the sea lions which they killed on the Kerouart isles.—Swanton, Cont. Haida, 277, 1905.

Skaiakos (*Sqaī'aQōs*). A Seechelt sept with many settlements but no fixed abode (Hill-Tout in Jour. Anthr. Inst., 23, 1904). For general habitat, see *Seechelt*.

Skaialo (*SQaiâ'lō*). A Chilliwak village in S. British Columbia, with 13 inhabitants in 1911.

Isquahala.—Can. Ind. Aff., 78, 1878. **Sqaiâ'lo.**—Hill-Tout in Ethnol. Surv. Can., 4, 1902. **Squehala.**—Can. Ind. Aff., 309, 1879 **Squiahla.**—Ibid., pt. II, 160, 1901. **Squiala.**—Ibid., pt. II, 14, 1911. **Squihala.**—Ibid., 74, 1878.

Skaiametl. A Kwantlen village at New Westminster, on Fraser r., Brit. Col. Pop. 42 in 1911, including Kikait.

New Westminster.—Can. Ind. Aff., pt. II, 72, 1902. **Sqai'amɛtl.**—Hill-Tout in Ethnol. Surv. Can., 54, 1902. **Tcē'tstlɛs.**—Boas in Rep. B. A. A. S., 454, 1894.

Skaiets (*Sqai'Ets*). A Kwantlen village on Stave r., an affluent of lower Fraser r., Brit. Col.—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Skaito. A camp on the W. coast of the Queen Charlotte ids., Brit. Col., occupied by Haida at the time of the gold excitement at Gold Harbour in 1852–60. It is sometimes spoken of erroneously as a town and confused with Kaisun and Chaahl.

Kai-shun.—Dawson, Q. Charlotte Ids., 168B, map, 1878 (mis-applied). **Sqai'-tāo.**—Swanton, Cont. Haida, 280, 1905. **Tlg'ā'ĭt.**—Boas ,12th Rep. N. W. Tribes, Can., 24, 1898 (misapplied).

Skakaiek (*SQāqai'Ek*). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit A. A. S., 474, 1900.

Skanahwahti ('beyond the stream.'—Hewitt). An Onondaga, known generally to the whites as John Buck, the firekeeper of his tribe in Canada; died about 1893 at Brantford, Ontario. He gave Horatio Hale valuable aid in preparing the Iroquois Book of Rites (1883), and was much esteemed. He was official keeper and interpreter of the tribal wampum. (W. M. B.)

Skanuka (*Sχa-nu-χà*). A name applied by Dawson (Queen Charlotte Ids., 134, 1880) to one of the four clans into which he erroneously supposed the Haida to be divided. It may be otherwise spelled Sg·anag·wa, and is the native term for "supernatural power." Dawson translates it "killer-whale," but the more usual name for the killer-whale is *sg·ana*, though this animal was indeed so named because it was held to be supernatural. Dawson's mistake arose from the fact that the Tsimshian of the mainland opposite are divided into four clans, and among the Haida the killer whale is a very important crest belonging to one of the two clans. (J. R. S.)

Skaos (*Sq!a'os*, probably 'salmonberry bushes'). A Haida town of the Sagualanas family at the entrance to Naden harbour, Graham id., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Skappa ('sandy land'). A Ntlakyapamuk village on the E. bank of Fraser r., near Boston Bar, Brit. Col. Pop. 17 in 1911.

Sk'āpa.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Skappah.**—Can. Ind. Aff., 309, 1879. **Skepah.**—Ibid., 78, 1878. **Skopah.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Skuppa.**—Can. Ind. Aff. Rep. 1904, sec. II, 71, 1905. **Skuppah.**—Ibid., map, 1891.

Skasahah. A band of Cowichan on Vancouver id., numbering 20 in 1882, the last time their name appears.

Ska-sah-ah.—Can. Ind. Aff., 258, 1882.

Skauishan. A Squawmish village community on the right bank of Skwamisht r., W. Brit. Col.

Skāocin.—Boas ,MS., B. A. E., 1887. **'Skaui'can.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Skaukel. A Chilliwak village in S. British Columbia, with 31 inhabitants in 1911.

Skaukē'l.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1902. **Skokale.**—Can. Ind. Aff., 316, 1880. **Skolale.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Skulkayn.**—Can. Ind. Aff., pt. 2, 45, 1909. **Skulkayu.**—Ibid., pt. II, 160, 1901.

Skeakunts (*Sk'ē'akunts*). A Squawmish village community on Burrard inlet, Brit. Col. —Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Skeawatsut (*Skē'awasut*). A Squawmish village community at Atkinson pt., E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Skedans (corrupted from *Gidansta*, 'from his daughter,' the name of its chief). An important Haida town of the Kagials-kegawai family, formerly on a point of land which extends into Hecate str. from the E. end of Louise id., Queen Charlotte ids., Brit. Col. The town was known to its inhabitants as Kona or Huadji-lanas. They were always on the best of terms with those of the Tsimshian town of Kitkatla, whence they imported many new customs and stories into the Haida country. John Wark, 1836-41, assigned to this town 30 houses and 738 inhabitants. The old people remember 27 houses; in 1878 Dawson noted about 16 houses. It has been abandoned for several years, though a number of house-poles are still standing. (J. R. S.)

Kiddan.—Keane in Stanford, Compend., app., 473, 1878. **Koona.**—Swan in Smithsen, Cont., XXI, 5, 1876. **K"u'na.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898. **Kwun Hāadē.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895. **q!ō'na.**—Swanton, Cont. Haida, 278, 1905. **Skedans.**—Dawson, Q. Charlotte Ids., 169B, 1880. **Skeeidans.**—Schoolcraft, Ind. Tribes, V, 489, 1855. **Skidans.**—Boas, op. cit. (misprint from Dawson). **Skidanst.**—Harrison, op. cit. **Skiddan.**—Poole, Q. Charlotte Ids., 309, 1872. **Xū'ᴀdji inagā'-i.**—Swanton, op. cit., 120.

Skekaitin (*SkEka'itîn*, 'place of coming up above, or reaching the top'). A village of the Upper Fraser band of Ntlakyapamuk, on the W. side of Fraser r., 43 m. above Lytton, Brit. Col.

Skāikai'ᴇten.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Skᴇka'itîn.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Skelautuk (*SqEla'utūQ*, 'painted house,' on account of a painted post in a house there). A former village or camp of the Pilalt, a Cowichan tribe on lower Chilliwak r., Brit. Col.—Hill-Tout in Ethnol. Surv. Can., 48, 1902.

Skelsh (*Sqēlc*, 'standing up,' referring to "Siwash rock"). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Skelten (*SqE'ltᴇn*). A village of the Ewawoos tribe of the Cowichan on lower Fraser r., Brit. Col., 2 m. above Hope.—Boas in Rep. Brit. A. A. S., 454, 1894.

Skena (*Sqē'na*). A Haida town prominent in the family stories, situated just S. of Sandspit pt., Moresby id., Brit. Col. According to tradition it was composed of 5 rows of houses each occupied by a single family of the Raven clan. These 5 are said to have been the Tadji-lanas, Kuna-lanas, Yaku-lanas, Koetas, and Stlenga-lanas. The Daiyuahl-lanas claimed that their own chief was chief of the town.—Swanton, Cont. Haida, 279, 1905.

Skichistan. A Shuswap village on Deadman r., a N. affluent of Thompson r., Brit. Col. Population of all Deadman River Indians, 117 in 1911.

Dead Man's Creek.—Can. Ind. Aff., 259, 1882 (includes all the other Shuswap on this river). **Sketshiotin.**—Ibid., 189, 1883. **Skichistan.**—Ibid., pt. II, 166, 1901. **Ski-shis-tin.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Stichistan band.**—Can. Ind. Aff., 240, 1902.

Skidai-lanas (*Skidā'-i lā'nas*, 'powerless town-people'). A Haida family of the Eagle clan, belonging to the geographic group known as Gunghet-haidagai, or Ninstints people. It is said to have been a branch of the Gunghet-kegawai, and owned the ancient town of Hlgadun.—Swanton, Cont. Haida, 272, 1905.

Skidaokao (*Skī'daoqao*, 'eggs of Skī'dao'). One of the principal Haida families of the Raven clan on Masset inlet, Brit. Col., said to have been named from a man called Skidao. Formerly these people lived with several other families in the town of Naikun, whence they moved to Masset and, until very recent times, owned the town, now known by that name. (J. R. S.)

Skī'daoqao.—Swanton, Cont. Haida, 271, 1905. **Skidoukou.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895. **Skyit'au'k'ō.**—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Skidegate. One of the two or three inhabited Haida towns on Queen Charlotte ids., Brit. Col.; situated at the entrance to an inlet of the same name on its N. shore. The native names for this town were Hlgaiu and Hlgagilda, Skidegate being the corruption by whites of a name of the chief, Sgedagits (Sge'dagîts). Anciently owned by the Hlgaiu-lanas, it was given over to the Gitins, according to tradition, in payment for an injury received by a member of the latter family. According to John Wark there were 48 houses between the

years 1836 and 1841, with 738 people. The last row of native houses which stood here numbered only 20, which would give a population of 300 to 400. In 1911 there were 239 people, living almost entirely in houses patterned after those of the whites. There is a Methodist mission at Skidegate, and all the people are nominally Christians. The name of this town has been adopted to designate the Skittagetan family (q. v.). (J. R. S.)

Hyo-hai-ka.—Dawson, Q. Charlotte Ids., 165, 1880 (given as native name; possibly intended for "Hlgai-u'"). **Illth-cah-getla.**—Deans, Tales from Hidery, 58, 1899. **Kil-hai-oo.**—Dawson, op. cit., 165. **Ł̣agi'-lda.**—Swanton, Cont. Haida, 279, 1905 (native name). **Ł̣gā-lū'.**—Ibid., 279. **Lthagild.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895. **Sketigets.**—Dunn, Hist. Oregon, 281, 1844. **Skid-a-gate.**—Poole, Q. Charlotte Ids., 309, 1872. **Skid-de-gates.**—Dawson, op. cit., 173. **Skiddegeet.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Skidegate-Hāadē.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895. **Skidegat's town.**—Deans, Tales from Hidery, 4, 1899. **Skidegattz.**—Schoolcraft, Ind. Tribes, III, 402, 1853. **Skidigate.**—Can. Ind. Aff., 128, 1879. **Skit'-a-get.**—Gibbs in Cont. N. A. Ethnol., I, 136, 1877. **Skit-e-gates.**—Kane, Wand. N. Am., app., 1859. **Skit-ei-get.**—Dawson, op. cit., 165. **Skittagete.**—Gallatin in Trans. Am. Ethnol. Soc., II, 77, 1848. **Skittagets.**—Gallatin, ibid., pt. 1, c. **Skitt de gates.**—Schoolcraft, Ind. Tribes, v, 489, 1855. **Skittegas.**—Scouler in Jour. Geog. Soc. Lond., XI, 219, 1841. **Skittegats.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Skittgetts.**—Anderson quoted by Gibbs in Hist. Mag., 74, 1863. **Tlk'āgilt.**—Boas, 12th Rep. N. W. Tribes Can., 24, 1898.

Skingenes (*Sk'iñgē'nes*). A Songish band living on Discovery id., S. end of Vancouver id. Pop. 25 in 1911.

Discovery Island (Indians).—Can. Ind. Aff., pt. 2, 66, 1902. **Sk'iñgē'nes.**—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Skistlainai-hadai (*Skl!'sLa-i na-i xadā'-i*, 'people of the house where they always have plenty of food'). A subdivision of the Yakulanas, a Haida family of the Raven clan; probably named from a house.—Swanton, Cont. Haida, 271, 1905.

Skittagetan Family. The name applied to a linguistic family composed of the Indians usually known as Haida (q.v.). It was taken from *Sgē'dagūts*, a name of one of the Haida town chiefs, which seems to mean 'son of the chiton' [mollusk]. This was first erroneously applied to the town of Hlgagilda, of which he was head chief, and later, under the form Skittagets (see *Skidegate*), was applied by Gallatin to the people speaking this language, whence it was adopted by Powell.

=Haida.—Tolmie and Dawson, Comp. Vocabs., 15B, 1884. **=Haidah.**—Scouler in Jour. Roy. Geog. Soc., XI, 224, 1841. **>Hai-dai.**—Wark quoted by Kane, Wand. in N. A., app., 1859. **=Hidery.**—Deans, Tales from Hidery, passim. 1899. **<Hydahs.**—Keane in Stanford, Compend., app., 460, 1878. **>Kygáni.**—Dall in Proc. A. A. A. S., 269, 1869. **×Nootka.**—Bancroft, Nat. Races, III, 564, 1882. **×Northern.**—Scouler, op. cit. **>Queen Charlotte's Island.**—Gallatin in Trans. Am. Antiq. Soc., II, 15, 306, 1836. **>Skidegattz.**—Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853. **>Skittagets.**—Gallatin in Trans. Am. Ethnol. Soc., II, pt. 1, c, 1848. **=Skittagetan.**—Powell in 7th Rep. B. A. E., 118, 1891.

Sklau (*S'k'lau'*, 'beaver'). A Squawmish village community on the left bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Skoachais (*Sk'ōāicai's*, 'deep hole in water'). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. B. A. A. S., 475, 1900.

Skohwak (*Skoxwā'k*, 'skinny [people]'—Hill-Tout). A village of the Ntlakyapamuk, on the W. side of Fraser r., about 15 m. above Yale, Brit. Col. Pop. 11 in 1897, the last time the name appears.

Skoxwā'k.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Skuhuak.**—Can. Ind. Aff. 1892, 312, 1893. **Skuōūa'k'k.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Skuwha.**—Can. Ind. Aff. 1886, 230, 1887. **Skuwka.**—Ibid., 277, 1894.

Skookumchuck ('strong water'). The local name for a body of Salish of New Westminster agency, Brit. Col.; pop. 106 in 1911.

Skookum Chuck.—Can. Ind. Aff., pt. 2, 160, 1901. **Skukem Chuck.**—Ibid., 187, 1884.

Skowtous. A division of the Ntlakyapamuk in the neighbourhood of Nicola lake, Brit. Col.—Mayne, Brit. Col., 113, 1862.

Skudus (*Skl!'dAs*, a word used when one misses a thing by arriving too late). A Haida town of the Djiguaahl-lanas family on the N. side of Lyell id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Skuhamen (*Squhā'mEn*). A village of the Siyita tribe of Cowichan, at Agassiz, on lower Fraser r., Brit. Col.—Boas in 19th Rep. N.W. Tribes Can., 454, 1894.

Skuingkung (*Squi'ñquñ*). A Songish band at Victoria, Brit. Col.—Boas in 6th Rep. N.W. Tribes Can., 17, 1890.

Skulteen. A body of Salish of New Westminster agency, Brit. Col. Pop. 122 in 1896, the last time the name appears.

Skumin (*Sk'ūmi'n*, 'keekwilee-house,' the term keekwilee meaning 'low,' or 'under,' probably referring to the semi-subterranean houses of the N. W. interior.) A Squawmish village community on the left bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A.A.S., 474, 1900.

Skutuksen (*Sk'u'tuksɛn*, 'promontory'). A Squawmish village community on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Skuzis ('jumping'). A Ntlakyapamuk village on Fraser r. above Spuzzum, Brit. Col.; pop. 33 in 1901, the last time the name appears.

Scuzzy.—Can. Ind. Aff., 418, 1898. **Sku'zis.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Skuzzy.**—Can. Ind. Aff., pt. II, 164, 1901.

Skwah. A Chilliwak village in S. British Columbia; pop. 108 in 1911.

Skwah.—Can. Ind. Aff., pt. 2, 160, 1901. **Squah.**—Ibid., 74, 1878. **Squah-tta.**—Gibbs, MS. vocab., B. A. E.

Skwahladas (*Sqoā'ladas*). A Haida family of the Raven clan, living on the W. coast of Queen Charlotte ids., Brit. Col. The meaning of the name is uncertain, but it has been suggested that it may indicate that they were successful fishermen. This family generally lived with the Hlgahetgu-lanas, but at one time had independent towns opposite Hippa id. and in Rennell sd. There part of them came to be known as Nasto-kegawai. Originally they seem to have formed one family with the Djahuiskwahladagai. (J. R. S.)

Skoa'tl'adas.—Boas, 12th Rep. N. W. Tribes Can., 24, 1898. **Sqoā'ladas.**—Swanton, Cont. Haida, 270, 1905.

Skwailuh ('hoar frost'). A Shuswap town on Pavilion cr., an E. affluent of upper Fraser r., Brit. Col.; pop. 68 in 1909.

Papillion.—Taylor in Cal. Farmer, July 19, 1862. **Pavilion.**—Can. Ind. Aff., pt. II, 162, 1901. **Pavillon.**—Teit in Mem. Am. Mus. Nat. Hist., II, 166, map, 1900. **Skwai'-luh.**—Dawson in Trans. Roy. Soc. Can., 1891, sec. II, 44, 1892.

Skwaius (*Sk'wai'us*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Skwala (*Sk'wä'la*). A former village or camp of the Pilalt, a Cowichan tribe on lower Chilliwak r., Brit. Col.; so named from a slough on which it was situated.—Hill-Tout, Ethnol. Surv. Can., 48, 1902.

Skwauyik (*Skwa'uyix*). A Ntlakyapamuk village on the W. side of Fraser r., Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Skwawalooks. A Cowichan tribe on lower Fraser r., below Hope, Brit. Col.; pop. 17 in 1911.

Shawahlook.—Can. Ind. Aff. 1904, sec. ii, 75, 1905. **Skawah-looks.**—Ibid., 1894, 277, 1895. **Skowall.**—Ibid., 79, 1878. **Skwawahlooks.**—Ibid., pt. 2, 160, 1901.

Skway. A Chilliwak village on Skway r., which empties into the lower Fraser, Brit. Col.; pop. 30 in 1911.

Skway.—Can. Ind. Aff., pt. 2, 160, 1901. **Sqai.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1902. **Squay.**—Ibid., 276, 1894. **Squay-ya.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Syuay.**—Can. Ind. Aff., 188, 1884.

Skweahm. A Nicomen winter village on Nicomen slough, near lower Fraser r., Brit. Col.; pop. 28 in 1911.

Skuyā'm.—Boas in Rep. Brit. A. A. S., 454, 1894. **Skweahm.**—Can. Ind. Aff., 160, 1901. **Squeam.**—Ibid., 313, 1888.

Skwealets (*SkwEā'lēts*, 'coming in of the water'). An abandoned Chilliwak village on upper Chilliwak r., Brit. Col.—Hill-Tout in Ethnol. Surv. Can., 4, 1902.

Slaaktl (*Slā'axL*). A Bellacoola village on Bellacoola r., Brit. Col., above Snutlelatl.

Slā'aqtl.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Slā'axL.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Slahaltkam ('upper country'). A Shuswap village at the foot of Little Shuswap lake, South Thompson river, Brit. Col. It gives its name to a band which includes the people of this village and those of Kwikooi. Pop. 88 in 1906, 99 in 1911.

Haltham.—Can. Ind. Aff., pt. 2, 166, 1901. **Halthum.**—Ibid., 363, 1897. **Haltkam.**—Ibid., 312, 1892. **Halt-kum.**—Ibid., 1885, 196, 1886. **Little Lake Shuswap.**—Ibid., pt. II, 68, 1902. **Sahhahltkum.**—Ibid., 47, suppl., 1902. **Sla-halt-kam.**—Dawson in Trans. Roy. Soc. Can. sec. II, 44, 1891.

Slaves. An ethnic and linguistic Athapascan group comprising, according to Petitot (Dict. Déné Dindjié, XX, 1876), the Etchareottine, Thlingchadinne, and Kawchodinne. He included also the Etagottine of the Nahane group. The Etchareottine are specifically designated by this term, which originated with the Cree, who captured them in forays, and the tribe nearest to the Cree, the Etchaotine, are called Slaves proper.

Sliammon. A Salish tribe on Malaspina inlet, Brit. Col., speaking the Comox dialect; pop. 107 in 1909.

Kłaamen.—Brit. Col. Map, Ind. Aff., Victoria, 1872 (given as N. of Malaspina inlet). **Sliammon.**—Can. Ind. Aff., pt. II, 160, 1901. **Tlaámen.**—Boas, MS., B. A. E., 1887.

Slokoi. A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Slumach. A band of the Katsey (q.v.) in British Columbia; pop. 69 in 1896, when last separately enumerated.

Slumach.—Can. Ind. Aff., 276, 1894. **Slumagh.**—Ibid., 313, 1888.

Smelakoa (*SmELā'kōā*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Smoen (*Smō'EN*). The highest gens or band of the Bellacoola people of Nutlel, Brit. Col.—Boas in 7th Rep. N. W. Tribes Can., 6, 1891.

Smok (*Smōk*). A Squawmish village community on the left bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Snakaim. An unidentified body of Ntlakyapamuk on or near Fraser r., Brit. Col. Pop. 40 in 1901, the last time the name appears.

S-na-ha-em.—Can. Ind. Aff. 1885, 196, 1886. **Snahaim.**—Ibid. 1886, 230, 1887. **Snahain.**—Ibid. 1897, 363, 1898. **Snakaim.**—Ibid., pt. II, 166, 1901.

Snakwametl (*Sna'kwamEtl*). A village belonging to the Snonkweametl, an extinct tribe of Cowichan on lower Fraser r., Brit. Col.—Hill-Tout in Rep. Ethnol. Surv. Can., 54, 1902.

Snapa ('burnt place,' according to Teit; 'barren or bare place,' according to Hill-Tout). A village of the Spence Bridge band of Ntlakyapamuk, 1½ m. back from the s. side of Thompson r. and 42 m. above Lytton, Brit. Col. Pop. 17 in 1897, the last time it was enumerated separately.

Black Cañon.—White men's name. **C'npâ.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Nepa.**—Can. Ind. Aff., 230, 1886. **Snapa'.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Snauk. A Squawmish village community at False cr., Burrard inlet, Brit. Col.; pop. 45 in 1911.

False Creek.—Can. Ind. Aff., pt. II, 72, 1902. **Snauq.**—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Snonkweametl (*Snonkwe'amEtl*). An extinct Cowichan tribe on lower Fraser r., Brit. Col.; their village was Snakwametl.—Hill-Tout in Ethnol. Surv. Can., 54, 1902.

Snonowas. A Salish tribe around Nanoose bay, E. coast of Vancouver id. They speak the Cowichan dialect, and numbered 14 in 1911.

Nanoos.—Tolmie and Dawson, Vocabs. Brit. Col., 120B, 1884. **Nanoose.**—Mayne, Brit. Col., 243, 1861. **Snōnṓos.**—Boas, MS., B. A. E., 1887. **Snonowas.**—Can. Ind. Aff., pt. II, 164, 1901. **Sno-no-wus.**—Ibid., 417, 1898. **Sno-uo-wus.**—Ibid., 270, 1889.

Snutele (*Snū't'Ele*). A Bellacoola village on Bellacoola r., Brit. Col., above Tsomootl.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Snutlelatl (*Snū'L'ELaL*). A Bellacoola village on Bellacoola r., Brit. Col., above Stuik.

Snū'LELaL.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898. **Snū'tlELatl.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Sockeye. One of the names of the Fraser River salmon, blueback, or redfish (*Salmo nerka*) of the N. Pacific coast. The word is a corruption by folk etymology of *sukkegh*, the name of this fish in one of the Salishan dialects of the N. W. Pacific coast. It is spelled also *sugk-eye*, *sawk-wey*, *sauk-eye*, etc., confirming the derivation. (A. F. C.)

Soda Creek. A Shuswap village or band situated on upper Fraser r. between Alexandria and the mouth of Chilcotin r., Brit. Col.; pop. 100 in 1911.—Can. Ind. Aff. Reps.

Somehulitk (*Sō'mexulilx*). A Heiltsuk tribe living at the upper end of Wikeno lake, Brit. Col.; the name is applied also to one of its clans.—Boas in Nat. Mus. Rep. 1895, 328, 1897.

Somenos. A Salish tribe in Cowichan valley, S. E. Vancouver id., speaking the Cowichan dialect; pop. 99 in 1911.

Sā'menos.—Boas, MS., B. A. E., 1887. **Soleenos.**—Can. Ind. Aff., lx, 1877. **So-me-nau.**—Ibid., 308, 1879. **Somenos.**—Ibid., pt. II, 164, 1901.

Somhotnechau. A Wikeno village on Rivers inlet, Brit. Col.

Somhótnehau.—Boas, MS. field notes. **Sōmχṓtnechau.**—Boas in Petermanns Mitteil., pt. 5, 130, 1887.

Songish (adapted by the whites from *Stsâ'ñges*, the name of one of their septs). A Salish tribe about Victoria, Vancouver id., and on the W. shore of San Juan id., who call themselves Lkungen. This tribe gives its name to

a Salish dialect spoken also by the Sanetch and Sooke of Vancouver id., by the Clallam of the s. side of Juan de Fuca str., and by the Samish, Semiamu, and Lummi of the coast s. of the Fraser delta. Population of the Songish proper, including Cheerno, Discovery Id., Esquimalt, and Songish bands, 167 in 1911. Those speaking the Songish dialect number about 1,000. Their bands are Chikauach, Chkungen, Kekayaken, Kltlasen, Ksapsem, Kukoak, Kukulek, Lelek, Sichanetl, Skingenes, Skuingkung, and Stsanges. (J. R. S.)

Etzāmish.—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884 (so called by the tribes of the s. part of Puget sd.). **Hue-lang-uh.**—Mackay quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 7, 1891 ('the people': own name). **Lkū'men.**—Boas in 6th Rep. N. W. Tribes Can., 11, 1890 (Nanaimo name). **Lkū'mɛn.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Lku'-ngɛn.** Ibid. (own name). **Lku'ñgɛn.**—Boas, 6th Rep., 11, 1890. **Lχúñgen.**—Boas, MS., B. A. E., 1887. **Songars.**—Brit. Col. map, Ind. Aff., Victoria, 1872 (given as a settlement N. of Victoria). **Songees.**—Taylor in Cal. Farmer, July 19, 1862. **Songhies.**—Mayne, Brit. Col., 73, 1862. **Songish.**—Hoffman quoted by Powell in 6th Rep. B. A. E., xlii, 1888. **Thongeith.**—Sproat, Savage Life, 311, 316, 1868 (an alternative for Kowitchan as the designation of the Salish of Vancouver id.). **Tsaumas.**—Wilson in Jour. Ethnol. Soc. Lond., 278, 1866. **Tsaumass.**—Ibid., 286. **Tsong.**—Gibbs in Cont. N. A. Ethnol., I, 177, 1877.

Sooke. A Salish tribe, speaking the Songish dialect, about an inlet of the same name at the S. E. end of Vancouver id.; pop. 30 in 1911.

Achiganes.—De Smet, Oregon Miss., 192, 1847. **Sâ'ok.**—Boas in 6th Rep. N. W. Tribes Can., 11, 1890. **Sock Indians.**—De Smet, Oregon Miss., 192, 1847. **Sōk.**—Tolmie and Dawson, Vocabs, Brit. Col., 120B, 1884. **Sokes.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Sooke.**—Can. Ind. Aff., pt. II, 164, 1901. **Tsohke.**—Gibbs in Cont. N. A. Ethnol., I, 177, 1877.

Sotstl (*Sō'tsL*). A Bellacoola town at the mouth of Salmon r., coast of British Columbia. The people of this town and those of Satsk, who together are called Kinisquit, numbered 47 in 1911.

Nūt'ɛ́l.—Boas in Petermanns Mitteil., pt. 5, 130, 1887. **Nūtl'ɛ'l.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Rascals' Village.**—Mackenzie, Voy., 339, 1802; Mayne, Brit. Col., 146, 1862 (so named by Mackenzie from the treatment received there). **Sōtsl'.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900.

South Andrian Band. A band of Shuswap, now known as the Adams Lake band; pop. 196 in 1911.

Spahamin (*Spa'xɛmîn*, 'shavings,' 'cuttings,' as of wood or bone). An Okinagan village situated at Douglas lake, 11 m. from Quilchena, Brit. Col. Its people associate much with the Ntlakyapamuk, whose language they speak as well as their own; they numbered 194 in 1911, probably including some Ntlakyapamuk.

Douglas Lake.—White men's name. **Nicola (Upper).**—Can. Ind. Aff., pt. I, 243, 1902. **Spah-a-man.**—Can. Ind. Aff., pt. I, 189, 1884. **Spa-ha-min.**—Ibid., 271, 1889. **Spa'xɛmîn.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Upper Nicola.**—Can. Ind. Aff., pt. II, 68, 1902 (includes some Ntlakyapamuk villages).

Spaim (*Spa'-im*, 'flat land,' 'open flat' [Teit]; 'pleasant, grassy, flowery spot' [Hill-Tout]). A Ntlakyapamuk village on the E. side of Fraser r., Brit. Col.; pop. 27 in 1897.

Spa'îm.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Spayam.**—Can. Ind. Aff., 418, 1898 ("Chomok-Spayam"). **Spē'im.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Speyam.**—Can. Ind. Aff., 230, 1884.

Spallamcheen. A body of Shuswap on a branch of Thompson r., Brit. Col., under the Okanagan agency. Pop. 144 in 1904, 164 in 1911.

Spallamcheen.—Can. Ind. Aff., pt. II, 166, 1901. **Spallum-acheen.**—Ibid., 191, 1883. **Spallumcheen.**—Ibid., 363, 1897. **Spelemcheen.**—Ibid., 317, 1880. **Spellamcheen.**—Ibid., 313, 1892. **Spellammachum.**—Ibid., 79, 1878.

Spapak (*Spāpa'k*). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Spapium (*Spapī'um*, 'level grassy land'). A Ntlakyapamuk village on a river bench opposite Lytton, Brit. Col.; pop. 84 in 1901.

Spa-ki-um.—Can. Ind. Aff., 196, 1885 (misprint). **Spapiam.**—Ibid., 312, 1892. **Spapī'um.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1889.

Spatsatlt (*Spatsā'tlt*). A Bellacoola band at Talio (q. v.), Brit. Col.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Spatsum (contracted from *Spa'ptsɛn*, 'little Indian hemp place'). A village of the Spence Bridge band of Ntlakyapamuk on the S. side of Thompson r., 35 m. above Lytton, Brit. Col. (Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900). Pop. 135 in 1901.

Apaptsim.—Can. Ind. Aff., 363, 1897 (misprint). **Cpa'ptsɛn.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **S-pap-tsin.**—Can. Ind. Aff., 196, 1885. **Spatsim.**—Ibid., 419, 1898. **Spatsum.**—Teit, op. cit.

Spence Bridge Band. One of 4 subdivisions of Ntlakyapamuk occupying the banks of Thompson r., Brit. Col., from about 8 m. below Spence Bridge nearly to Ashcroft.—Teit in Mem. Am. Mus. Nat. Hist., II, 170, 1900.

Nkamtci'nĕmux.—Teit, op. cit. ('people of the entrance'; more strictly applied to the Indians immediately about Spence Bridge).

Spukpukolemk (*SpuQpuQō'lĔmQ*). A band of the Nuhalk, a subdivision of the Bellacoola on the coast of British Columbia.

Mā'lakyllatl.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891 (secret society name). **Spuqpuqō'lĕmq.**—Ibid.

Spuzzum ('little flat.'—Teit). The nearest to the sea of the important towns of the Ntlakyapamuk, lying on the w. side of Fraser r., Brit. Col., 9 m. above Yale, 2 m. below Spuzzum station, Canadian Pacific Ry. Pop. 157 in 1911.

Cpu'zum.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Spō'zêm.**—Teit in Mem. Am. Nat. Hist., II, 169, 1900. **Spuggum.**—Can. Ind. Aff., 196, 1885 (misprint). **Spu'zum.**—Hill-Tout, op. cit. **Spuzzam.**—Can. Ind. Aff., 269, 1889. **Spuzzum.**—Ibid., pt. II, 164, 1901.

Squacum. A band of Salish, probably of the Ntlakyapamuk, in British Columbia.—Can. Ind. Aff., 79, 1878.

Squamish. The name given by the Canadian Department of Indian Affairs to that portion of the Squawmish living on Howe sd., Brit. Col. Pop. 37 in 1911.

Shw-aw-mish.—Can. Ind. Aff., 276, 1894 (probably a misprint). **Skw-amish.**—Ibid., 358, 1895. **Skwawmish.**—Ibid., 308, 1879. **Squamish.**—Ibid., 195, 1885.

Squaw. An Indian woman. From Narragansett *squaw*, probably an abbreviation of *eskwaw*, cognate with the Delaware *ochqueu*, the Chippewa *ikwé*, the Cree *iskwew*, etc. As a term for woman *squaw* has been carried over the length and breadth of the United States and Canada, and is even in use by Indians on the reservations of the W., who have taken it from the whites. After the squaw have been named: Squawberry (the partridge berry), squaw bush (in various parts of the country, *Cornus stolonifera*, *C. sericea*, and *C. canadensis*), squaw carpet (a California name of *Ceanothus prostratus*), squaw fish (a species of fish found in the N. W.), squaw flower (*Trillium erectum*, called also squaw root), squaw man (an Indian who does woman's work; also a white man married to an Indian woman and living with her people), squaw mint (the American pennyroyal), squawroot (in different parts of the country, *Trillium erectum*, the black and the blue cohosh, *Conopholis americana*, and other plants), squaw sachem (a term in vogue in the era of New England colonization for a female chief among the Indians), squaw vine (a New England name for the partridge berry), squawweed (*Erigeron philadelphicum* and *Senecio aureus*), squaw winter (a term in use in parts of the Canadian N. W. to designate a mild beginning of winter). A species of duck (*Harelda glacialis*) is called old squaw.

(A. F. C.)

Squawmish. A Salishan tribe on Howe sd. and Burrard inlet, N. of the mouth of Fraser r., Brit. Col. Their former village communities or bands were Chakkai, Chalkunts, Chants, Chechelmen, Chechilkok, Chekoalch, Chewas, Chiakamish, Chichilek, Chimai, Chukchukts, Ekuks, Etleuk, Hastings Sawmill Indians, Helshen, Homulchison, Huikuayaken, Humelsom, Ialmuk, Ikwopsum, Itliok, Kaayahunik, Kaksine, Kapkapetlp, Kauten, Kekelun, Kekios, Kekwaiakin, Kelketos, Ketlalsm, Kiaken, Kicham, Koalcha, Koekoi, Koikoi, Kolelakom, Komps, Kotlskaim, Kuakumchen, Kukutwom, Kulaken, Kulatsen, Kwanaken, Kwichtenem, Kwolan, Male (shared with the Musqueam), Mitlmetlelch, Nkukapenach, Nkuoosai, Nkuoukten, Npapuk, Npokwis, Nthaich, Papiak, Poiam, Pokaiosum, Sauktich, Schilks, Schink, Selelot, Shemps, Shishaiokoi, Siechem, Skakaiek, Skauishan, Skeakunts, Skeawatsut, Skelsh, Sklau, Skoachais, Skumin, Skutuksen, Skwaius, Slokoi, Smelakoa, Smok, Snauk, Spapak, Stamis, Stetuk, Stlaun, Stoktoks, Stotoii, Suntz, Sutkel, Swaiwi, Swiat, Thetsaken, Thetuksem, Thetusum, Thotais, Tktakai, Tlakom, Tlastlemauk, Tleatlum, Toktakamai, Tseklten, Tumtls, Ulksin, and Yukuts. There were a few more at the upper end of Burrard inlet. Only six villages are now inhabited: Burrard Inlet (No. 3), False Creek (see Snauk), Kapilano Mission, (Burrard inlet), Seymour Creek (see Chechilkok), and Squamish. (Consult Hill-Tout in Rep. B. A. A. S., 472-549, 1900.) The total population of the Squawmish was 399 in 1911.

(J. R. S.)

Skoomic.—Boas in 6th Rep. N. W. Tribes Can., map, 1890. **Sk'qoā'mic.**—Boas in 5th Rep., ibid., 10, 1889 (Comox name). **Sk qō'mic.**—Ibid. **Skwāmish.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Sqnamishes.**—Sage, Rocky Mtns., 221, 1846. **Squamisht.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Squawmisht.**—Mayne, Brit. Col., 243, 1862. **Squohamish.**—Brit. Adm. Chart, no. 1917, **Sxqŏmic.**—Boas, MS., B. A. E., 1887.

Squawtits. A Cowichan tribe on lower Fraser r., Brit. Col., between Agassiz and Hope. Pop. 47 in 1911.

Squatils.—Can. Ind. Aff., 309, 1879. **Squatits.**—Brit. Col. Map, Ind. Aff., Victoria, 1872. **Squattets.**—Can. Ind. Aff. 1889, 268, 1890. **Squawtas.**—Trutch, Map of Brit. Col., 1870. **Squawtits.**—Can. Ind. Aff., pt. 2, 160, 1901.

Squierhonon. An unidentified tribe, probably Algonquian, dependent on the Hurons.—Sagard (1636), Hist. Can., Huron Dict., IV, 1866.

Srattkemer. A body of Salish belonging to Kamloops agency, Brit. Col. Pop. 230 in 1884, the last time the name appears.

Sratt-kemer.—Can. Ind. Aff., 188, 1884.

Stadacona. A village occupying the site of Quebec, visited by Cartier in 1535. The village had disappeared when Champlain ascended the river 70 years later.

Stadacona.—Hind, Lab. Penin., II, 6, 1863. **Stadacone.**—Cartier, (1545) Relation, 32,½, 1863. **Tadacone.**—Vallard, Atlas (*ca.* 1543) in Me. Hist. Soc. Coll., I, 354, 1869.

Stagilanas (*Stā'gi lā'nas*, 'Stā'gi town-people'). A Haida family of the Eagle clan. It was one of those of Ninstints (Gunghet-haidagai), and is said to have been part of the Gunghet-kegawai.—Swanton, Cont. Haida, 272, 1905.

Stahehani (*Staxēha'ni*, 'this side of the ear or cliff.'—Teit). A Ntlakyapamuk village on the E. side of Fraser R., Brit. Col., between Keefer station and Cisco.

Statcīa'nī.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Staxēha'ni.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Stahlouk. A former band of Salish, probably Cowichan, of Fraser superintendency, Brit. Col.—Can. Ind. Aff., 138, 1879.

Staiya (*Sta-iya*). A settlement just below Lytton, Brit. Col., on the E. bank of Fraser R. Its position corresponds very nearly to that of Cisco, a Ntlakyapamuk village.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Stamis. A Squawmish village on the left bank of Skwamish R., W. Brit. Col.

Sta-amus.—Brit. Adm. chart, no. 1917. **Stámas.**—Boas, MS., B. A. E., 1887. **Stā'mis.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Starnatan. A village on the St. Lawrence, just below the site of Quebec, in 1535.—Cartier (1535), Bref. Récit., 32, 1863.

Stasaos-kegawai (*Stasa'os qē'gawa-i*, 'those born on the Stasaos coast'). A Haida family of the Raven clan who were in the habit of camping on the N. side of the W. entrance of Skidegate channel, and were so called from the name of the shore there (Stasaos). They were probably a sub-division of the Hlgahetgu-lanas. A minor division of the Stasaos-kegawai was called Gunghet-kegawai.—Swanton, Cont. Haida, 270, 1905.

Stasausk'ē'owai.—Boas, 12th Rep. N. W. Tribes Can., sec. II, 24, 1898.

Stasaos-lanas (*Stasa'os lā'nas*, 'people of Stasaos coast'). A Haida family of the Eagle clan that received its name from a strip of coast along the N. side of the channel between the largest two of the Queen Charlotte ids., Brit. Col. Probably they were originally a part of the Kaiahl-lanas, with whom they used to go about.—Swanton, Cont. Haida, 274, 1905.

Stawas-haidagai (*St!awā's xā'-idaga-i*, 'witch people'). A Haida family of the Eagle clan. While these people were living near the Kogahl-lanas the screechowls (*st!ao*) were heard to call so much from their side of the creek that a boy in the town opposite said they ought to be called 'Witch people' (*St!awā's xā'-idaga-i*). This story was probably told to alleviate the application of a rather harsh name. They had the same traditional origin as the Kona-kegawai, Djiguaahl-lanas, and Kaiahl-lanas. All of them lived in the town of Cumshewa, which was owned by their chief. There were three local sub-divisions, the Heda-haidagai, Sa-haidagai, and Kahligua-haidagai.—Swanton, Cont. Haida, 273, 1905.

Stella ('the cape'). A Natliatin village at the entrance of Stelako R. into Fraser lake, Brit. Col.; pop. 42 in 1902, 90 in 1911.

Stelaoten.—De Smet, Oregon Miss., 100, 1847. **Stela-tīn.**—Dawson in Can. Geol. Surv. 1879–80, 30B, 1881. **Stella.**—Morice, Notes on W. Dénés, 25, 1892. **Stillā.**—Harmon, Jour., 244, 1820.

Stella. The village of the Tautin, on Fraser R., near Alexandria, Brit. Col.

Alexandria.—Ind. Aff. Can., 138, 1879. **Stélla.**—Morice in Trans. Roy. Soc. Can., 109, 1892.

Stetuk (*Stētūqk'*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Stick Indians (from *stick* meaning 'tree,' or 'wood,' in the Chinook jargon). A term universally applied by certain N. W. Coast tribes to any Indians from the interior; that is, to those who live back in the woods. It is more commonly used on the coasts of Alaska and British Columbia to refer to the Athapascan tribes E. of the Coast range, but it was

used also by the Chinook and other Oregon and Washington tribes to designate the Salish and Shahaptian tribes of Columbia r. and Puget sd. (L. F.)

Si-him-e-na.—Mahoney in Sen. Ex. Doc. 68, 41st Cong., 2d sess., 20, 1870. **Thick-wood Indians.**—Franklin, Journ. Polar Sea, 262, 1824. **Thick Wood Indians.**—Simpson quoted by Morgan in Beach,, Ind. Miscel., 179, 1877.

Stikine. A Tlingit tribe on and near the mouth of the river which bears its name. Pop. 1,300 in 1840, 317 in 1880, 255 in 1890. Their winter town is Katchanaak (Wrangell); their ancient village was Kahltcatlan (Old Wrangell). Shake's Village, Shallyany's Village, and Shustak's Village are also mentioned. The following social divisions are found here: Hehlkoan, Hokedi, Kaskakoedi, Katchadi, Kayashkidetan, Kiksadi, Nanyaayi, Siknahadi, Tahlkoedi, and Tihittan.

Shikene.—Peirce in H. R. Rep. 830, 27th Cong., 2d sess., 62, 1842 (village). **Stach'in.**—Holmberg, Ethnog. Skizz., map, 142, 1855. **Stackeenes.**—Borrows in H. R. Ex. Doc. 197, 42d Cong., 2d sess., 4, 1872. **Stakeen.**—Borrows in Sen. Ex. Doc. 67, 41st Cong., 2d sess., 9, 1870. **Stakhin.**—Petroff in 10th Census, Alaska, 32, 1884. **Stak-hin-kŏn.**—Krause, Tlinkit Ind., 120, 1885. **Stākhin'kwān.**—Dall in Cont. N. A. Ethnol., I, 38, 1877. **Stakhinskoe.**—Veniaminoff, Zapiski, II, pt. III, 30, 1840. **Stakin.**—Eleventh Census, Alaska, 158, 1893. **Stekini.**—Kane, Wand. in N. A., app., 1859. **Stickens.**—Crosbie in H. R. Ex. Doc. 77, 36th Cong., 1st sess., 7, 1860. **Stickienes.**—Beardslee in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 29, 1880. **Stickine.**—Borrows (1869) in Sen. Ex. Doc. 67, 41st Cong., 2d sess., 2, 1870. **Stikin.**—Boas, 5th Rep. N. W. Tribes Can., 25, 1889. **Stikines.**—Scott (1859) in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 115, 1860. **Stohenskie.**—Elliott, Cond. Aff. Alaska, 228, 1875 (transliterated from Veniaminoff). **Sucheen.**—George in Sen. Ex. Doc. 105, 46th Cong., 1st sess., 29, 1880.

Stlaun (*Stlāu'n*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Stlaz (*Sɬaz*, or *Sɬêtz*, having reference to a place where the Indians obtained a mineral earth with which they covered the face to prevent it from chapping.—Hill-Tout). A village of the Spence Bridge band of Ntlakyapamuk at a place called Cornwall, near Ashcroft, a mile back from Thompson r., on the N. side, about 45 m. above Lytton, Brit. Col. Pop. 44 in 1911.

Ashcroft.—Can. Ind. Aff., suppl., 47, 1902. **Cornwalls.**—Can. Ind. Aff., 138, 1879 (white men's name). **Sk'lalc.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Sɬaz.**—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900. **Sîêtz.**—Ibid. **Stahl.**—Can. Ind. Aff., 308, 1887. **Stahl-lch.**—Ibid., 230, 1886. **Stlahl.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Stlahlilitch.**—Can. Ind. Aff., 196, 1885.

Stlenga-lanas (*Sɬe'ña lā'nas*, 'rear town people'). A great Haida family of the Raven clan living along the N. coast of the Queen Charlotte ids., Brit. Col. According to tradition they received their name from having occupied the row of houses farthest back from the coast in the legendary town of Skena. It seems more likely that they became a separate family while at Naikun. There were several subdivisions, the Dostlan-lnagai, Aostlan-lnagai, Teesstlan-lnagai, and Yagunstlan-lnagai.—Swanton, Cont. Haida, 271, 1905.

Stl'ENGE lā'nas.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898. **Stling Lennas.**—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895.

Stlep (*Sɬ'lEp*, 'home country'). An abandoned Chilliwak village on upper Chilliwak r., Brit. Col.; so called because the old communal houses of the tribe were situated there.—Hill-Tout in Ethnol. Surv. Can., 4, 1902.

Stlindagwai (*Sɬi'ndAgwa-i*, 'the village deep in the inlet'). A Haida town of the Hagilanas family in an inlet on the w. coast of Moresby id., not far from Houston Stewart channel, Brit. Col.—Swanton, Cont. Haida, 277, 1905.

Stoktoks. A Squawmish village community on Howe sd., Brit. Col.

St'o'ktoks.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **St'ŏx.**—Boas, MS., B. A. E., 1887.

Stone Tsilkotin. A body of Tsilkotin of Williams Lake agency, Brit. Col. Pop. 106 in 1901; 48 in 1911.

Stone.—Can. Ind. Aff. 1887, 310, 1888. **Stones.**—Can. Ind. Aff. 1901, pt. II, 162, 1901.

Stotoii (*Stō'toiī*, 'leaning over [a cliff]'). A Squawmish village community on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Stratten. The local name for a band of Salish of Fraser superintendency, Brit. Col.—Can. Ind. Aff. Rep., 79, 1878.

Stryne. A Ntlakyapamuk village on the w. side of Fraser r., 5 m. above Lytton, Brit. Col. Pop. 57 in 1901, the last time the name appears.

Stā-ai'-in.—Dawson in Trans. Roy. Soc. Can., sec. II, 44 1891. **Sta'IEn.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900. **Stain.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Strain.**—Teit, op. cit. **Stryen.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Stryne.**—Can. Ind. Aff., 164, 1901. **Stryne-Nqakin.**—Ibid. 418, 1898 (two town names combined). **Strynne.**—Ibid., 269, 1889. **Stryune.**—Ibid., 434, 1896. **Styne Creek.**—Teit, op. cit. (white men's name).

Stsanges (*Stsâ'ñges*). A Songish band between Esquimalt and Becher bay, s. end of Vancouver id. Pop. 103 in 1904, 94 in 1911. Songish, the name given to this tribe by whites, is corrupted from the name of this band.

Songhees.—Can. Ind. Aff., pt. II, 164, 1901. **Stsâ'ñges.**—Boas in 6th Rep. N. W. Tribes Can., 17, 1890.

Stskeitl (*Stsk'ē'iL*). A Bellacoola town on the s. side of Bellacoola r., Brit. Col., near its mouth. It is one of the 8 villages called Nuhalk.

Stskā'etl.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Stsk'ē'ıL.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Stuichamukh. An Athapascan tribe, now absorbed into the surrounding Salishan tribes, that inhabited upper Nicola valley, Brit. Col. They have been supposed to be descendants of a war party of Tsilkotin (McKay in Dawson, Notes on Shuswap of Brit. Col., Trans. Roy. Soc. Can., IX, sec. 2, 23, 1891), but the evidence of their long occupancy of Nicola and Similkameen valleys has led Boas (10th Rep. N. W. Tribes, Rep. Brit. A. A. S., sec. 2, 33, 1895) to consider them the northernmost of the isolated Athapascan bands found along the Pacific coast. Four or five generations back they lived in three subterranean lodges, indicating a population of between 120 and 150.

Sē'ıEqamuQ.—Boas in 10th Rep. N. W. Tribes, 32, 1905, ('people of the high country': Ntlakyapamuk name). **Smilē'kamuQ.**—Ibid. (another Ntlakyapamuk name). **Stûwī'ʜamuQ.**—Ibid.

Stuik (*Stū'îx*). A Bellacoola village on Bellacoola r., Brit. Col., 28 m. from its mouth.

Stū'ıʜ.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Stū'îx.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Stumiks (*Stū'mīks*, 'bulls'). A society of the Ikunuhkatsi, or All Comrades, in the Piegan tribe; it has been obsolete since about 1840.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Stunhlai (*StA'nła-i*, said to refer to "any fat game or fish brought in"). A Haida town on the N. W. coast of Moresby id., Brit. Col., occupied anciently by the Kas-lanas.—Swanton, Cont. Haida, 280, 1905.

Stustas (*Sta'stas*). One of the most important Haida families of the Eagle clan. The name is that given to salmon eggs after the young fish have begun to take form in them. There is a story that this family was once reduced to a single woman, but subsequently increased very rapidly from her children; for that reason they were likened to spawning salmon. The family is known also as *Sā'ñgaL-lā'nas*, referring to sea-birds called *sañg;* when these birds find any food on the surface of the sea, all swoop down upon it, making a great noise, and their actions are likened to those of people at potlatches made by this family. According to tradition, part of the Stustas, including that to which the chief himself belonged, came down from Stikine r. in the Tlingit country, while the rest were from the country of the Nass people. Edenshaw (q. v.), the name of the chief, was also transferred from the Stikine. A chief of this family was very friendly to the whites, and it was largely through his influence that a mission was established at Masset. The Stustas' land lay principally around Naikun and in Naden harbour, but their chief town was Kiusta, on the coast opposite North id. There were many subdivisions: Kawas, Kangguatl-lanas, Hlielung-keawai, Hlielung-stustae, Naikun-stustae, Chawagis-stustae, and the Yadus of Alaska, the last being still further subdivided.

(J. R. S.)

Sā'ñgaL lā'nas.—Swanton, Cont. Haida, 275, 1905. **Shongalth Lennas.**—Harrison in Proc. Roy. Soc. Can. 1895, sec. II, 125, 1895. **Stastas.**—Ibid.

Sugarcane. A Shuswap village on the E. side of Fraser r., Brit. Col.—Morice in Trans. Can. Inst. 1892–93, IV, 22, 1895.

Suhinimiut ('people of the sun,' that is, living in the east). A tribe of Ungava and Labrador Eskimo extending from Koksoak r., E. to cape Chidley and thence, s. to Hamilton inlet. A part have long been Christianized by Moravian missionaries, but those of the northern districts still retain their heathen customs. Girls are tattooed at the age of puberty, though less elaborately than formerly; they are then forced into marriage, and early show the effects of their harsh and laborious life. Children are few and weak. Many men have two wives, the wealthy several. The aged and the diseased are frequently deserted, sometimes quietly strangled. An unlucky woman is driven out into the wilderness. A bad man is not admitted into the houses, and if he commits murder the others stone him to death. Blood vengeance is incumbent on the next of kin. The people are of the stature of Europeans and very muscular. Their legs are disproportionately short and malformed, owing probably to the habit of carrying infants in

the hood. There is a recognized elder in the community, yet he is controlled by the angekok. These conjurers, who pretend to propitiate the malevolent spirits of nature and each man's evil spirit, work much harm, often separating man and wife on the plea that their union causes ill luck. The people often devour deer meat raw, though they prefer cooked food. The complexion of these Eskimo shows much variation; those who are bleached almost white in winter become quickly browned by exposure to the summer sun.

Subtribes are the Koksoagmiut, Kangivamiut, and Kilinigmiut. The mission stations are Hebron, Hopedale, Nachvak, Nain, Okak, Ramah, and Zoar. A native village on the N. coast is Aukpatuk.

Sûhĭnĭmyut.—Turner in 11th Rep. B. A. E., 176, 1894. **Sukhinimyut.**—Turner in Trans. Roy. Soc. Can., v, 104, 1888.

Suk (*S'ūk*, 'valley,' 'depression'). A Ntlakyapamuk village on the E. side of Fraser r., Brit. Col., below Keefer station, C. P. Ry. The population of this place and the neighbouring village of Kimus, with which later reports of Indian affairs have combined it, was 74 in 1901, since which date neither is mentioned.

Cūk'.—Hill-Tout in Ethnol. Surv. Can., 5, 1899. **Sheooke.**—Can. Ind. Aff., 189, 1883. **Shoouk.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Snuk.**—Can. Ind. Aff., 363, 1897. **Sook-kamus.**—Ibid., pt. II, 164, 1901. **S'ūk.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Sunk.**—Can. Ind. Aff., 269, 1889. **Suuk.**—Ibid., 230, 1886. **Suuk-kamus.**—Ibid., 418, 1898.

Sulu-stins (*Sū'lu stins*). A former Haida town of the Do-gitunai famliy, on the E. coast of Hippa id., Queen Charlotte ids., Brit. Col.

Skao nAns.—Swanton, Cont. Haida, 281, 1905. **Sūlu stĭns.**—Ibid.

Sumas. A Cowichan tribe on the lake and river of the same name, which are tributary to lower Fraser r., Brit. Col. Until 1894 three divisions or villages called by this name, and numbered 1, 2, and 3, appeared in the reports of the Department of Indian Affairs, having populations, respectively, of 30, 57, and 53 in 1893. Their total number in 1911 was given as 52.

Sȩmā́ç.—Boas, MS., B. A. E., 1887. **Smess.**—Mayne, Brit. Col., 295, 1862. **Sumas.**—Can. Ind. Aff., 300, 1893. **Sumass.**—Ibid., 160, 1901. **Su-mat-se.**—Fitzhugh in U. S. Ind. Aff. Rep. 1857, 328, 1858.

Sunteacootacoot (*Sun-tea-coot-a-coot*). An unidentified body of Salishan Indians said by Ross (Fur Hunters, I, 145, 1855) to have lived between Thompson and Fraser rs., Brit. Col.

Suntz. A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Sus-haidagai (*Sūs xā'-idAga-i*, 'lake people'). A subdivision of the Kona-kegawai, a Haida family of the Eagle clan. They owned the town of Hlgaedlin and received their name from a lake which lies inland from Skedans bay, Brit. Col.—Swanton, Cont. Haida, 273, 1905.

Susk. More correctly Sisk, the Haida name for Frederick id., off the N. W. coast of Graham id., Queen Charlotte ids., Brit. Col. Dawson (Q. Charlotte Ids., 171, 1880) wrongly supposed it to be the name of a town as well, his informants probably referring to Te, which once stood on the mainland opposite.

(J. R. S.)

Susksoyiks ('band with hairy mouths'). A band of the Piegan tribe of the Siksika, probably extinct.

Sus-kso'-yĭks.—Hayden, Ethnog. and Philol. Mo. Val., 264, 1862.

Sutkel (*'Sl'k'qē'l*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Swaiwi (*Swai'wī*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Swampy Ground Assiniboin. A division of the Assiniboin (Coues, Henry-Thompson Jour., II, 523, 1897). Henry (1808) says that they "inhabit the strong wood w. of Fort Augustus,* along Panbian [Pembina] r.,† never frequent the plains, and are excellent beaver hunters. Formerly they were very numerous, but frequent murders among themselves, and the ravages of the smallpox have reduced their number to about 30 tents. They are fully as much addicted to spirituous liquor as the Saulteurs."

Swiat (*Swī'at*). A Squawmish village community on the W. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Ta (*T!ā*, 'chiton' [?]). A Haida town formerly on the E. coast of North id., Queen Charlotte ids., Brit. Col. It is said to have been

*Present city of Edmonton.
†S. tributary of Athabaska r.

occupied by a small family called, after the name of the place, Taahl-lanas.—Swanton, Cont. Haida, 281, 1905.

Taahl-lanas ('the people of the town of Ta'). An extinct Haida family which formerly lived on North id., Queen Charlotte ids., Brit. Col. See *Ta*.

T!ā'at.—Swanton, Cont. Haida, 276, 1905.

Tabogimkik. A Micmac village or band in 1760, probably in Nova Scotia.—Frye (1760) in Mass. Hist. Soc. Coll., 1st s., x, 116, 1809.

Tachy ('tail of the water'). A village of the Tatshiautin at the mouth of Thache r., Brit. Col. Pop. 32 in 1881; 42 in 1911.

Tachy.—Harmon, Jour., 215, 1820. **Thatce.**—Morice in Trans. Roy. Soc. Can., x, 109, 1893.

Tadji-lanas (*Tā'dji lā'nas*, or *Tās lā'nas*, 'sand-town people'). Two important Haida families belonging to the Raven clan. It would probably be truer to say that they were two parts of one family, although they were, later, widely separated geographically. According to tradition this family and 4 others once lived together in a town near Sand-spit pt., Queen Charlotte ids., composed of 5 rows of houses. Those in the front row were called Tadji-lanas, because they were close to the beach; those in the next, Kuna-lanas ('Point-town people'), because their row ran out to a point; those in the third, Yaku-lanas ('Middle-town people'), because they occupied the middle row; those in the fourth, Koetas ('Earth-eaters'), because they lived near the trails where it was very muddy; and those in the fifth, Stlenga-lanas ('Rear-town people'), because they lived farthest back. Another tradition relates that this family, together with the Kagials-kegawai of Skedans, sprang from a woman who was on House id. (Atana) when it rose out of the flood. One branch was reckoned among the Gunghet-haidagai, and a subdivision called Kaidju-kegawai owned the southernmost town on the island. By a curious coincidence the northern division, after living for a while on the N. W. coast of Graham id., came to occupy Kasaan in Alaska, the most northerly Haida town. The Gunghet branch is almost extinct. (J. R. S.)

Tā'djī lā'nas.—Swanton, Cont. Haida, 268, 272, 1905. **Tās lā'nas.**—Boas in 12th Rep. N. W. Tribes Can., 22, 1898. **Tas Lennas.**—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895.

Tadoussac ('at the nipples.'—Hewitt). The principal village of the Tadoussac on St. Lawrence r., at the mouth of Saguenay r. It was formerly an important trading post, founded by Samuel de Champlain, and a Jesuit mission was established there as early as 1616.

Tadeussac.—La Tour map, 1779. **Tadoucac.**—Dutch map (1621) in N. Y. Doc. Col. Hist., I, 1856. **Tadousac.**—Champlain (1603), Œuvres, 70, 1870; Harris, Voy. and Trav., II, map, 1705. **Tadousae.**—Dobbs, Hudson Bay, map, 1744 (misprint). **Tadousca.**—Harris, op. cit., I, map (misprint). **Tadoussac.**—Champlain (1604), Œuvres, 216, 1870; map of 1616 in N. Y. Doc. Col. Hist., I, 1856. **Tadoussaciens.**—Esnauts and Rapilly map, 1777. **Tadusac.**—Jefferys, Fr. Doms., pt. 1, map, 1761. **Tadussékuk.**—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name).

Tadoussac. A Montagnais tribe or band on Saguenay r., Quebec. In 1863 part of the tribe were on a reservation at Manikuagan, while others were at Peribonka.

Taenhatentaron. A former Huron village in Ontario, the seat of the mission of Saint Ignace. It was destroyed by the Iroquois in 1649.

Sainct Ignace.—Jes. Rel. 1639, 74, 1858. **St. Ignatius.**—Shea, Cath. Miss., 179, 1855. **Taenhatentaron.**—Jes. Rel. 1639, 74, 1858.

Tagish. A small tribe living about Tagish and Marsh lakes, Brit. Col. They are classed with the Tlingit stock on the basis of a vocabulary obtained by Dawson (Rep. Geol. Surv. Can., 192B, 1887); but, as they resemble the interior Athapascan Indians in every other respect, it is likely that they have adopted their present language from the Chilkat. They are probably part of Dall's "Nehaunee of the Chilkaht river."

(J. R. S.)

Stick Indians.—Dawson in Rep. Geol. Surv. Can., 192B, 1887 (coast name for these people and all other interior Indians). **Tahk-heesh.**—Schwatka in Century Mag., 747, Sept. 1885. **Tank-heesh.**—Ibid., 743 (may be the Takon of Schwatka).

Tahagmiut ('people of the shadow,' that is, living toward the sunset). An Eskimo tribe inhabiting the Ungava shore of Hudson str. from Leaf r., w. and the coast of Hudson bay s. to Mosquito bay. They are tall and of fine physique, the men larger on the average than whites, the women equal to the average white women. Their customs are primitive. Men hold women in little respect, but are jealous of their wives. They are fond of games and athletic sports, and both sexes are passionate gamblers. They trap foxes, wolves, and wolverenes, exchanging the furs for guns, ammunition, cutlery, and hardware at Ft. Chimo, distant a whole winter's journey for a

dog team. The skirts of their coats are hung with pear-shaped pieces of ivory that rattle when they walk.

Igdlumiut.—Boas in 6th Rep. B. A. E., 462, 1888 ('people of the other side': so called by the Eskimo of Baffin island, on the opposite shore of Hudson str.). **Iglumiut.**—Boas in Trans. Anthr. Soc. Wash., III, 95, 1885. **Northerners.**—Turner in 11th Rep. B. A. E., 177, 1894 (so called by the whites of Ungava). **Tahagmyut.**—Turner in Trans. Roy. Soc. Can. 1887, sec. II, 101, 1888. **Ta hág myut.**—Turner in 11th Rep. B. A. E., 177, 1894. **Ungavamiut.**—Boas in Am. Antiq., 40, 1888.

Tahltan. The southwesternmost tribal division of the Nahane Indians of the Athapascan family. Their hunting grounds include the drainage basin of Stikine r. and its tributaries as far as the mouth of Iskut r., Dease lake, and the river halfway to McDame cr. (but, according to the old law, the head of Dease lake was Kaska territory, and this assumption of rights has never been acknowledged by the Kaska people), the northern sources of the Nass, and some of the southern branches of the Taku, in Alaska and British Columbia. In early days the salmon streams flowing into the Stikine from the N., from 4 m. below Glenora to, but not including, Telegraph cr., were claimed and fished by the Stikine tribe of Tlingit, but this overlapping of the two peoples seems to have produced little friction, possibly because the Tahltan had no living places hereabouts, and, in the matter of the exchange of the products of the coast and the interior, it was of mutual advantage to keep on friendly terms.

The Tahltan have always lived on the upper reaches of the Stikine and near by on the Tahltan and Tuya rs. In early days their living places were used more as storage depots and were resorted to through the summer months for salmon fishing, which was also the season of ease and feasting, when the pursuit of the fur-bearing animals was without profit—for the Tahltan people have always been hunters and trappers, living in the open throughout the year, meat-eaters through necessity and choice, and accepting fish diet only as a change.

The primitive houses were similar to those found in the fishing camps to-day; they were constructed of stout saplings stuck upright in the ground and bound together with bark rope or tree roots and roofed over with slabs of spruce bark. But in camp the typical shelter was a lean-to of bark and brush laid over poles, two being placed opposite each other, with a central fire. To-day, throughout most of the year, they live in the same manner, except that canvas has superseded the bark and brush covering.

After the Cassiar gold excitement in 1874 they built a substantial log village on a level space upward of a mile and a half from the junction of the Tahltan with the Stikine, which is generally known as Tahltan, though its native name is Goon-tdar-shaga ('where the spring water stops'). The only other native settlement is at Telegraph Creek, where a number of small log houses have been built to keep pace with the growth of the white settlement.

The social organization of the Tahltan without doubt has developed from association with the coast Tlingit. It is founded on matriarchy and is dependent on the existence of two exogamous parties who intermarry. These parties may be designated, from their totemic emblems, as Cheskea (Raven) and Cheona (Wolf). These are subdivided into families, which assume all the functions of the party and supplement each other at all meetings and on all occasions of ceremony. The family is the unit of social and political life, in which all individuality is merged, succession follows, and inheritance is secured. The families are:

(1) Tuckclarwaydee, of the Wolf party, which besides having the wolf emblem, is represented by the brown bear, the eagle, and the killer-whale. It originated in the interior about the headwaters of Nass r. This family is credited with having been the first to settle in this country and the founders of the Tahltan tribe.

(2) Nanyiee, of the Wolf party, which, besides having the wolf emblem, is represented by the brown bear, the killer-whale, and the shark. The original home of this people was in the interior, about the headwaters of Taku r., which they descended to salt water and settled among the Stikine Tlingit; in later years they ascended Stikine r. and became a family of the Tahltan, while others crossed the trail in still more recent times and joined their brethren.

(3) Talarkoteen of the Wolf party, represented by the Wolf crest. They originated in the interior, about Peace r., and ascended the Liard r. to Dease lake and then crossed to the Tuya. They are nearly extinct.

(4) Kartchottee, of the Raven party, represented by both the raven emblem and that of

the frog. This family originated in the interior toward the headwaters of the Taku. Some of the family married among the Tahltan in early days. Another branch descended Stikine r. long ago, affiliated with the Kake tribe of the Tlingit people, and generations later their descendants followed up the Stikine and became Tahltan, This is now the most numerous family of the tribe.

The Tahltan live by hunting and trapping. The country is rich in fur-bearing animals and big game. In late years since hunters have been attracted thither, they have earned considerable as guides, besides working for the trading companies' pack-teams. They are an adaptable people, who are fast giving up the traditions of the past for the luxuries of civilization, with which their earnings supply them, and in the course of a few years there will be little left of their more primitive life. They numbered 217 in 1911, and have reached the stage where they are holding their own. They are of medium stature, spare rather than stout, and have high cheek-bones, full mouth, aquiline nose rather broad at the base, small hands and feet, coarse black hair, and mild and pleasant expression. On the whole they are an honest, agreeable, kindly people, hospitably inclined and dignified in bearing. In many instances their admixture with the Tlingit is expressed in their features, producing a much less pleasing type. In addition to the authors cited below, consult Teit in Boas Anniv. Vol., 337, 1906.

(G. T. E.)

Conneuaghs.—Pope, MS. vocab., B. A. E., 1865. **Kŭn-ŭn-āh'.**—Dall in Proc. Am. A. A. S., xxxiv, 376, 1886. **Nahanies of the Upper Stikine.**—Pope, op. cit. **Stick.**—Smith quoted by Colyer in U.S. Ind. Aff. 1869, 567, 1870. **Tahl-tan.**—Dawson in Rep. Geol. Rep. Surv. Can., 192B, 1889. **Talyan.**—Smith, op. cit., 568.

Taiaiagon ('at the crossing or landing.'—Hewitt). An Iroquois village in 1678 on the N. shore of lake Ontario, near the present Toronto.

Taiaiagon.—Hennepin, New Discov., 48, 1698. **Tegaogen.**—Esnauts and Rapilly map, 1777. **Teïaïagon.**—La Salle (1684) in N. Y. Doc. Col. Hist., ix, 218, 1855. **Tejaiagon.**—Bellin map, 1755. **Tejajagon.**—Hennepin, New Discov., 28, 1698. **Tejajahon.**—Macauley. N. Y., ii, 191, 1829. **Tezagon.**—French, Hist. Coll. La., i, 59, 1846.

Tailla ('crane.'—Hewitt). An unidentified village on the St. Lawrence, in 1535, near the present city of Quebec,—Cartier (1535), Bref Récit, 32, 1863.

Tait ('those up river'). A collective name for the Cowichan tribes on Fraser r., Brit. Col., above Nicomen and Chilliwak rs.

Haitlin.—Anderson quoted by Gibbs in Hist. Mag., 1st s., vii, 73, 1863. **Sa-chinco.**—Ibid. ('strangers', Shuswap name). **Sa-chin-ko.**— Mayne, Brit. Col., 295, 1862. **Tait.**—Trutch, Map of Brit. Col., 1870. **Tates.**—Fitzhugh in U.S Ind. Aff. Rep., 328, 1857. **Teates.**—Mayne, op. cit. **Teet.**—Anderson, op. cit. **Tē'it.**—Boas in Rep. 64th Meeting Brit. A. A. S., 454, 1894.

Takfwelottine ('people of the living waters'). A tribe or band of the Thlingchadinne dwelling S. E. of Great Bear lake and at the source of Coppermine r., Mackenzie dist., N.W.T. Petitot describes them as kindly, jovial, and religious. When he went among them, in 1865, there were 60 shamans for 600 people.

T'akfwel-ottiné.—Petitot, Dict. Dènè-Dindjié, xx, 1876. **T'akkwel-ottinè.**—Petitot, in Bull. Soc. de Géog. Paris, chart, 1875. **Tρa-kfwèlè-ρottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891. **Tρathel-ottiné.**—Petitot, MS. vocab., B. A. E., 1865.

Taku. A Tlingit tribe on the river and inlet of the same name, Stevens channel, and Gastineau channel, Alaskan coast. They were said to number 2,000 in 1869, 269 in 1880, and only 223 in 1890. Their winter towns are Sikanasankian and Takokakaan. Social divisions are Ganahadi, Tsatenyedi, and Yenyedi. A tradition, seemingly well founded, places the ancient home of most of these people in the interior, higher up Taku r. An Athapascan tribe was known by the same name. See *Takutine.* (J. R. S.)

Tacos.—Scott in U.S. Ind. Aff. Rep., 314, 1868. **Tahco.**—Anderson quoted by Gibbs in Hist. Mag., 1st s., vii, 75, 1863. **Takas.**—Halleck in Rep. U.S. Sec. War, pt. i, 43. 1868. **Tako.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., i, 232, 1848. **Takon.**—Colyer in U. S. Ind. Aff. Rep., 575, 1870. **Takoos.**—Ibid., 574. **Taku-kŏn.**—Krause, Tlinkit Ind., 116, 1885. **Taku-qwan.**—Emmons in Mem. Am. Mus. Nat. Hist., iii, 233, 1903. **Takutsskoe.**—Veniaminoff, Zapiski, ii, pt. 3, 30, 1840. **T!āqº.**—Swanton, field notes, B. A. E., 1904. **Tarkens.**—Colyer in U.S. Ind. Aff. Rep. 1869, 588, 1870. **Tarkoo.**—Dennis in Morris, Treas. Rep., 4, 1879. **Thākhu.**—Holmberg, Ethnog. Skizz., map, 142, 1855.

Takulli ('people who go upon the water'). An ethnic group of Athapascan tribes, under Babine and Upper Skeena and Williams lake agencies: inhabiting the upper branches of Fraser r. and as far S. as Alexandria, Brit. Col. They are described (Can. Ind. Aff., 210, 1909) as consisting of 19 bands, all of the Hagwilget or Dené nation. Hale (Ethnol. and Philol., 201, 1846) described

them as occupying the country from 52° 30′ N., bordering on the Shuswap to 56°, being separated from the Sekani on the E. by the Rocky mts. and on the W. by the Coast range. Anderson (Hist. Mag., VII, 75, 1863) placed them approximately between 52° and 57° N. and 120° and 127° W. Drake (Bk. Inds., VIII, 1848) placed them on Stuart lake. Buschmann (Athapask. Sprachst., 152, 1589) placed them on the upper Fraser r., Brit. Col. The British Columbia map of 1872 placed them S. of Stuart lake, between 54° and 55° N. Dawson (Rep. Geol. Surv. Can., 192B, 1889) states that they, together with the Sekani, inhabit the headwaters of Skeena, Fraser and Peace rs. Morice (Proc. Can. Inst., 112, 1889) says that they are one of the three western Déné tribes and that their habitat borders that of the Tsilkotin on the S. and extends as far up as 56° N.

The Takulli were first visited by Mackenzie, who, in 1793, traversed their country on his way from lake Athabaska to the Pacific. In 1805 the first trading post was established among them. They are a semi-sedentary tribe, having fixed homes in regularly organized villages which they leave at regular seasons for purposes of hunting and fishing. They are the most numerous, important and progressive of all the northern Athapascan tribes. They borrowed many customs from the coast Indians, as the Chimmesyan are in close communication with their northern and the Heiltsuk with their southern septs. The practice of wearing wooden labrets was obtained from the Chimmesyan, while from the coast tribes they adopted the custom of burning the dead. A widow was obliged to remain upon the funeral pyre of her husband till the flames reached her own body; she then collected the ashes of the dead, placed them in a basket, which she was obliged to carry with her during three years of servitude in the family of her deceased husband, at the end of which time a feast was held, when she was released from thraldom, and permitted to remarry if she desired. From this custom the tribe came to be called Carriers. No fewer than 8 kinds of snares were employed by the Takulli, and Morice states (Trans. Can. Inst., 137, 1893) that copper and iron implements and ornaments were used by them before the advent of the whites, but that they wrought copper only. He classes them as Upper and Lower Carriers and Babines, although such a distinction is not recognized by the tribe itself. They have a society composed of hereditary "noblemen" or landowners, and a lower class who hunt with, or for, these; but slavery, as it exists among the neighbouring Athapascan tribes, is not practised by them. They have no head chiefs and are exogamous, all title and property rights descending through the mother. Each band or clan has a well-defined hunting ground, which is seldom encroached on by others of the tribe. They are not so numerous now as formerly, a number of their villages having become extinct. An independent band has settled at Ft. McLeod, in the Sekani country. Drake (Bk. Inds., VIII, 1848) said that in 1820 they numbered 100; Anderson (Hist. Mag., VII, 73, 1863) estimated the population in 1835 as 5,000, and in 1839 as 2,625, of which number 897 were men, 688 women, 578 sons, and 462 daughters. Morice (Proc. Can. Inst., 112, 1889) gave the population as 1,600. The number reported in 1902 was 1,551, and 1,614 in 1909. Hale (Ethnol. and Philol., 201, 1846) and McDonald (Brit. Col., 126, 1862) divided them into 11 clans, as follows: Babine (Nataotin and Hwosotenne), Naskotin, Natliatin, Nikozliautin, Ntshaautin, Nulaautin, Tatshiautin, Tautin, Thetliotin, Tsatsuotin (Tanotenne), and Tsilkotin. The Tsilkotin are a distinct group, as determined by Morice (Trans. Can. Inst., 24, 1893), who gives 9 septs of the Takulli: I, *Southern Carriers*: 1, Ltautenne (Tautin); 2, Nazkutenne (Naskotin) 3, Tanotenne; 4, Nutcatenna (Ntshaautin); 5, Natlotenne (Natliatin). II, *Northern Carriers* 6, Nakraztlitenne (Nikozliautin); 7, Tlaztenne (Tatshiautin). III, *Babines*: 8, Nitutinni (Nataotin); 9, Hwotsotenne. Dawson (Rep. Progr. Geol. Surv., 30B, 1880) makes the Kustsheotin, whose village is Kezche, distinct from the Tatshiautin, the Tatshikotin from the Nulaautin, and the Stelatin of Stella village from the Natliatin.

Atlāshimih.—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884 (Bellacoola name). **Canices.**—M'Vickar, Hist. Lewis and Clark Exped., II, 356, note, 1842 (misprint for Carriers). **Carrien.**—Scouler in Jour. Geog. Soc. Lond., XI, 221, 1841. **Carrier-Indians.**—Mackenzie, Voy., 257, 1801. **Carriers.**—Ibid., 284. **Chargeurs.**—Duflot de Mofras, Expl. de l'Oregon, II, 337, 1844. **Chin.**—Dunn, Hist. Oreg. Ter., 101, 1844. **Faculties.**—Drake, Bk. Inds., viii, 1848 (misprint). **Nagail.**—Latham in Jour. Ethnol. Soc. Lond., I, 159. 1848. **Nagailas.**—Mackenzie, Voy., II, 175, 1802, **Nagailer.**—Mackenzie, ibid., 246. **Nagalier.**—Adelung, Mithridates, III, 216, 1816 (misprint). **Porteurs.**—Mayne, Brit. Columbia, 298, 1862. **Tacoullie.**—Balbi, Atlas Ethnog., 822, 1826. **Taculli.**—Latham, Var. of Man, 372, 1850. **Tâ-cullies.**—Har-

mon, Jour., 313, 1820. **Tacully.**—Harmon quoted in Pac. R. R. Rep., III, pt. 3, 84, 1856. **Tahcull.**—Gallatin in Trans. Am. Ethnol. Soc., II, 77, 1848. **Tahcully.**—Anderson quoted by Gibbs in Hist. Mag., 1st s., VII, 73, 1883 ('people who navigate deep waters'). **Tahekle.**—Can. Ind. Rep. for 1872, 7, 1873. **Tahelle.**—Ibid., 8. **Tahkali.**—Hale, Ethnol. and Philol., 201, 1846. **Tahka-li.**—Pope, Sicanny MS. vocab., B. A. E., 1865 ('river people,' from *tah-kuh*, 'a river'). **Tahkallies.**—Domenech, Deserts N. Am., I, 444, 1860. **Tah-khl.**—Dawson in Rep. Geol. Surv. Can. 192B, 1887. **Tahkoll.**—Buschmann in König. Akad. der Wiss. zu Berlin, III, 546, 1860. **Takahli.**—Brit. Columbia map, 1872. **Takail.**—Wilkes, U. S. Explor. Exped., IV, 451, 1845. **Takalli.**—McDonald, Brit. Col., 126, 1862. **Takelly.**—McLean, Hudson's Bay, I, 265, 1849. **Ta-Keɬ-ne.**—Morice, Notes on W. Déné, 29, 1893 (own name). **Tā-kull.**—Richardson, Arct. Exped., II, 31, 1851. **Takulli.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Talkpolis.**—Fouquet quoted by Petitot, Dict. Dènè Dindjié, xliv, 1876. **Tawcullies.**—Richardson in Franklin, 2d Exped. Polar Sea, 197, 1828. **Taχelh.**—Morice in Proc. Canad. Inst., 112, 1889. **Tāχköll.**—Buschmann, Athapask. Sprachst., 152, 1859. **Teheili.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884. **Tokali.**—Duflot de Mofras, Expl. de l'Oregon, II, 335, 1844. **Tukkola.**—Taylor in Cal. Farmer, July 19, 1862.

Takutine. A Nahane tribe living on Teslin r. and lake and upper Taku r., Brit. Col., speaking the same dialect as the Tahltan. Their hunting grounds include the basin of Big Salmon r., extending N. to the Pelly r. and E. to upper Liard r. Dall (Proc. A.A.A.S., 19, 1885), as well as Dawson, called them a part of the Tahltan. Dawson (Geol. Surv. Can., 201B, 1889) classes them as distinct from a tribe of similar name in the upper Pelly valley, but they are probably the same, and so also, are probably the Nehane of Chilkat r., living on a stream that falls into Lewes r. near lake Laberge. Dall describes the latter as bold and enterprising, great traders, and of great intelligence, while the Takutine, he said (Cont. N. A. Ethnol., I, 33, 1877), are few in number and little known.

Chilkaht-tena.—Dall in Cont. N. A. Ethnol., I, 33, 1877. **Nehaunees of the Chilkaht River.**—Ibid. **Tāh'ko-tin'neh.**—Ibid. **Ta-koos-oo-ti-na.**—Dawson in Rep. Geol. Surv. Can. 1887-88, 200B, 1889. **Taku.**—Ibid., 193B.

Talio. The name, according to Boas, of 4 Bellacoola towns (Koapk, Nuiku, Aseik, and Talio) at the head of S. Bentinck arm, Brit. Col. The people of these towns, or the Tāliòmh, were divided into 4 gentes—Hamtsit, Ialostimot, Spatsatlt, and Tumkoaakyas. In 1911 they were reported as numbering 272 in two towns, Kinisquit and Bellacoola (or Palamey), under the Bellacoola agency, the town of Talio apparently having become extinct.

Taléomχ.—Boas in Petermanns Mitteil., pt. 5, 130, 1887. **Talicomish.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884. **Tā'lio.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900. **Tālio'mH.**—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Tallion.**—Can. Ind. Aff., pt. II, 162, 1901. **Tallium.**—Ibid., 1889, 272, 1890. **Talomey.**—Ibid., pt. II, 70, 1904. **Taluits.**—Brit. Col. map, Ind. Aff., Victoria, 1872.

Talirpingmiut ('inhabitants of the right side'). A subdivision of the Okomiut Eskimo, residing on the W. shore of Cumberland sd. Pop. 86 in 1883. Their villages are Umanaktuak, Idjorituaktuin, Nuvajen, and Karusuit. Koukdjuaq was a former village.

Talirpingmiut.—Boas in 6th Rep. B. A. E., 426, 1888. **Tellirpingmiut.**—Boas in Trans. Anthr. Soc. Wash., III, 96, 1885.

Talon. A division of the Ottawa on Manitoulin id., in lake Huron, that afterward moved to Michilimackinac, Mich., on account of Iroquois hostility. — Lahontan (1703) quoted in N.Y. Doc. Col. Hist., IX, 176, note, 1855.

Tamakwa (*Ta-mä'-kwa*, 'beaver,' lit. 'wood-cutter'). A gens of the Abnaki.—Morgan, Anc. Soc., 174, 1878.

Tangouaen. A village where Algonkin and Hurons united for protection against the Iroquois in 1646, perhaps near Georgian bay, Ont.—Jes. Rel. 1646, 76, 1858.

Tanintauei. An Assiniboin band.

Gens des Osayes.—Maximilian, Trav., 194, 1843 ('bone people'). **Tanintauei.**—Ibid.

Tannaouté. An Iroquois village formerly on the N. shore of lake Ontario, Ontario.

Tannaouté.—Bellin, map, 1755. **Tonnaouté.**—Esnauts and Rapilly map, 1777.

Tanotenne ('people a short distance to the north'). A band of the Takulli, apparently officially known as the Fort George band, under Babine and Upper Skeena agency, at the junction of Stuart and Fraser rs., Brit. Col., numbering 130 in 1892, 119 in 1911, in the village of Leitli. Their other village, Chinlak, was destroyed by the Tsilkotin. They have extensive hunting grounds E. of Fraser r. as far as the Rocky and Cariboo mts.

Aunghim.—Lennard, Brit. Col., 213, 1862. **Ta-no-tenne.**—Morice, letter, B. A. E., 1890 ('people a short distance to the north'). **Tsatsnótin.**—Hale, Ethnol. and Philol., 202, 1846. **Tsatsuotin.**—McDonald, Brit. Col., 126, 1862.

Taqwayaum. A Ntlakyapamuk village on Fraser r., Brit. Col., below North Bend; pop. 73 in 1901, when last reported.

Taqwayaum.—Can. Ind. Aff., pt. II, 164, 1901. **Takuyaum.**—Ibid., 1893, 301, 1894. **Tk'kōēau'm.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Tkuayaum.**—Can. Ind. Aff. 1892, 312, 1893. **Tquayaum.**—Ibid., 230, 1886. **Tquayum.**—Ibid., 277, 1894. **Tqwayaum.**—Ibid., 1898, 418, 1899.

Tarthem. A Salish band formerly under Fraser superintendency, Brit. Col.—Can. Ind. Aff., 79, 1878.

Tasis. A winter village of the Nootka at the head of Nootka sd., Brit. Col.

Tashees.—Jewitt, Narr., 101, 1815. **Tasis.**—Galiano, Relacion, 132, 1802.

Tatapowis. A town of the Wiweakam and Komoyue, gentes of the Lekwiltok, situated on Hoskyn inlet, Brit. Col.

Ta-ta-pow-is.—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Tateke (*Tā'tɛqɛ̧*). A Cowichan tribe on Valdes id. (the second of the name), S. E. of Vancouver id. and N. of Galiano id., Brit. Col.; apparently identical with the Lyacksun of the Canadian Indian reports. Pop. 83 in 1911.

Li-icks-sun.—Can. Ind. Aff., 308, 1879. **Lyach-sun.**—Ibid., 270, 1889. **Lyacksum.**—Ibid., pt. II, 164, 1901. **Lyacksun.**—Ibid., 220, 1902. **T'ā'tɛqɛ̧.**—Boas, MS., B. A. E., 1887.

Tatlitkutchin ('Peel river people'). A Kutchin tribe, closely allied to the Tukkuthkutchin, living on the E. bank of Peel r., Yukon ter., between lat. 66° and 67°. For a part of the season they hunt on the mountains, uniting sometimes with parties of the Tukkuthkutchin. They confine their hunting to the caribou, as they no longer have moose hunters among them. In 1866 they numbered 30 hunters and 60 men.

Fon du Lac Loucheux.—Hooper, Tents of Tuski, 270, 1853. **Gens du fond du lac.**—Ross, notes on Tinne, S. I. MS., 474. **Peel's River Indians.**—Kirkby in Hind, Labrador Penin., II, 254, 1863. **Peel's River Loucheux.**—Anderson, ibid., 260. **Sa-to-tin.**—Dawson in Rep. Geol. Surv. Can., III, pt. 1, 202B, 1889. **Tā-kit kutchin.**—Gibbs, MS. notes from Ross, B. A. E. ('people of the bay'). **Tā-tlit-Kutchin.**—Kirkby in Smithson. Rep. 1864, 417, 1865. **T'é-tlet-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, XX, 1876. **Tɒétlé-(k)uttchin.**—Petitot, MS. vocab., B. A. E., 1865 ('dwellers at the end of the water'). **T'etliet-Kuttchin.**—Petitot in Bull. Soc. Géog. Paris, 6th s., X, map, 1875. **Tɒe-tliet-Kouttchin.**—Petitot, Autour du lac des Esclaves, 361, 1891.

Tatpoös (*T'atpō'os*). An extinct Salish tribe formerly occupying the E. portion of Valdes id., E. coast of Vancouver id., and speaking the Comox dialect.—Boas, MS., B. A. E., 1887.

Tatsanottine ('people of the scum of water,' scum being a figurative expression for copper). An Athapascan tribe, belonging to the Chipewyan group, inhabiting the northern shores and eastern bays of Great Slave lake, Mackenzie dist., N. W. T. They were said by Mackenzie in 1789, to live with other tribes on Mackenzie and Peace rs. Franklin in 1824 (Journ. Polar Sea, I, 76, 1824) said that they had previously lived on the S. side of Great Slave lake. Gallatin in 1836 (Trans. Am. Antiq. Soc., II, 19, 1856) gave their situation as N. of Great Slave lake on Yellowknife r., while Back placed them on the W. shore of Great Slave lake. Drake (Bk. Inds., VII, 1848) placed them on Coppermine r.; Richardson (Arct. Exped., II, 4, 1851) gave their habitat as N. of Great Slave lake and from Great Fish r. to Coppermine r. Hind in 1863 (Labrador Penin., II, 261, 1863) placed them N. and N. E. of Great Slave lake, saying that they resorted to Ft. Rae and also to Ft. Simpson on Mackenzie r. Petitot in 1865 (MS., B. A. E.) said that they frequent the steppes E. and N. E. of Great Slave lake; but 10 years later (Dict. Dènè-Dindjié, XX, 1876) he placed them about the E. portion of the lake. They were more nomadic than their neighbours, which doubtless accounts for the wide area ascribed to them by some of the earlier travellers who met them during their hunting trips in territory belonging to the Etchareottine. Prior to 1850 they were in the habit of visiting the N. end of Great Bear lake to hunt musk-oxen and reindeer; but many of their influential men were killed by treachery in a feud with the Thlingchadinne; since then they have kept more to the E. end of Great Slave lake. In their hunting trips northward they came in contact with the Eskimo residing near the mouth of Back r., with whom they were continually at war, but in recent years they seldom travelled farther coastward than the headwaters of Yellowknife r., leaving a strip of neutral ground between them and their former enemies. According to Father Morice, "they now hunt on the dreary steppes lying to the N. E. of Great Slave lake," and that formerly they were "a bold, unscrupulous and rather licentious tribe, whose members too often took advantage of the gentleness of their neighbours to commit acts of high-handedness which finally brought down on them what we cannot help calling just retribution" (Anthropos, I, 266, 1906). Back, in

1836, stated that the Tatsanottine were once powerful and numerous, but at that time they had been reduced by wars to 70 families. Ross in 1859 (MS., B. A. E.) made the census for the Hudson's Bay Company as follows, but his figures evidently included only one band: At Ft. Resolution, 207; at Ft. Rae, 12; total, 219, of whom 46 males and 54 females were married, 8 unmarried adult males, 14 widows and unmarried females, 44 boys, and 53 girls, giving 98 males and 121 females of all ages. According to Father Morice they now number about 500, of whom 205 are at Ft. Resolution. The Tatsanottine were the Montagnais (see *Chipewyan*) of the Hudson's Bay Company, for whom a special alphabet was designed and books printed in it by the English missionaries (see Pilling, Bibliog. Athapascan Lang., 1892). Petitot found them serious and religiously inclined like the Chipewyan, from whom they differed so slightly in physique and in language that no novice could tell them apart. They formerly manufactured, and sold at fabulous prices, copper knives, axes, and other cutting tools, according to Father Morice. The metal was found on a low mountain in the vicinity of Coppermine river. The diffusion of iron and steel implements at length so depreciated the value of the aboriginal wares that, finding the main source of their revenue cut off through the new order of things, they finally moved to the s.

The Tatsanottine have a myth that one of their women was kidnapped and carried blindfolded off to the country of the Eskimo in Asia and married to one of these, and that she made her escape with her infant in an umiak, reached the shore of America by paddling from isle to isle of the Aleutian archipelago, being protected on the voyage by a white wolf. Reaching the shore of Alaska she abandoned her Eskimo child because it robbed her of pemmican she had made. Seeing a blazing mountain she ascended it, thinking to find a party camping on the summit. She found that the flames were emitted by a molten metal, and when eventually she reached the camp of her own people they accompanied her back by the path she had marked with stones to get some of the metal, which they called bear's dung or beaver's dung, because it was red. They thought she was a woman descended from the skies, but when they had made the journey for the third time some of them laid violent hands on her, whereupon she sat down beside her precious copper, refusing to go home with them. When they came back some time later to seek the volcano of molten copper, she was still there, but sunk to her waist into the earth. She gave them copper but again refused to go back with them, putting no faith in their promises. She said she would give good metal to those who brought her good meat, iron if the gift were lung, liver, or heart of the caribou, copper for whomsoever gave red flesh, but if anyone brought bad meat they would get brittle metal in return. Those who came back later for more metal found her buried to the neck in the ground. The last time they came she had disappeared into the bowels of the earth, and from that time no more copper could be found on the bank of Copper r., though there may still be seen the huge stones which the metal woman placed to mark the way. Her tribe have since been called the Copper People, for water scum and beaver dung are both figurative names for this metal.

Base-tlo-tinneh.—Ross, MS., B. A. E. **Birch-rind Indians.**—Franklin, Journ. Polar Sea, I, 76, 1824. **Birch-Rind men.**—Prichard, Phys. Hist., v, 377, 1847. **Birch-rind people.**—Richardson, op. cit. **Copper Indians.**—Hearne, Journ. N. Ocean, 119, 1795. **Copper-Mine.**—Schoolcraft, Trav., 181, 1821. **Couteaux Jaunes.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Cuivres.**—Ibid. **Dènè Couteaux-Jaunes.**—Petitot, Autour du lac des Esclaves, 289, 1891. **Gens du Cuivre.**—Ibid., 158. **Indiens Cuivres.**—Balbi, Atlas Ethnog., 821, 1826. **Red Knife.**—Tanner, Narr., 390, 1830. **Red-knife Indians.**—Mackenzie, Voy., 16, 1802. **Red Knives.**—Franklin, Journ. Polar Sea, I, 40, 1824. **T'altsan Ottiné.**—Prichard, Phys. Hist., v, 651, 1847. **Tansawhot-dinneh.**—Schoolcraft, Ind. Tribes, III, 542, 1853. **Täl-sote'-e-nä.**—Morgan, Consang. and Affin., 289, 1871 ('red-knife Indians'). **Tantsanhoot-dinneh.**—Balbi, Atlas Ethnog., 821, 1826. **Tantsa-ut'dtinnè.**—Richardson, Arct. Exped., II, 4, 1851. **Tantsawhoots.**—Keane in Stanford, Compend., 464, 1878. **Tantsa-whot-dinneh.**—Franklin, Journ. Polar Sea, 257, 1824 (mistranslated 'birch-rind Indians'). **T'atsan ottiné.**—Petitot, Dict. Dènè Dindjié, xx, 1876 (trans. 'copper people'). **T'attsan-ottinè.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Tautsa-wot-dinni.**—Latham in Trans. Philol. Soc. Lond., 69, 1856. **Thatsan-o'tinne.**—Morice in Anthropos, I, 265, 1906 (so called by most of their congeners). **Tpaltsan Ottinè.**—Petitot, Autour du lac des Esclaves, 158, 1891. **Tpa-'ltsan-Ottinè.**—Ibid., 363. **Tpatsan-Ottinè.**—Ibid., 95. **Tran-tsa ottinè.**—Franklin quoted by Petitot, ibid. **Yellow Knife.**—Dall, Alaska, 429, 1870. **Yellowknife Indians.**—Back, Exped. to Great Fish R., 130, 1836. **Yellow Knife people.**—Ross, MS., B. A. E. **Yellow-knives.**—Can. Ind. Aff., pt. 3, 84, 1902. **Yellow Knives.**—Hind, Lab. Penin., II, 261, 1863.

Tatshiautin ('people of the head of the lake'). A Takulli clan or division, officially known as the "Tatche band," at the head of Stuart lake and on Thache r. and Tatla,

Trembleur, and Connolly lakes, Brit. Col.; pop. 78 in 1911. Settlements: Kezche, Sasthut, Tatchi, Tsisli, Tsisthainli, Yucuche, and probably Saikez.

Tatshiantins.—Domenech, Deserts of N. Am., I, 444, 1860. **Tatshiáutin.**—Hale, Ethnol. and Philol., 202, 1846. **Ta-tshi-ko-tin.**—Tolmie and Dawson, Vocabs. Brit. Col., 123B, 1884. **Ta-tshik-o-tin.**—Dawson in Geol. Surv. Can. 1879, 30B, 1881. **Tlaz'tenne.**—Morice, Notes on W. Dénés, 26, 1895 ('people of the end of the lake').

Tautin (*Ltau'tenne*, 'sturgeon people'). A sept of the Takulli living on Fraser r. about old Ft. Alexandria, Brit. Col., once an important post of the Hudson's Bay Co., now abandoned. They were originally some hundreds in number, but died off from the effects of alcohol and loose morals until not 15 were left in 1902 (Morice, Notes on W. Dénés, 24, 1902). Their village, Stella, was contiguous to the fort.

Alexandria Indians.—Brit. Col. map, 1872. **Atnalis.**—Taylor in Cal. Farmer, July 19, 1862. **Calkobins.**—De Smet, Letters, 157, 1843 (in New Caledonia, w. of the mountains). **Enta-otin.**—Gibbs, after Anderson, in Hist. Mag., 1st s., VII, 77, 1863 ('the lower people,' as being the lowest Carrier tribe on Fraser r.). **Itoaten.**—De Smet, Oregon Missions, 199, 1847. **Ltaoten.**—De Smet, Missions de l'Oregon, 63, 1848. **Ltavten.**—De Smet, Oregon Missions, 100, 1847. **Ita-utenne.**—Morice, letter, B. A. E., 1890. **Itha-koh-'tenne.**—Morice in Trans. Can. Inst., IV, 24, 1893 ('people of Fraser r.'). **Ithau-'tenne.**—Morice in Trans. Can. Inst., IV, 24, 1893 ('sturgeon people'). **Talcotin.**—Greenhow, Hist. Oregon, 30, 1844. **Talkoaten.**—Macfie, Vancouver Id., 428, 1865. **Talkotin.**—Cox, Columbia R., II, 369, 1831. **Taltotin.**—Keane in Stanford, Compend., 464, 1878. **Tantin.**—McDonald, Brit. Col., 126, 1862. **Taotin.**—Gibbs, after Anderson, in Hist. Mag., 1st s., VII, 77, 1863. **Taütin.**—Hale, Ethnol. and Philol., 202, 1846. **Taw-wa-tin.**—Kane, Wanderings in N. A., 242, 1859. **Tolkotin.**—Cox, Columbia R., II, 369, 1831.

Te (*T!ē*). A Haida town, the principal one owned by the Tas-lanas before they migrated to Alaska. It formerly stood on the W. coast of Graham id., Queen Charlotte ids., Brit. Col., opposite Frederick id. (J. R. S.)

Tī Ilnigē.—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895. **T!ē.**—Swanton, Cont. Haida, 281, 1905.

Teanaustayae. One of the most important Huron villages formerly in Ontario. In 1638 the mission of St. Joseph was removed there from Ihontiria. It was destroyed by the Iroquois in 1648.

Ieanausteaiae.—Jes. Rel. 1637, 107, 1858 (misprint). **St. Joseph.**—Shea, Cath. Miss., 178, 1855. **Teanastayae.**—Ibid., 174. **Teananstеixé.**—Jes. Rel. 1640, 63, 1858 (misprint). **Teanaustaiae.**—Ibid., 1637, 107, 1858. **Teanaostaiaé.**—Ibid., 161. **Teanosteaé.**—Ibid., 70.

Tecamamiouen (native name of Rainy lake). A Chippewa band living on Rainy lake, Minn., numbering 500 in 1736. Cf. *Kojejew ninewug.*

Tecamamiouen.—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1054, 1855.

Tecumseh (properly *Tikamthi* or *Tecumtha:* 'One who passes across intervening space from one point to another,' i. e. 'springs' (Jones); the name indicates that the owner belongs to the gens of the Great Medicine Panther, or Meteor, hence the interpretations 'Crouching Panther' and 'Shooting Star'). A celebrated Shawnee chief, born in 1768 at the Shawnee village of Piqua on Mad r., about 6 m. S. W. of the present Springfield, Ohio. It was destroyed by the Kentuckians in 1780. His father, who was also a chief, was killed at the battle of Point Pleasant in 1774. His mother is said to have been by birth a Creek, but this is doubtful. It must be remembered that a considerable body of Shawnee were domiciliated among the Creeks until long after the Revolution. On the death of his father, Tecumseh was placed under the care of an elder brother, who, in turn, was killed in battle with the whites on the Tennessee frontier in 1788 or 1789. Still another brother was killed by Tecumseh's side at Wayne's victory in 1794. While still a young man, Tecumseh distinguished himself in the border wars of the period, but was noted also for his humane character, evinced by persuading his tribe to discontinue the practice of torturing prisoners. Together with his brother Tenskwatawa the Prophet (q. v.), he was an ardent opponent of the advance of the white man, and denied the right of the Government to make land purchases from any single tribe, on the ground that the territory, especially in the Ohio Valley country, belonged to all the tribes in common. On the refusal of the Government to recognize this principle, he undertook the formation of a great confederacy of all the western and southern tribes for the purpose of holding the Ohio r. as the permanent boundary between the two races. In pursuance of this object he or his agents visited every tribe from Florida to the head of the Missouri r. While Tecumseh was organizing the work in the S. his plans were brought to disastrous overthrow by the premature battle of Tippecanoe under the direction of the Prophet, Nov. 7, 1811. On the breaking out of the war of 1812, Tecumseh at once led his forces to the support of the

British, and was rewarded with a regular commission as brigadier-general, having under his command some 2,000 warriors of the allied tribes. He fought at Frenchtown, Raisin River, Ft. Meigs, and Ft. Stephenson, and covered Procter's retreat after Perry's victory on lake Erie, until, declining to retreat farther, he compelled Procter to make a stand on Thames river, near the present Chatham, Ont. In the bloody battle which ensued the allied British and Indians were completely defeated by Harrison, Tecumseh himself falling in the front of his warriors, Oct. 5, 1813, being then in his 45th year. With a presentiment of death, he had discarded his general's uniform before the battle and dressed himself in his Indian deerskin. He left one son, the father of Wapameepto, alias Big Jim. From all that is said of Tecumseh in contemporary record, there is no reason to doubt the verdict of Trumbull that he was the most extraordinary Indian character in Canadian and United States history. There is no true portrait of him in existence, the one commonly given as such in Lossing's War of 1812 (1875) and reproduced in Appleton's Cyclopedia of American Biography (1894), and Mooney's Ghost Dance (1896), being a composite result based on a pencil sketch made about 1812, on which were mounted his cap, medal, and uniform. Consult Appleton, Cycl. Am. Biog., VI, 1894; Drake, Life of Tecumseh, 1841; Eggleston, Tecumseh and the Shawnee Prophet, 1878; Law, Colonial Hist. Vincennes, 1858; Lossing, War of 1812, 1875; McKenney and Hall, Ind. Tribes, I, 1854; Mooney, Ghost Dance Religion, in 14th Rep. B. A. E., pt. II, 1896; Randall, Tecumseh, in Ohio Archæol. and Hist. Quar., Oct. 1906; Trumbull, Indian Wars, 1851. (J. M.)

Teepee. See *Tipi*.

Tees-gitunai (*T!ē'esgîṭqanā'i*, 'rocky-coast eagles'). A small branch of the Gituns of Masset, N. coast of the Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 275, 1905.

Teeskun-lnagai (*T!ē'es kun lnagā'-i*, 'rocky coast point-town people'). A branch of a Haida family called Kunalanas. They are named from the rocky coast between Masset inlet and Virago sd., Brit. Col., where they used to camp.

T'ēs kunilnagai'.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **T!ē'es kun lnagā'-i.**—Swanton, Cont. Haida, 270, 1905.

Teesstlan-lnagai (*T!ē'es ɛL!an lnagā'-i*, 'rocky-coast rear-town people'). A subdivision of the Stlenga-lanas, a great Haida family of the Raven clan, named from the coast between Masset inlet and Virago sd., where they used to camp.—Swanton, Cont. Haida, 271, 1905.

Temtltemtlels (*TE'mLtEmLEls*, 'those under whom the ground shakes'). A gens of the Nakoaktok and also of the Mamalelekala, Kwakiutl tribes.—Boas in Nat. Mus. Rep. 1895, 330, 1897.

Tenaktak (*TEna'xlax* or *DEna'x'da^{s}x^{u}*). A Kwakiutl tribe residing on Knight inlet, Brit. Col., with the following gentes, according to Boas: Gamgamtelatl, Gyeksem, Koekoaainok, Yaaikakemae, and Pepatlenok. In 1885 their principal town, which they owned conjointly with the Awaitlala, was Kwatsi. Pop. (probably of these two tribes together) 101 in 1908, 94 in 1911.

Dena'x'da^{s}x^{u}.—Boas in Mem. Am. Mus. Nat. Hist., V, pt. I, 94, 1902. **Nénachtach.**—Boas in Petermanns Mitteil., pt. 5, 130, 1887. **Tanahtenk.**—Can. Ind. Aff. 1904, pt. 2, 71, 1905. **Tanak-tench.**—Ibid., 362, 1895. **Ta-nak-teuch.**—Ibid., 279, 1894. **Tanakteuk.**—Ibid., pt. 2, 76, 1908. **Ta-noch-tench.**—Sproat, ibid., 145, 1879. **Ta-nock-teuch.**—Ibid., 189, 1884. **Tan-uh-tuh.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884. **Tapoctoughs.**—Brit. Col. map, 1872. **Tawaktenk.**—Can. Ind. Aff., pt. 2, 166, 1901. **Tenah'tah'.**—Boas in Bull. Am. Geog. Soc., 229, 1887. **Tena'qtaq.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **T'ɛna'xtax.**—Boas in Rep. Nat. Mus. 1895, 331, 1897. **Te-nuckt-tau.**—Kane, Wand. in N. A., app., 1859. **Tē-nuh'-tuh.**—Blinkinsap quoted by Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Tenaskuh (*Ten-as-kuh*). A Koprino Koskimo village in Koprino harbour, N. side of Quatsino sd., Vancouver id., Brit. Col.—Dawson in Can. Geol. Surv., map, 1887.

Tenate (*Tē-nā-ate* from *tēn-nē*, 'honestone'). A summer or fall village of the Quatsino on the N. shore of Forward inlet, W. coast of Vancouver id., Brit. Col.—Dawson in Trans. Roy. Soc. Can., V, sec. II, 68, 1887.

Tequenondahi ('on the opposite side of the mountain.'—Hewitt). A village in 1534 on lower St. Lawrence r., Quebec.—Cartier (1545), Relation, Tross ed., 32½, 1863.

Tessikdjuak ('big lake'). The chief village of the Ukosiksalirmiut Eskimo at the head of Back r. estuary, Arctic coast, Kee.

Tessiqdjuaq.—Boas in 6th Rep. B. A. E., map, 1888.

Tetanetlenok (*T'ē'l'anēLēnôx*). A gens of the Klaskino, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Têtes de Boule (French: 'round heads'). A rude tribe of wandering hunters formerly roving over an extensive region on the upper branches of St. Maurice, Gatineau, and Ottawa rs., Quebec. As described by Henry, about the year 1800, they depended chiefly on rabbits for food and clothing, built mere brush windbreaks for shelter, and placed small piles of firewood near the bark-covered graves of their dead for the use of the spirits. Chauvignerie (1736) gives them and the Abitibi as totems, the pheasant and the eagle. They have been reduced by smallpox and other calamities to 287, living in 1911 on a reservation on St. Maurice r., in Champlain co., Quebec. They seem to be closely cognate with their western neighbours, the Nopeming (q. v.), with whom they are often confounded, although apparently a distinct people. See *Michacondibi*, *Michipicoten*. (J. M.)

Algonquins à têtes de Boule.—Champigny (1692) in N. Y. Doc. Col. Hist., IX, 535, 1855. **Big-heads.**—Donnelly in Can. Ind. Aff. Rep. 1883, pt. I, 10, 1884. **Bullheads.**—Colden (1727), Five Nations, 134, 1747. **Gens des Terres.**—Jes. Rel. 1671, 25, 1858. **Round Heads.**—Durant (1721) in N. Y. Doc. Col. Hist., V, 589, 1855. **Testes de bœufs.**—La Chesnaye (1697) in Margry, Déc., VI, 6, 1886. **Tetes de Boule.**—Chauvignerie (1736) quoted by Schoolcraft, Ind. Tribes, III, 556, 1853.

Têtes Pelées (French: 'bald heads'). Described by the Nipissing as a people with little or no hair, who came into Hudson bay in large wooden boats to trade. Possibly some white traders.

Testes Pelees.—Sagard (1636), Can., I, 227, 1886.

Tewetken (*Tē'wEtqEn*). A Nanaimo division on the E. coast of Vancouver id., Brit. Col.—Boas in 5th Rep. N. W. Tribes Can., 32, 1889.

Texas Lake. The local name for a body of Salish (probably a part of the Ewawoos) of Lytton agency, Brit. Col.; pop. 29 in 1911.

Texas Lake.—Can. Ind. Aff., pt. 2, 74, 1902. **Texes Lake.**—Ibid., 195, 1885.

Thaltelich (from *çaçal* 'back,' because on the 'back' of a slough). An abandoned Chilliwak village on upper Chilliwak r., S. British Columbia.

Çáltelltc.—Hill-Tout in Ethnol. Surv. Can., 4, 1902.

Thayendanegea (*Thayĕñdanē'kĕn'*, 'He sets or places together two bets,' referring to the custom of fastening together the articles of approximate value placed as wagers by two phratries in tribal contests. The elements are *t* for *te* 'two'; *ha* 'he-it'; *yenda*' 'a wager'; *-nē'kĕn'* 'set side by side iteratively'). A celebrated Mohawk chief, popularly known as Joseph Brant, who took an active part against the white settlers in the border wars during the Revolution, and who first came into official notice as a so-called "Pine-tree chief." He was born on the Ohio in 1742 while his parents were on a hunting expedition to that section. The home of his family was at Canajoharie Castle in the Mohawk valley, N.Y. His father, Tehowaghwengaraghkwin, according to Stone, was a full-blood Mohawk of the Wolf gens, and his mother was also Indian or at least half-blood. While Joseph was still young his father died, and the mother then married an Indian known among the whites as Brant: hence the name by which Brant is commonly known. His sister Molly, the elder child, became the acknowledged wife, according to the Indian method, of Sir William Johnson. Thayendanegea's career as a warrior began at the age of 13, when he joined the Indians under Sir William Johnson at the battle of lake George in 1755. Johnson sent him to Dr. Wheelock's charity school at Lebanon, Conn., where he learned to speak and write English, and acquired some knowledge of general literature and history. He married the daughter of an Oneida chief about 1765, and settled at Canajoharie, where he joined the Episcopal church and for a time led a peaceful life. His wife died in 1771, leaving a son and a daughter; in the year following he married his first wife's half-sister. He was with Johnson in the Niagara expedition of 1759, and took part in the Pontiac war of 1763, fighting on the English side. Having visited England in 1775, he returned prepared to devote his energies to the British cause in the Revolution, then imminent. He was given a colonel's commission by Gov. Carleton, and took an active part in the raid that desolated Minisink, Orange co., in 1779. He was conspicuous in the battle of Oriskany, Aug. 6, 1779, but was not present at the massacre of Wyoming in 1778, as has been charged. After the treaty of peace between Great Britain and the United States in 1783, still retaining his commission in the British service and drawing half pay, Brant was granted a tract of land, 6 m. wide, on each side of Grand r., Ontario, on which he settled with his Mohawk and other Iroquois followers, and continued to rule over them until his death,

Nov. 24, 1807. He was thrice married; his second wife died childless, but by his third wife he had seven children. His youngest son, John (Ahyouwaighs), became chief of the Mohawk tribe through his mother, who was the eldest daughter of the head chief of the Turtle gens. His daughter Elizabeth married William Johnson Kerr, grandson of Sir William Johnson. The last survivor of the Brant children was Catherine B. Johnson, who died in 1867. Thayendanegea was buried near the little church he had built on Grand r., 3 m. from Brantford, Ontario, and a monument placed over his grave bears the inscription, "This tomb is erected to the memory of Thayendanegea or Capt. Joseph Brant, principal chief and warrior of the Six Nations Indians, by his fellow-subjects, admirers of his fidelity and attachment to the British Crown." In 1879 the grave was desecrated and the bones were stolen by a physician and medical students, but most of them, including the skull, were recently restored to their former resting place. Consult Stone, Life of Brant, 1864. (J. N. B. H.)

Thekkane ('mountain dwellers'). A division of the Sekani living E. of the Rocky mts. about the site of Ft. Halkett, Brit. Col., in the region of the Nahane.

Thè-kka-'nè.—Petitot, Autour du lac des Esclaves, 362, 1891. **Tsᵒⁿ-krône.**—Morice, letter, B. A. E., 1899.

Thetliotin. An unidentified division of the Takulli of British Columbia.

Thetliantins.—Domenech, Deserts of N. Am., II, 62, 1860. **Thetliótin.**—Hale, Ethnog. and Philol., 202, 1846. **Tketlcotins.**—Domenech, op. cit., I, 444.

Thetsaken. A Squawmish village community on the E. side of Howe sd., Brit. Col.

Çē'tsākɛn.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Thetuksem. A Squawmish village community on the W. side of Howe sd., Brit. Col.

Çē'tuksɛm.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Thetusum. A Squawmish village community on the W. side of Howe sd., Brit. Col.

Çē'tūsum.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Thilanottîne ('dwellers at the foot of the head,' i. e. of the great glacier). An Athapascan tribe of the Chipewyan group who dwell on the shores of Ile-a-la-Crosse lake and in the country between Cold lake and La Loche r., Alta. and Sask. Ross (MS., B. A. E.) gives their habitat as extending from Churchill r. to Athabaska and Great Slave lakes. Kennicott (MS., B. A. E.) states that they extend as far N. as Ft. Resolution on the S. shore of Great Slave lake. The Thilanottine are of good stature, having well-proportioned bodies, long narrow heads, flat faces, high cheek-bones, and depressed temples, giving the head a marked pear shape. Their hands and feet are unusually small and well formed. They are mild-mannered and docile, selfish, and grasping, great liars, but otherwise noted for honesty. Polygamy exists, but is not common. A Roman Catholic mission was established among them in 1856, and their native beliefs and customs have been influenced thereby; otherwise they do not differ materially from the tribes on the N. Their snowshoes are of superior workmanship, the inner part of the frames being straight, the outer edge curved, and both ends pointed, the one in front being turned upward. The lacing is neatly made of deerskin thongs. Their sledges are made of thin strips of red spruce-fir turned up in front and highly polished with a crooked knife to make them run easily. In 1859 the tribe numbered 211, of whom 100 were males and 111 females. In 1911 there were 279—59 adult men, 73 adult women, and 147 children and young people, attached to Onion Lake agency—living in better built houses than the Cree, and engaged in hunting, fishing, and raising cattle, the women doing the farm work, and all enjoying a good reputation for piety, morality, and temperance. Another band of 70*—composed of 13 men, 20 women, and 37 children—lived entirely by hunting, trapping, and fishing in the district surrounding Heart lake (Can. Ind. Rep., 169, 1902). The Thilanottine have a legend of the Metal Woman, differing from that of the Taltsanottine. A giant in the time when there were giants, encountered another on the shore of the Arctic ocean and a fierce combat resulted, in which he would have succumbed had not a man whom he had befriended cut the tendon of his adversary's leg, causing him to fall so as to form a bridge across Bering strait, over which the reindeer entered America, and later a strange woman came, bringing iron and copper. She repeated her visits until her beneficiaries offered her violence once, whereupon she went underground with her treasure to come back no more.

*Possibly now on the Kinosayo res. and enumerated above.

Chippewayans proprement dits.—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Shil-an-ottine.**—Petitot, MS. vocab., B. A. E., 1865 ('those on the other side of the barriers'). **Thi-lan-ottiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Thi-lan-Ottinè.**—Petitot, Autour du lac des Esclaves, 363, 1891.

Thlingchadinne ('dog-flank people'). An Athapascan tribe or group of tribes. Their habitat, according to Dobbs (1744), was on Seal r., in the musk-ox country. They did not trade with the French because they were afraid to go through the territory of the hostile Maskegon. La Potherie in 1753 located them at the sources of Churchill r. Jefferys in 1761 placed them near Hudson bay N. of their foes, the Maskegon. Franklin in 1824 found them between the Tatsanottine country and Mackenzie r. .Back (1835) said that they were in the barren lands about Great Slave lake. Dunn (1844) gave their habitat as Mackenzie r. and Great Bear lake. According to Richardson (1851) they occupied the inland country, E. of the Kawchodinne, from lac La Martre to Coppermine r. Hind in 1863 located them about the N. and N. E. portions of Great Slave lake, resorting to Ft. Rae and Ft. Simpson. Petitot (Dict. Dènè Dindjié, xx, 1876) gave their habitat as being between Great Slave and Great Bear lakes, E. of Mackenzie r., extending as far as Coppermine r. Expelled from their pristine home by their Cree enemies, they have migrated continuously northward during two centuries. Franklin, Dease, and Simpson found them N. and N. E. of Great Bear lake between 1819 and 1836. Since then they have returned to some of the southern districts. Petitot found Great Slave lake their extreme southern limit.

According to a fable told by the Chipewyan, Tatsanottine, and Kawchodinne, as well as by the Thlingchadinne themselves, the tribe originated from the union of a supernatural dog-man with a Tinne woman. After the discovery of copper by a Tatsanottine woman another woman of the same tribe was dwelling with her two brothers N. of Great Slave lake. One day a strong and handsome stranger arrived, who, on the proposal of the brothers, took her for his wife. Waking in the middle of the wedding night she found her husband gone and heard an animal crunching bones at the fireplace. (There were no dogs then among the Tatsanottine; Franklin found them without these animals in 1820). The same thing happened the next night. The bride and her brothers lighted torches, but found no animal. On the third night one of the brothers hurled a stone axe into the corner whence the noise of gnawing proceeded. A cry of agony was heard, and when a torch was lighted a great black dog was seen twitching in the death throes. As the human husband did not reappear, the brothers chased forth their sister because she had married a dog-man, a sorcerer, a Tlingit. She wandered into the treeless desert of Coppermine r., where in the course of time she brought forth a litter of puppies, which she kept hidden in a bag of reindeer skin. When they could run alone she was astonished to find on her return from hunting, prints of infants' feet in the ashes. Hiding one day, she saw the little dogs leap from the bag, becoming handsome children as soon as they reached the light. She ran and pulled the string of the bag, but not before three succeeded in jumping back into the dark hole. Two boys and two girls were kept forcibly in the daylight, and these became the progenitors of the Thlingchadinne (Petitot, Autour du Lac des Esclaves, 296, 1891).

Ross (MS., B. A. E.) states that adjoining the Tatsanottine are the Dog-ribs, whose lands extend from Coppermine r. to the S. E. side of Great Bear lake and to about midway between lac La Martre and Mackenzie r. In the latter tract they are much intermingled with the Etchareottine, from whom they can scarcely be distinguished except by their larger stature and their thick, stuttering, and disagreeable manner of enunciation. Petitot describes them as tall and well built, of a bronze or terra-cotta colour, nervous of temperament, their hands and feet small and well modelled, the chest wide and deep, with black hair and eyes, heavy eyelids, a sad and reserved look, large mouths, full lips, furnished with slender moustaches on the men, sometimes accompanied by thin beards, their countenances having a peculiar Egyptian cast. The same author (Bull. Soc. Géog. Paris, chart, 1875) divides them into Takfwelottine, Lintchanre, Tseottine, and Tsantieottine. The Thlingchadinne subsist chiefly on the reindeer. They are said to treat their women and dogs with more kindness and consideration than do the Chipewyan tribes. The father loses his name on the birth of a child and is thereafter known as the father of so-and-so, the child. Other tribes of this group have the same custom, but these people change the name after the birth of every child, while an unmarried man is called the father of his favourite dog. Ross in 1858 gave their population as 926, of whom 533 were men and

393 were women; of this number 23 were found at Ft. Resolution on Great Slave lake, 150 at Ft. Simpson, and 133 at Ft. Norman. Father Morice in 1906 gave the total number of Dog-ribs as 1,150.

Atticmospicayes.—La Potherie, Hist. de l'Amér., I, 168, 1753. **Attimospiquales.**—Ibid., 177 (trans. 'dog-ribs'). **Attimospiquais.**—Dobbs, Hudson Bay, 44, 1744. **Attimospiquay.**—Ibid., 25 (trans. 'coast of dogs'). **Chien-Flancs.**—Petitot, Autour du lac des Esclaves, 301, 1891. **Côtes-de Chien.**—Ibid. **Dog-rib.**—Mackenzie in Mass. Hist. Coll., 2d s., II, 43, 1814. **Dog-ribbed.**—Schoolcraft, Trav., 181, 1821. **Dog Ribs.**—Ross, Advent., 278, 1849. **Dounè Flancs-de-Chien.**—Petitot, Autour du lac des Esclaves, 183, 1891. **Esclaves.**—Balbi, Atlas Ethnog., 821, 1826 (from the Cree name). **Flancs de chien.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Flat-side Dogs.**—De Smet, Oregon Miss., 164, 1847. **Klay-cha-la-tinneh.**—Ross quoted by Gibbs, MS. B. A. E. ('dog-rib people': Etchareottine name). **Klay-tinneh.**—Ibid. ('dog people': Etchareottine name). **Łintcanré.**—Morice in Anthropos, I, 264, 1906 (the nickname applied by their congeners). **Lowland Dogs.**—Jefferys, French Dom. in Am., I, 44, 1761. **Plascotez de Chiens.**—Dobbs, Hudson Bay, 44, 1744. **Plat côté de Chien.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Plats cotee de Chiens.**—Jeffreys, French Dom. in Am., I, 44, 1761. **Plats-Côtes-de-Chien.**—Petitôt, Autour du lac des Esclaves, 301, 1891. **Plats-côtés de Chiens.**—De Smet, Miss. de l'Oregon, 109, 1848. **Plats cotez de Chiens.**—Dobbs, Hudson Bay, 19, 1744. **Slave.**—Franklin, Journ. Polar Sea, 259, 1824 (Cree name). **Tête Plat.**—Dobbs, Hudson Bay, 53, 1744. **Thing-è-ha-dtinne.**—Keane in Stanford, Compend., 512, 1878. **Thlingcha.**—Ibid., 538. **Thlingcha-dinneh.**—Franklin, Journ. Polar Sea, 259, 1824. **Thlingcha tinneh.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Thlingeha-dinneh.**—Prichard, Phys. Hist., v, 377, 1847. **Thlingeha-*dinni*.**—Latham in Trans. Philol. Soc. Lond., 69, 1856. **Thling-è-ha-'dtinnè.**—Richardson, Arct. Exped., II, 2, 1851.

Those Who Have Water For Themselves Only. A northern Assiniboin band of 35 lodges in 1808.—Henry-Thompson Jour., II, 523, 1897.

Thotais. A Squawmish village community on the right bank of Skwamish r., Brit. Col.

Çō'tais.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Three Fires. A term used to designate the allied Chippewa, Ottawa, and Potawatomi about the period of the American Revolution.—Am. State Papers, Ind. Aff., I, 575, 1832.

Three Rivers. A former trading station and mission village of Montagnais and Algonkin, situated on the site of the present city of Three Rivers, on the N. bank of St. Lawrence r., just west of the mouth of St. Maurice r., Quebec.

Matopelótnl.—Gatschet, Penobscot MS., B. A. E., 1887 (Penobscot name). **Three Rivers.**—Jefferys, French Doms., pt. I, 110, 1761. **Tresrevere.**—Williams, Vt., I, 429, 1809. **trois Rivieres.**—Burnet (1727) in N. Y. Doc. Col. Hist., v, 826, 1855. **Trois Rivieres.**—Doc. of 1659, ibid., XIII, 113, 1881. **Troy River.**—Doc. of 1709, ibid., v, 86, 1855.

Tiaks (refers to a point in the river). A village of the Upper Fraser band of Ntlakyapamuk at Foster Bar, E. side of Fraser r., 28 m. above Lytton, Brit. Col.

Fosters Bar.—White man's name. **Tia'ks.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Tikerakdjung. (1) A winter settlement of Kingua Eskimo on Imigen id., Cumberland sd., near the entrance to Nettilling fiord, Baffin island. (2) A summer settlement of Talirpia Eskimo on the S. coast of Nettilling lake, Baffin island.

Tikeraqdjung.—Boas in 6th Rep. B. A. E., map, 1888.

Tikwalus. A Ntlakyapamuk village on the E. side of Fraser r., 13 m. above Yale, Brit. Col.; pop. 18 in 1897, when the name last appears.

Chapman's bar.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Kekalus.**—Can. Ind. Aff., 230, 1886. **Kequeloose.**—Anderson quoted by Gibbs in Hist. Mag., 1st s., VII, 78, 1863. **Tikolaus.**—Brit. Col. map, Ind. Aff., Victoria, 1872. **Tik'ūilūc.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899. **Ti'kwalus.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Timetl (*Ti'metl*, 'place where red ochre was obtained'). A village of the Ntlakyapamuk on Fraser r., Brit. Col., just above North Bend.—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Timiskaming (from Nipissing *Timikaming*, with intrusive *s* due to Canadian French; sig. 'in the deep water', from *timiw* 'it is deep', *gaming* 'in the water'). A band of Algonkin, closely related to the Abitibi, formerly living about Timiskaming lake, Quebec. They were friendly to the French, and rendered them valuable service during the attack of the English under Peter Schuyler in 1691. There were 205 in 1903 and 241 in 1911, two-thirds of them half-breeds, on a reservation at the head of lake Timiskaming, in Pontiac county, Quebec.

Outemiskamegs.—Bacqueville de la Potherie, Hist., II, 49, 1722. **Tamescamengs.**—McKenney and Hall, Ind. Tribes, III, 82, 1854. **Temiscamings.**—Bellin, map, 1755. **Temiscamins.**—Denonville (1687) in N. Y. Doc. Col. Hist., IX, 361, 1855. **Temiskaming.**—Can. Ind. Aff. Rep., 55, 1906. **Temiskamink.**—Lahontan, New Voy., I, 231, 1703. **Temiskamnik.**—Lahontan (1703) quoted by Richardson, Arct. Exped., II, 39, 1851. **Themiscamings.**—La Barre (1683) in N. Y. Doc. Col. Hist., IX, 798, 1855. **Themiskamingues.**—Bacqueville de la Potherie, I, 329, 1722.

Themistamens.—Du Chesneau (1681) in Margry, Déc., II, 267, 1877. **Timigaming.**—Hennepin, Cont. of New Discov., map, 1698. **Timiscamiouetz.**—Jefferys, Fr. Doms., pt. I, 1761. **Timiscimi.**—Jes. Rel. 1640, 34, 1858. **Timiskaming.**—Baraga, Eng.-Otch. Dict., 301, 1878. **Timmiscameins.**—Keane in Stanford, Compend., 539, 1878. **Tomiscamings.**—Toussaint, Map of Am., 1839.

Tinne (*Tin'-ne*, 'people'). The name sometimes given to the northern division of the Athapascan family, comprising the Kaiyuhkhotana, Knaiakhotana, Ahtena, Kuilchana, Unakhotana, Kutchin, Kawchodinne, Thlingchadinne, Etchareottine, Chipewyan, Nahane, Sekani, Takulli, and Tsilkotin. They were divided by Petitot (Dict. Dènè-Dindjié, xx, 1893) into the following groups: I. *Montagnais*, comprising (1) Chipewyan proper, (2) Athabascan; (3) Etheneldeli, (4) Tatsanottine. II. *Montagnards*, comprising (1) Tsattine, (2) Sarsi, (3) Sekani, (4) Nahane, (5) Ettchaottine, (6) Esbataottine. III. *Esclaves*, comprising (1) Etchareottine, (2) Slaves proper, (3) Lintchanre, (4) Kawchodinne, (5) Etagottine. IV. *Dindjié*, comprising (1) Kwitchakutchin, (2) Nakotchokutchin, (3) Tatlitkutchin, (4) Tukkuthkutchin, (5) Vuntakutchin, (6) Hankutchin, (7) Ahtena, (8) Kutchakutchin, (9) Tengeratsekutchin, (10) Tenankutchin, (11) Unakhotana, (12) Knaiakhotana, (13) Koyuhkhotana. He classified them later (Autour du Lac des Esclaves, 361, 1893) as follows: I. *Danè*, vulgo Ingaliks, (1) Koyukukhotana, (2) Unakhotana, (3) Yukonikhotana, (4) Koyuhkhotana. II. *Dindjié*, vulgo Loucheux, (1) Tenankutchin, (2) Natsitkutchin, (3) Kutchakutchin, (4) Tengeratsekutchin, (5) Hankutchin, (6) Vuntakutchin, (7) Tukkuthkutchin, (8) Tatlitkutchin, (9) Nakotchokutchin, (10) Kwitchakutchin, III. *Dounié*, vulgo Montagnais, (1) Etagottine, (2) Klokegottine, (3) Krazlongottine, IV. *Danè*, (1) Nahane, (2) Esbataottine, (3) Sekani, (4) Tsattine, (5) Sarsi. V. *Dènè*, vulgo Hareskins, (1) Nellagottine, (2) Kawchodinne, (3) Thlingchadinne, (4) Kfwetragottine, (5) Etatchogottine, (6) Nigottine. VI. *Dènè Esclaves*, vulgo Slaves, (1) Desnedeyarelottine, (2) Eleidlingottine, (3) Ettcheridieottine, (4) Etchaottine. VII. *Dounè*, vulgo Dogribs, (1) Tseottine, (2) Takfwelottine, (3) Tsantieottine, (4) Lintchanre. VIII. *Dènè Chipewyan*, (1) Tatsanottine, (2) Edjieretrukenade, (3) Desnedekenade, (4) Athabasca, (5) Etheneldeli, (6) Thilanottine. The Takulli and Tsilkotin as well as the Ahtena he classes with the Danè.

Morice divides the Tinne as follows: I. *Western Dénés*, (1) Tsilkotin, (2) Takulli, (3) Nahane. II. *Intermediate Dénés*, (1) Sekani. III. *Eastern Dénés*, (1) Chipewyan, (2) Etheneldeli, (3) Tsattine, (4) Tatsanottine, (5) Thlingchadinne, (6) Etchareottine, (7) Ettchaottine, (8) Kawchodinne. IV. *Northern Dénes*, (1) Loucheux (Proc. Can. Inst., 113, 1889).

In Anthropos (I, 255-277, 1906) Father Morice makes the following classification, though the names here given are often quoted from other writers and are not always indorsed by him.—I. *Loucheux*, including the 'Kaiyuh-kho-'tenne, Koyū-kūkh-otā'-nā, Yunakho-'tenne, or Yunu-kho-'tenne, Tana-kut'qin, Kut'qakut'qin, Natche-kŭtchin' or Nātsit'-kŭt-chin', Vœn-kut'qin, Tŭkkŭth-Kŭtchin, Han-kut'qin, Tŭtcone-kut'qin, Artez-kut'qin, Thét'lét-kut'qín, Nakotco-ondjig-kut'qin, and Kwit'qakut'qin. II. *The Subarctic Dénés*, including the Hares, Dog-Ribs, Slaves, and Yellow-Knives. III. *Athabaskans* or *Eastern Dénés*, including the Cariboo Eaters, Athabaskans, and Chippewyans. IV. *The Intermediate Dénés*, including the Sheep Indians, Mountain Indians, Strong Bows, Nahanais, Beavers, Sarcis, and Sékanais. V. *The Western Dénés*, including the Babines, Carriers, Chilcotins, and the Ts'ets'aut of Boas. See *Athapascan Family*.

Tintlan. A Cowichan settlement on the s. bank of lower Fraser r., Brit. Col., below Sumas lake.—Brit. Col. map, Ind. Aff., Victoria, 1872.

Tionontati ('there the mountain stands.'—Hewitt). A tribe formerly living in the mountains s. of Nottawasaga bay, in Grey and Simcoe cos., Ont. They were first visited in 1616 by the French, who called them the Nation du Petun, or Tobacco Nation, from their having large fields of tobacco. In 1640 the Jesuits established a mission among them. The tribe then had 2 clans, the Deer and the Wolf, and 9 villages. On the destruction of the Huron tribes by the Iroquois, in 1648-49, many of the fugitives took refuge with the Tionontati. This drew down upon the latter the anger of the Iroquois, who sent a strong force against them in Dec. 1649. Etarita, one of their principal villages, was surprised during the absence of the warriors, the houses burned, and many of the inhabitants, together with the missionary, massacred. The Tionontati,

with the Hurons, who had joined them, now abandoned their country and fled to the region S. W. of lake Superior. In 1658 there were about 500 of the tribe at the Potawatomi mission of St. Michel, near Green bay, Wis. Soon afterward they were with the Hurons at Shaugawaumikong (La Pointe), and about 1670 the two tribes were together at Mackinaw, at the entrance to lake Michigan. The Tionontati soon became blended with the Hurons, and the united tribes were henceforth known under the modernized name of Wyandot. As late, however, as 1721, the Tionontati, then living with the Hurons near Detroit, preserved their name and hereditary chieftaincies. They were frequently designated as Tionontati Hurons and have also been confounded with the Amikwa. Their villages, so far as their names are known, were Ehouae (St. Pierre-et-St. Paul), Ekarenniondi (St. Matthieu), Etarita (St. Jean), St. Andre, St. Barthelemy, St. Jacques, St. Jacques-et-St. Philippe, St. Simon-et-St. Jude, St. Thomas.

(J. M.)

Chanundadies.—Lindesay (1751) in N. Y. Doc. Col. Hist., VI, 706, 1855. **Chenondadees.**—Johnson (1747), ibid., 359. **Chenundady.**—Johnson (1756), ibid., VII, 93, 1856. **Chenundies.**—Stoddart (1753), ibid., VI, 780, 1855. **Chonondcdeys.**—Johnson (1747), ibid., 387. **Denondadies.**—Gale, Upper Miss., 164, 1867. **Deonondade.**—Schuyler (1702) in N. Y. Doc. Col. Hist., IV, 979, 1854. **Deonondadies.**—Colden (1727), Five Nat., 86, 1747. **Dienondades.**—Bellomont (1701) in N. Y. Doc. Col. Hist., IV, 834, 1854. **Dinondadies.**—Jefferys ,Fr. Doms., pt. 1, 13, 1761. **Dinondodies.**—Williams, Vermont, I, 282, 1809. **Dionnondadees.**—Livingston (1699) in N. Y. Doc. Col. Hist., IV, 571, 1854. **Dionondade.**—Schuyler (1687), ibid., III, 478, 1853. **Dionondadies.**—Schoolcraft, Travels, 53, 1821. **Dionondadoes.**—Livingston (1691) in N. Y. Doc. Col. Hist., III, 781, 1853. **Dionondgaes.**—Canada Governor (1695), ibid., IV, 120, 1854. **Dionondes.**—Schuyler (1702), ibid., 979. **Dionoudadie.**—McKenney and Hall, Ind. Tribes, III, 79, 1854 (misprint). **Donondades.**—Canada Governor (1695) in N. Y. Doc. Col. Hist., IV, 122, 1854. **Etionnontates.**—Jes. Rel. 1670, 6, 1858. **Etionnontatehronnons.**—Ibid., 86. **gens du Petun.**—Champlain (1616), Œuvres, IV, 57, 1870. **Innondadese.**—Hansen (1700) in N. Y. Doc. Col. Hist., IV, 805, 1854. **Ionontady-Hagas.**—Weiser (1748) in Rupp, West Pa., app., 15, 1846 (made synonymous with Wyandot (q. v.), but apparently another form of Tionontati). **Jenondades.**—Bellomont (1700) in N. Y. Doc. Col. Hist., IV, 768, 1854. **Jenondathese.**—Romer, ibid., 799. **Jenundadees.**—Johnson (1756), ibid., VII, 86, 1856. **Jonontadynago.**—Post (1748) in Proud, Pa., II, app., 113, 1798 (made synonymous with Wyandot, but apparently another form of Tionontati). **Khionontatehronon.**—Jes. Rel. 1640, 35, 1858. **Khionontaterrhonons.**—Jes. Rel. 1635, 33, 1858. **Nation de Petun.**—Jes. Rel. 1632, 14, 1858. **nation du petum.**—Champlain (1616). Œuvres, V, 1st pt., 274, 1870. **Nation of Tobacco.**—Parkman, Pioneers, 384, 1883. **Perun.**—Shea, Peñalosa, 83, 1882 (misprint). **Perúu.**—Duro, Don Diego de Peñalosa, 43, 1882. **Petuneux.**—Sagard (1632), Hist. Can., IV, Huron Dict., 1866. **Quicunontateronons.**—Sagard (1636), Can., II, 294, 1866 (misprint). **Quiemltutz.**—Coxe, Carolana, map, 1741 (misprint). **Quiennontateronons.**—Sagard (1636), Can., II, 325, 1866. **Quieunontatéronons.**—Sagard (1632), Hist. Can., IV, Huron Dict., 1866 (according to Hewitt, Quieunontati signifies 'where the mountain stands,' while Tionontati signifies 'there the mountain stands'). **Shawendadies.**—Colden (1727), Five Nat., app., 190, 1747. **Tannontatez.**—Lamberville (1686) in N. Y. Doc. Col. Hist., III, 489, 1853. **Theonontateronons.**—Lahontan, New Voy., I, 94, 1703. **Thionontatoronons.**—Du Chesneau (1681) in Margry, Déc., II, 267, 1877. **Tienonadies.**—Albany Conference (1726) in N. Y. Doc. Col. Hist., V, 794, 1855. **Tienondaideaga.**—Albany Conference (1723), ibid., 93. **Tinontaté.**—La Barre (1683), ibid., IX, 202, 1855. **Tiohontatés.**—Du Chesneau (1681), ibid., 164 (misprint). **Tionnontantes Hurons.**—Neill in Minn. Hist. Soc. Coll., V, 401, 1885. **Tionnontatehronnons.**—Jes. Rel. 1654, 9, 1858. **Tionnontatez.**—Frontenac (1682) in N. Y. Doc. Col. Hist., IX, 178, 1855. **Tionnontatz.**—Memoir of 1706, ibid., 802. **Tionnonthatez.**—La Potherie, III, 143, 1753. **Tionnotanté.**—Jes. Rel. 1672, 35, 1858. **Tionondade.**—Livingston (1687) in N. Y. Doc. Col. Hist., III, 443, 1853. **Tionontalies.**—Domenech, Deserts, I, 444, 1860. **Tionontatés.**—Du Chesneau (1681) in N. Y. Doc. Col. Hist., IX, 164, 1855. **Tobacco Indians.**—Schoolcraft, Ind. Tribes, IV, 203, 1854. **Tronontes.**—Alcedo, Dic. Geog., II, 630, 1787 (possibly identical). **Tsomontatez.**—Heriot, Travels, 192, 1813 (misprint). **T. Son-non-ta-tex.**—Macauley, N. Y., II, 174, 1829. **Tuinondadecks.**—Ibid. **Tuinontatek.**—Parkman, Jesuits, xliii, note, 1883. **Tyo-non-ta-te'-kă'.**—Hewitt, Onondaga MS., B. A. E. (Onondaga name). **Younondadys.**—Document of 1747 in N. Y. Doc. Col. Hist., VI, 391, 1855.

Tipi (from the Siouan root *ti* 'to dwell,' *pi* 'used for'). The ordinary conical skin dwelling of the Plains tribes and of some of those living farther to the N. W. The tipi must be distinguished from the wigwam, wikiup, hogan, and other types of residence structures in use in other sections of the country.

The tipi consisted of a circular framework of poles brought together near the top and covered with dressed buffalo skins sewn to form a single piece, which was kept in place by means of wooden pins and ground pegs. It commonly had about 20 poles, averaging 25 ft. in length, each pole being hewn from a stout sapling, usually cedar, trimmed down to the heart wood. The poles were set firmly in the ground so as to make a circle of about 15 ft. in diameter, and were held together above by means of a hide rope wound around the whole bunch about 4 ft. from the upper ends, leaving these ends projecting above the tipi covering. There were 3 main poles, or with some tribes 4, upon which the weight

of the others rested. The cover consisted of from 15 to 18 dressed buffalo skins cut and fitted in such a way that, when sewn together with sinew thread, they formed a single large sheet of nearly semicircular shape. This was lifted into place against the framework by means of a special pole at the back of the structure, after which the two ends were brought around to the front and there fastened by means of 8 or 10 small wooden pins running upward from the doorway nearly to the crossing of the poles. The lower border was kept in place by means of pegs driven into the ground at a distance of about 2 ft. apart around the circle. The doorway faced the E., the usual door being a piece of dressed skin stretched over a rectangular or elliptical frame, frequently decorated with porcupine quills or other ornaments. The dressed skin of a panther, coyote, or buffalo calf, with the hairy side outward, was sometimes used. The fire-pit was directly in the centre, and the smoke escaped through the opening in the top, at the crossing of the poles. By means of moveable skin flaps on each side of the smoke hole, the course of the smoke could be regulated as the wind shifted, the flaps being kept in place by 2 poles on the outside of the tipi. There were commonly 3 beds or seats one at each side and one at the back of the tipi, each consisting of a long platform covered with a sort of mat of light willow rods, over which were thrown buffalo robes or blankets. The head end of the mat usually hung from a tripod in hammock fashion. Decorated curtains above the beds kept off the drops of water which came through the smoke hole in rainy weather. The ground was the floor, the part nearest the beds being sometimes cut off from the open space by means of a circular border of interwoven twigs. In warm weather the lower portion of the tipi cover was raised to allow the breeze to pass through. In cold weather the open space around the bottom was chinked with grass. The tipi was renewed every one or two years, its completion being the occasion of a dedicatory ceremony, and those of prominent families decorated with heraldic paintings and other ornaments. On account of its exact adaptability to the necessities of prairie life, the tipi was taken by Gen. Sibley as the model for the tent which bears his name. Owing to the smaller number of ponies available for dragging the poles, the tipis of the northern tribes were usually fewer in proportion and larger in size than among the southern tribes. According to Grinnell, the Blackfeet in ancient times had a sort of large triple tipi, with 3 fireplaces. See *Habitations*. (J. M.)

Titshotina. A Nahane tribe inhabiting the country between the Cassiar mts. and Liard and Dease rs., Brit. Col. In 1887 they numbered 70 persons.

Achéto-tinneh.—Dall, Alaska, 106, 1870 (='people living out of the wind'). **Ti-tsho-ti-na.**—Dawson in Rep. Geol. Surv. Can. 1888, 200B, 1889.

Titymegg. A name used by the first English settlers in the Hudson Bay country for the whitefish (*Coregonus albus*). Ellis (Voy. to Hudson's Bay, 185, 1748) says it was called by the French whitefish, but by the Indians and English *titymagg*. This word is evidently a corruption of the Chippewa *atikameg*, in Cree *atikkamek*, 'caribou fish,' from *atĭ'k*, 'deer,' 'caribou,' and *amek*, 'fish.' In Rep. U. S. Fish Com., 1894, *attihawhmeg* is given as a name of the Labrador whitefish (*C. Labrad.*), another species. (A. F. C.)

Tiun (*Tī'An*). A Haida town of the Dostlanlnagai family, formerly on the w. coast of Graham id., s. of port Lewis, Queen Charlotte ids., Brit. Col. In the Skidegate dialect this is Tlĭ'gAn, which is said to mean 'Slaughter village.' It is probably the settlement referred to in John Wark's list (1846) as "Too," with 10 houses and 196 inhabitants. It was one of the first places occurring in his list to be abandoned. (J. R. S.)

Tī'An.—Swanton, Cont. Haida, 280, 281, 1905. **Tian Ilnigē.**—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895. **Tlĭ'gAn.**—Swanton, op. cit. **Too.**—Wark (1846) in Kane, Wand. in N. A., app., 4, 1859 (probably identical).

Tkeiktskune (*Tx'ē'ix'tskunē*). A Bellacoola village on the N. side of Bellacoola r., Brit. Col., near its mouth. It was one of the eight villages called Nuhalk.

Nuthē'ĭntskōnē.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Tx'ē'ix'tskunē.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1900.

Tktakai (*T'k'takai*, 'vine-maple'). A Squawmish village on the right bank of Skwamish r., Brit. Col.—Hill-Tout in Rep. Brit. A.A.S., 474, 1900.

Tlaaluis (*Łaa'luîs*). One of the five original septs of the Lekwiltok, living on the coast of British Columbia between Bute and Loughborough inlets. After the great war between the Kwakiutl and the Salish they were so reduced in numbers that they joined the Kueha as another gens. (J. R. S).

Ă-wă-oo.—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Clal-lu-i-is.**—Kane, Wand. in N. A., app., 1859. **Laa'luis.**—Boas in Rep. U. S. Nat. Mus. 1895, 332, 1897. **Tlaăluis.**—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Tlaiq (*Tlâiq*). A Wikeno village on Rivers inlet, Brit. Col.—Boas in Petermanns Mitteil., pt. 5, 130, 1887.

Tlakaumoot (*Tl'ak'aumō'ot*). A division of the people of Nuskelst, a Bellacoola town.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Tlakom (*Tlā'qōm*). A Squawmish village community on Anvil id., in Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Tlasenuesath (*Tla'sɛnūesath*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tlastlemauk (*Tlāstlɛmauq*, 'Saltwater creek'). A Squawmish village community in Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Tlathenkotin ('people of the river that trails through the grass'). A division of the Tsilkotin living in Tlothenka village on Chilcotin r., near Fraser r., Brit. Col. Pop. 190 in 1892, besides 35 in the independent village of Stella.

T'lâ-thеñ-xoh'-tin.—Morice in Trans. Can. Inst., IV, 23, 1893.

Tlatlasikoala (*La'Lasiqoala*, 'those on the ocean'). A Kwakiutl tribe which formerly lived at the N. E. end of Vancouver id., but later moved to Hope id. Its gentes, according to Boas, are Gyigyilkam, Lalauilela, and Gyeksem. This tribe and the Nakomgilisala are known to the whites collectively as the Nawiti (q. v.). Within recent years they have always lived together. In 1911 their combined population was 57.

(J. R. S.)

Klatolseaquilla.—Brit. Col. map, 1872. **Ła'ɬasiqoala.**—Boas in Rep. U. S. Nat. Mus. 1895, 329, 1897. **Ła'ɬasiqwala.**—Boas in Mem. Am. Mus. Nat. Hist., V, pt. II, 350, 1905. **Tlâtlashekwillo.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Tlatla-Shequilla.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Tlatlasik'oa'la.**—Boas in 6th Rep. N. W. Tribes Can., 53, 1890. **Tlâtłasiqoala.**—Boas in Petermanns Mitteil., pt. 5, 131, 1887. **Tlă-tli-sī-kwila.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Tsatsaquits.**—Brit. Col. map, 1872.

Tlatlelamin (*LaLElā'min*, 'the supporters'). A gens of the Nimkish, a Kwakiutl tribe.—Boas in Rep. U. S. Nat. Mus. 1895, 331, 1897.

Tlauitsis (*Ła'u'itsîs*, 'angry people'). A Kwakiutl tribe on Cracroft id., Brit. Col., but which formerly lived on Hardy bay. Their gentes, according to Boas, are Sisintlae, Nunemasekalis, Tletlket, and Gyigyilkam. In 1885 their town was Kalokwis, on the W. end of Turnour id. Pop. 67 in 1901, 97 in 1911.

Claw-et-sus.—Kane, Wand. in N. A., app., 1859. **Clowetoos.**—Brit. Col. map, 1872. **Clow et sus.**—Schoolcraft, Ind. Tribes, V, 488, 1855. **Kea-wit-sis.**—Can. Ind. Aff., 362, 1895. **Klah-wit-sis.**—Ibid., 143, 1879. **Klă-wit-sis.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Kla-wi-tsush.**—Tolmie and Dawson, Vocabs. Brit. Col., 118B, 1884. **Klowitshis.**—Ibid. **Ła'u'itsis.**—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897. **Tlau'itsis.**—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Tlauitsis.**—Boas in Bull. Am. Geog. Soc., 229, 1887 (misprint).

Tlduldjitamai (*LdA'ldjî tāmā'-i*, 'Mountain-woman's children'). A subdivision of the Djiguaahl-lanas, a great Haida family of the Eagle clan. It has long been extinct.—Swanton, Cont. Haida, 273, 1905.

Tleatlum (*Tle'atlum*). A Squawmish village community on Burrard inlet, Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Tlekem (*Lē'q'Em*). A gens of the Walas Kwakiutl, a sept of the true Kwakiutl.—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897.

Tlesko. A Tleskotin village on Chilcotin r. near its junction with Fraser r., Brit. Col.—Morice in Trans. Roy. Soc. Can., sec. II, 1, map, 1892.

Tleskotin ('people of the Splint river'). A division of the Tsilkotin living in the village of Tlesko (q. v.); pop. 75 in 1892.

Tlɘs-xoh'-tin.—Morice, Notes on W. Dénés, 23, 1893.

Tletlket (*Lē'Lqēl*, 'having a great name'). A gens of the Walas Kwakiutl and another of the Tlauitsis.

Lē'Lqēt.—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897. **Lē'Lqētē.**—Ibid. **Tlēqēti.**—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Tlgunghung (*LgA'ñxAñ*, 'face of the ground'[?]). A Haida town of the Djiguaahl-lanas family, formerly on the N. side of Lyell id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 278, 1905.

Tlhingus (*Ll'ɣîñAs*, 'flat slope'). A Haida town of the Kagials-kegawai family, formerly on Louise id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 279, 1905.

Tliktlaketin (*LîqLa'qElîn*, 'ferry,' 'crossing place'). A Ntlakyapamuk village on the E.

side of Fraser r., 3 m. below Cisco, Brit. Col.; so named because the Indians were accustomed to cross the river in their canoes here.—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900.

Tkikutath (Tl'f'kutath). A sept of the Opitchesaht, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tliqalis (*Tli'qalis*). The name of an ancestor of a Quatsino gens, by which the gens was sometimes known.—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Tlitlalas (Tl'i'tlalas). An ancestor of a Quatsino gens, by whose name the gens itself was sometimes called.—Boas in Petermanns Mitteil,. pt. 5, 131, 1887.

Tlkamcheen (*Lkamtci'n*, 'confluence [of rivers]'). A village of the Lytton band of Ntlakyapamuk. on the s. side of Thompson r. at its junction with the Fraser r., Brit. Col. Pop. 137 in 1901; in 1911, evidently including other bands, 470.

Klech-ah'-mech.—Gibbs in Cont. N. A. Ethnol., I, 248, 1877. **Klick-um-cheen.**—Can. Ind. Aff., pt. II, 164, 1901. **Klickunacheen.**—Ibid., 1898, 418, 1899. **Lkamtci'n.**—Teit in Mem. Am. Mus. Nat. Hist., II, 171, 1900. **Lytton.**—Ibid. (white man's name). **Tichom-chin.**—Can. Ind. Aff. 1883, 189, 1884 **Tikumcheen.**—Ibid., 1891, 249, 1892. **Tlkamcheen.**—Ibid., 301, 1893. **Ti-kam-sheen.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Tlkumcheen.**—Can. Ind. Aff. 1896, 434, 1897. **Tlk'umtci'n.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Tluskez (the name refers to a carp-like fish). A Ntshaautin village on a small lake tributary to Blackwater r., Brit. Col. It is probably the village where Mackenzie (Voy., 299, 1801) was hospitably received on his journey to the Pacific, whose inhabitants he found more cleanly, healthy, and agreeable in appearance than any that he had passed.

Klusklus.—Fleming in Can. Pac. Ry. Surv., 120, 1877. **Kuzlakes.**—Macfie, Vancouver Id., 428, 1865. **Tus'kez.**—Morice in Trans. Can. Inst., 25, 1893. **Rothfisch-Manner.**—Vater, Mith., III, pt., 3 421, 1816. **Slaoucud-dennie.**—Latham, quoted by Bancroft, Nat. Races, I, 145, 1874. **Sla-ū'-ah-kus-tinneh.**—Dall. MS., B. A. E. **Slouacous dinneh.**—Balbi, Atlas Ethnog., 821, 1826. **Slouacus Dennie.**—Gallatin in Trans. Am. Antiq. Soc., II, 20, 1836. **Slouacuss Dinais.**—Mackenzie, Voy., 284, 1802. **Slouacuss Tinneh.**—Bancroft, Nat. Races, I, 145, 1874. **Slowacuss.**—Ibid., III, 585, 1882. **Slowercuss.**—Cox, Columbia R., II, 374, 1831. **Slowercuss-Dinai.**—Ibid. **Slua-cuss-dinais.**—Vater, Mith., III, pt. 3, 421, 1816. **Sluacus-tinneh.**—Cox, op. cit.

Toanche (*Teandeouïata*, 'one enters by it'). A Huron village situated at different times, at several points on, and adjoining, Georgian bay, Ontario, and bearing several names. It was a port of entry of the Huron Bear tribe, hence its name. Before 1635 it had been twice destroyed by fire. Through fear of French revenge for the killing of Brulé at this place, it was abandoned in 1633, and a new village, Ihonatiria, was established by a part of its inhabitants, while the remainder went to Ouenrio. (J. N. B. H.)

Otoüacha.—Champlain (1632), Œuvres, v, pt. I, 249, 1870. **Saint Nicolas.**—Sagard (1626), Hist. Can., II, 296, 1866. **Teandeouïata.**—Jes. Rel. 1635, 28, 1858. **Teandeouïhata.**—Ibid., 29. **Teandewiata.**—Ibid., III, index, 1858. **Thouenchin.**—Memoir of 1637 in Margry, Déc., I, 4, 1875. **Toanché.**—Jes. Rel. 1635, 28, 1858. **Toenchain.**—Sagard (1636), Can., I, 215, 1866. **Toenchen.**—Ibid., 233. **Touanchain.**—Champlain, Œuvres, v, pt. I, 249, note, 1870. **Touenchain.**—Sagard, Hist. Can., II, 296, 1866.

Tobique. A band of Malecite living on a reserve consisting of 14,800 acres of forest and farming lands at the junction of Tobique and St. John rs., Victoria co., New Brunswick. They numbered 179 in 1911, and are Roman Catholics. They gain a livelihood by hunting, by serving as guides and lumbermen, and as labourers for the residents of Perth and Andover; they also sell their native wares, such as snowshoes, axe-handles, baskets, and barrel-staves, and farm to some extent.

Tobic.—Vetromile, Abnakis, 122, 1866. **Tobique.**—Shea, Cath. Miss., 157, 1855.

Tohlka (*T!ō'ik!a*). A Haida town of the Tohlka-gitunai family, formerly on the N. coast of Graham id., just w. of the entrance to Masset inlet, Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Tohlka-gitunai (*T!ō'ik!a gŭtAnā'-i*, 'the Gituns of Tohlka'). A Haida family of the Eagle clan, named from its town, Tohlka (q. v.). They formed one family with the Widja-gitunai, Chets-gitunai, and Djus-hade. (J. R. S.)

T!ō'ik!a gŭtAnā'-ī.—Swanton, Cont. Haida, 275, 1905. **Tōtlgya gyit'inai'.**—Boas, 12th Rep. N. W. Tribes Can., 23, 1898.

Tohontaenrat ('they are white-eared.'—Hewitt). A Huron tribe formerly living in Ontario and a member of the Huron confederation. Scanonaenrat, where the Jesuits established the mission of St. Michel, was their only recorded village. In 1649, on the overthrow of the Hurons by the Iroquois, the Tohontaenrat abandoned their village and were adopted by the Seneca. (J. M.)

Tahontaenrat.—Jes. Rel. 1644, 93, 1858. **Tohontaenras.**—Jes. Rel. 1637, 113, 1858. **Tohontaenrat.**—Jes. Rel. 1639, 50, 1858. **Tohotaenrat.**—Parkman, Jesuits, map, 1883.

Tokoaath (*Tok'oā'ath*, 'Toquat proper'). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tokoais (*Tok'oā'is*, 'looking down on his family'—the name of an ancestor). A division of the Nuhalk, a subdivision of the Bellacoola of the coast of British Columbia.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Toktakamai ('place of thimble-berries'). A Squawmish village on the right bank of Skwamish r., w. Brit. Col.

Tawkamee.—Brit. Adm. chart, no. 1917. **Tōktā'-kamai.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900. **Tqt'ā'qumai.**—Boas, MS., B. A. E., 1887.

Tondakhra ('beaver'). A Huron village in Ontario in 1637. It was situated on the w. side of the N. peninsula of Tiny twp., 4 m. N. W. of Lafontaine and about 1 m. S. E. of Clover pt. See Jes. Rel., Thwaites ed., XIII, 270, 1898, XXXIV, 254, 1898.

Tonihata. An island in the St. Lawrence, upon which was a mixed Iroquois village in 1671 and later. It is supposed to have been the modern Grenadier id., St. Lawrence river, Leeds co., Ont.

Konlata.—Esnauts and Rapilly map, 1777. **Otondiata.**—De Courcelles (1671) in N. Y. Doc. Col. Hist., IX, 77, 1855. **Otoniata.**—Denonville (1687), ibid., 361. **Otoniato.**—Ibid. **Tonlata.**—Chauvignerie (1736), ibid., 1056. **Tonihata.**—Jefferys, Fr. Doms., pt. 1, 15, 1761. **Tonniata.**—Frontenac (1692) in N. Y. Doc. Col. Hist., IX, 531, 1855.

Too. A Haida town given in John Wark's list (Schoolcraft, Ind. Tribes, V, 489, 1855) as containing 10 houses and 196 inhabitants in 1836-41. This was probably Tiun.

Toosey. A band of Tsilkotin, seemingly named from a chief, under Williams Lake agency, Brit. Col. Pop. 62 in 1908, 50 in 1911.

Taasey.—Can. Ind. Aff. Rep. 1895, 359, 1896. **Tassey.**—Ibid., 1894, 279, 1895. **Toosey.**—Ibid., pt. II, 162, 1901. **Toosey's tribe.**—Ibid., 1884, 190, 1885.

Toquart. A Nootka tribe on the N. shore of Barkley sd., S. W. coast of Vancouver id. Their septs, according to Boas, are Tokoaath, Maakoath, Wastsanek, Totakamayaath, Tsaktsakoath, Mukchiath, Tushkisath, Kohatsoath, Chenchaath, Metstoasath, and Chomaath. Their village is Mahcoah. Pop. 24 in 1911.

Tōk'oā'ath.—Boas in 6th Rep. N. W. Tribes Can., 31, 1890. **Tokwaht.**—Swan in Smithson. Cont., XVI, 3, 1870. **Too-qu-aht.**—Can. Ind. Aff. 1883, 188, 1884, **Toquaht.**—Sproat, Savage Life, 308, 1868. **Toquart.**—Mayne, Brit. Col., 251, 1862. **Toquatux.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **To-quh-aht.**—Can. Ind. Aff. 1880, 315, 1881. **Touquaht.**—Can. Ind. Aff., pt. 2, 88, 1910. **Toyn-aht.**—Brit. Col. map, 1872.

Tornait. A winter village of the Nugumiut Eskimo above Bear sd., in Frobisher bay, Baffin island.—Boas in 6th Rep. B. A. E., 422, 1888.

Tornit. A fabulous race which the Central Eskimo believe to be akin to themselves, but much taller and stronger, having very long arms and legs and being able to toss huge boulders as though they were pebbles. The Akudnirmiut call them Tuniqdjuait. They lived with the Eskimo in stone houses larger than theirs, as shown by the ruins that are still pointed out. Under their long deerskin coats they carried lamps with which to cook the meat of seals as soon as they were killed. They could make stone implements only, no bows nor kaiaks, but these they stole from the Eskimo, who were afraid to defend their property until a young Eskimo drilled a hole in the skull of one of them who had ruined his kaiak, while the giant was asleep. The Tornit then feared that they would all be killed, and secretly stole away, cutting off the skirts of their coats and tying up their hair so that they should not be recognized if pursued. The Greenland Eskimo believed the Tornit to be a mythical race of giants who lived on the ice cap and were seen rarely hunting at the heads of the flords. The Labrador Eskimo, like those of Hudson bay and Baffin island, imagine them to be more like themselves.—Boas in 6th Rep. B. A. E., 634, 640, 1888; Trans. Roy. Soc. Can., V, sec. 2, 38, 1888.

Toryohne ('wolf'). A clan of the Iroquois.

Cahenhisenhonon.—French writer (1666) in N. Y. Doc. Col. Hist., IX, 47, 1855. **Çkwă-ri'-nă^{n}.**—Hewitt, inf'n, 1886 (Tuscarora name). **Enanthayonni.**—French writer (1666) in N. Y. Doc. Col. Hist., IX, 47, 1855. **Okuaho.**—Megapolensis (1644), ibid., III, 250, 1853. **Tor-yoh-ne.**—Morgan, League Iroq., 80, 1851 (Seneca form).

Totakamayaath (*Tō'tak'amayaath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Totatkenne (*To-ta-t'qenne*, 'people a little down the river'). A Sekani tribe inhabiting the E. slope of the Rocky mts. and adjacent plains S. of Peace r., Brit. Col.—Morice in Trans. Can. Inst., 29, 1895.

Totem (irregularly derived from the term *ototeman* of the Chippewa and other cognate Algonquian dialects, signifying generically 'his brother-sister kin,' of which *ote* is the grammatic stem signifying (1) the consanguine kinship existing between a propositus and a uterine elder sister or elder brother; and (2) the consanguine kinship existing between uterine brothers and sisters, inclusive of alien persons naturalized into such kinship group by the rite of adoption (q. v.); that is, the uterine brother-sister group of persons, thus delimited by blood ties or legal fictions, who in each generation are severally and collectively related as uterine brothers and sisters, among whom intermarriage is strictly forbidden, and who therefore constitute an incest group in so far as its members are severally concerned. The stem *ote* is never employed in discourse without a prefixed personal pronoun denotive of the grammatic relation of person, or without the nominal suffix *-m*, indicative of exclusive possessive relation, approximately equivalent to English 'own,' or without the objective third person ending *-an* in Chippewa and *-a* in Cree. In the following irregular manner has the word *totem* been produced from the first cited expression *ototeman* (*ototema* in the Cree): by dropping the initial *o-*, 'his,' by unwarrantedly retaining as a proclitic the epenthetic *-t-* whose use in this and similar combinations is for the purpose of avoiding the coalescence of the two adjunct *o*-vowels, and by dropping the objective third person suffix *-an*, and by erroneously retaining the exclusive possessive suffix *-m*, thus producing *totem* from *ototeman* instead of the grammatic stem *ote*. Thus the word *totem* in form is not in any sense a grammatic derivative of its primary. And so *ote*, the conceptual element of the factitious word *totem*, has no demonstrable relation to the notion "clay," or "mark," as hitherto assumed).

The Abbé Thavenet, a missionary to the Algonkin at lake of the Two Mountains, Quebec, in the early part of the 19th century, wrote an explanation of the use and meaning of the stem *ote*, in part as follows: "It is to be presumed that in uniting into a tribe, each clan preserved its *manitou*, the animal which in the country whence the clan came was the most beautiful or the most friendly to man, or the most feared, or the most common; the animal which was ordinarily hunted there and which was the ordinary subsistence of the clan, etc.; that this animal became the symbol of each family and that each family transmitted it to its posterity to be the perpetual symbol of each tribe [clan]. One then must when speaking of a clan designate it by the animal which is its symbol. *Makwa nindotem* then signifies 'the Bear is my clan, I am of the clan of the Bear,' and not at all, as is commonly said, 'the Bear is my mark.' When an Indian says to another *pindiken nindotem*, can one believe that he says to him, 'enter then, my mark?' Is it not more reasonable to believe that he says to him, 'enter then, my clansman,' as we say 'enter then, my countryman?' But since the traders, and the Indians in imitation of them, attach to the word *otem*, the idea of mark, I know that I must not offend too much against this prejudice" (cited by Cuoq, Lex. de la Lang. Algonq., 313, 1886). Here, Thavenet gives the correct native Algonkin usage of the term, and also the traditional native explanation of the origin of the clan patron spirits. As a translation of 'family-mark,' Bishop Baraga (Otchipwe Dict. and Gram., 1878-82) wrote *odem;* but, being evidently aware that this rendering does not express the true sense of the term, he added parenthetically, "*odem* or *otem*, means only his parents, relations. In Cree, *ototema*, his relations"—thus clearly indicating that 'family-mark' is a definition of *ote-m*, which is not an element of the native concept of the stem. Under *ototema*, in his list of terms of kinship, Lacombe (Dict. de la Langue des Cris, 1874) wrote "kinsman, relation," without any reference to 'family-mark.' Constructively confirmative of the definition of the stem *ote*, given above, is the evidence found in the analysis of the common Algonquian term *otenā* or *otenaw*, signifying 'village, town, or settlement.' Its component lexical elements are *ote*, 'brother-sister kin,' 'clan,' and the nominal adformative *-nā*, signifying 'a dwelling-place'; whence it is seen that *otenā* or *otenaw* originally meant 'the dwelling-place of the clan.' or 'dwelling-place of the brother-sister kin.'

In specifying the name of a particular clan or gens it is necessary commonly to employ the name, usually a cognomen only, of the object or animal by which that clan or gens is distinguished from all others and by which it is protected, where such a cult is in vogue. There are other methods of distinguishing related or confederated groups one from another. The purely philosophical term "totemism" is of course a Caucasian derivative of the word *totem*, and has a wide and varied application.

The term *totem* has been rather indiscriminately applied to any one of several classes of imaginary beings which are believed by a large number of the Indian tribes and peoples of North America to be the tutelary, the guardian, or the patron spirit or being of a person, or of an organization of persons, where such a cult or practice prevails.

The native American Indian, holding peculiar self-centred views as to the unity and continuity of all life and the consequent inevitable inter-relations of the several bodies and beings in nature, especially of man to the beings and bodies of his experience and environment, to whom were imputed by him various anthropomorphic attributes and functions in addition to those naturally inherent in them, has developed certain fundamentally important cults, based on those views, that deeply affect his social, religious, and civil institutions. One of these doctrines is that persons and organizations of persons are one and all under the protecting and fostering tutelage of some imaginary being or spirit. These tutelary or patron beings may be grouped, by the mode and the motive of their acquirement and their functions, into two fairly well defined groups or classes: (1) those which protect individuals only, and (2) those which protect organizations of persons. But with these two classes of tutelary beings is not infrequently confounded another class of protective imaginary beings, commonly called fetishes (see *Fetish*), which are regarded as powerful spiritual allies of their possessors. Each of these several classes of guardian beings has its own peculiar traditions, beliefs, and appropriate cult. The modes of the acquirement and the motives for the acquisition of these several classes of guardian beings differ in some fundamental and essential respects. The exact method of acquiring the clan or gentile group patrons or tutelaries is still an unsolved problem, although several plausible theories have been advanced by astute students to explain the probable mode of obtaining them. With respect to the personal tutelary and the fetish, the data are sufficiently clear and full to permit a satisfactory description and definition of these two classes of tutelary and auxiliary beings. From the available data bearing on this subject, it would seem that much confusion regarding the use and requirement of personal and communal tutelaries or patron beings has arisen by regarding certain social, political, and religious activities as due primarily to the influence of these guardian deities, when in fact those features were factors in the social organization on which has been later imposed the cult of the patron or guardian spirit. Exogamy, names and class names, and various taboos exist where "totems" and "totemism," the cults of the guardian spirits, do not exist.

Some profess to regard the clan or gentile group patron or tutelary as a mere development of the personal guardian, but from the available but insufficient data bearing on the question, it appears to be, in some of its aspects, more closely connected in origin, or rather in the method of its acquisition, with the fetish, the Iroquois *otchinăʻkĕnʻʻdă'*, 'an effective agency of sorcery,' than with any form of the personal tutelary. This patron spirit of course concerns the group regarded as a body, for with regard to each person of the group, the clan or gentile guardian is inherited, or rather acquired, by birth, and it may not be changed at will. On the other hand, the personal tutelary is obtained through the rite of vision in a dream or a trance, and it must be preserved at all hazards as one of the most precious possessions. The fetish is acquired by personal choice, by purchase, or by inheritance, or from some chance circumstance or emergency, and it can be sold or discarded at the will of the possessor, in most cases; the exception is where a person has entered into a compact with some evil spirit or being that, in consideration of human or other sacrifices in its honour at stated periods the said spirit undertakes to perform certain obligations to this man or woman, and in default of which the person forfeits his right to live.

"Totemism" is a purely philosophical term which modern anthropological literature has burdened with a great mass of needless controversial speculation and opinion. The doctrine and use of tutelary or patron guardian spirits by individuals and by organized bodies of persons were defined by Powell as "a method of naming," and as "the doctrine and system of naming." But the motive underlying the acquisition and use of guardian or tutelary spirits, whether by an individual or by an organized body of persons, is always the same, namely, to obtain welfare and to avoid ill-fare. So it appears to be erroneous to define this cult as "the doctrine and system of naming." It is rather the recognition, exploitation, and adjustment of the imaginary mystic

relations of the individual or of the body of organized persons to the postulated *orendas*, mystic powers, surrounding each of these units of native society. With but few exceptions, the recognized relation between the clan or gens and its patron deity is not one of descent or source, but rather that of protection, guardianship and support. The relationship as to source between these two classes of superior beings is not yet determined; so to avoid confusion in concepts, it is better to use distinctive names for them, until their connection, if any, has been definitely ascertained: this question must not be prejudged. The hypothetic inclusion of these several classes in a general one, branded with the rubric "totem" or its equivalent, has led to needless confusion. The native tongues have separate names for these objects, and until the native classification can be truthfully shown to be erroneous, it would seem to be advisable to designate them by distinctive names. Notwithstanding the great amount of study of the literature of the social features of aboriginal American society, there are many data relative to this subject that have been overlooked or disregarded.

Long (Voy. and Trav., 86-87, 1791), a trader among the Chippewa in the latter half of the 18th century, wrote: "One part of the religious superstition of the Savages, consists in each of them having his *totam*, or favourite spirit, which he believes watches over him. This *totam* they conceive assumes the shape of some beast or other, and therefore they never kill, hunt, or eat the animal whose form they think this *totam* bears." He adds: "This idea of destiny, or, if I may be allowed the phrase, *'totamism,'* however strange, is not confined to the Savages." From this misleading and confused statement have the words *totam* and its derivative *totamism*, slightly changed in spelling, been introduced into literature. In this crude statement Long described the personal tutelary, but gave it the name signifying 'clan kinship.' He or his interpreter was evidently led into this error by the custom of distinguishing a particular clan from others, when speaking of them, by the class name or cognomen of its patron or tutelary; it was due to faulty diction, for it is not probable that the Chippewa and their related tribes would have an object, believed to shape the course of human life, which had no distinctive name. Such a name is recorded by the eminent German traveller, Kohl, who was among the Chippewa and neighbouring tribes in 1855. He said (Kitchi-Gami, 58, 1860) that these Indians deify natural strength and terrestrial objects; that nearly every Indian had discovered such an object, in which special confidence is placed by him, and to which he more frequently directs his thoughts and to which he more zealously sacrifices, than to any other being; that the Chippewa proper name for these objects is *nigouimes*, which signifies 'my hope,' approximately; that one calls a tree, another a stone or rock, 'his hope.' The rendering 'my hope' is probably only an approximate expression of the native concept embodied in the term, the derivation of which is not definitely known. It may possibly be related to the Chippewa *nagamôn*, 'song, chant,' and to the Cree *nigamohew*, 'to teach the knowledge of medicines by chanting.' But *nigouimes* is the Chippewa name of the personal tutelary, whatever may be its etymologic derivation.

Owing to misapprehension of externals and therefore to misinterpretation of them in the vast body of literature on the significance of imaginary patrons or tutelaries of persons and of organizations of persons, *totem* has come to signify the patron or guardian, the tutelary or protector, of a person, of a clan or a gens, or of a society or tribe, hence to denote the name, crest, brand, or symbol of a clan, a man, a society, or a tribe, and, finally, to the fetish or familiar of a person. Its primary native use, with certain important limitations, makes it approximately equivalent to the English term 'one's kinship.'

The fact that the Indians themselves distinguished the fetish, the personal tutelary or guardian, and the clan, gentile, or society patron, one from another, by the use of appropriate appellations, rites, and observances, indicates, it would seem, a consciousness on their part that the differences in function, character, and mode of acquirement of these several classes of objects were sufficiently great to warrant them in doing so.

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According to Boas, the social organization of the Salish tribes of the interior of British Columbia is very loose, there being no recognized tribal unit. Village population among them undergoes frequent and considerable fluctuation, and there were no exogamic groups, no hereditary nobility, and no ritualistic societies. Nevertheless, the acquisition of guardian spirits at the age of puberty is an essential feature of their religious beliefs, and

these tutelaries are obtained through prescribed ceremonials. However, only a few shamans are believed to have inherited their guardian spirits from their parents.

Hill-Tout says that the most characteristic feature of the social side of the religious activity of the Salish tribes of the coast and of the lower Fraser delta is "their totem or kin-group crests," and that these kin-groups are not commonly called by animal or plant names as among the Haida and the Tlingit. They are, however, distinguished one from another by crests, "each family of standing possessing its own crest or crests." These are plastic or pictographic emblems of the supposed ancestral "totems of the family or kin-group," and are regarded as the guardian spirits of the household. Among the Vancouver Island tribes, these inherited crests largely replace the personal tutelary of the interior Salish which is there acquired by means of dreams and visions —not the ordinary dream or vision, but one superinduced by long and special ceremonial preparation. As the tutelary usually has only specific or specialized functions or spheres of action, the initiate may not be satisfied with the first one thus received, and so enters upon a second, a third, and even a fourth ceremonial preparation for a dream or a vision; and so he may be years in seeking what is satisfactory to him (Ontario Arch. Rep., XVIII, 229, 230, 1905). Hill-Tout adds that between the tutelary and the person a very mystic relationship is supposed to exist. Prayer in the usual sense was not offered to the tutelary, but its aid and protection were rather expected as its duty in warning the obsessed person by dreams and visions of approaching danger in all the issues of life.

Teit (Mem. Am. Mus. Nat. Hist., Anthr., I, 354, 1898-1900), writing of the Thompson River Indians (Ntlakyapamuk), says that every person had his own guardian spirit which was obtained during the puberty ceremonies, and that none except a few shamans inherited without these rites their parental tutelary spirits which had been regarded as particularly powerful. He also states that "there were no totems, except at Spuzzum, where two families who were descendants of members of the coast tribes, claimed the totems of their ancestors," but that "blood relationship was considered a tie which extended over generations, both in the male and the female lines," a statement which clearly indicates that blood kinship with what it implies is above all others the great cohesive force in savage life.

Father Morice says that among the western Déné there were several kinds of tutelary or patron spirits or beings—the clan patron, the fetish (his honorific), and the personal tutelary, to which may be added those local deities which preside over some rock, cave, or consecrated spot. Father Morice believes that the cult of the clan patron and the fetish (his honorific) came to the Déné from the natives of the Pacific coast. He states that the honorific was assumed with appropriate rites by any person desirous of gaining social rank, to which they could not otherwise aspire owing to certain restrictions of the laws of heredity. This authority does not relate how the clan tutelary is acquired among these people, but he says that the "personal totems" are those primary spirits which occasionally manifest themselves to man, are personified in the earthly individuals of the faunal and the floral worlds, and give evidence of a beneficent disposition by adopting a person as a ward and protecting him through life in return for some kindness shown their incarnate and terrestrial representatives— the animals and the plants and other objects of human environment. They reveal themselves in dreams and visions. Father Morice is of the opinion that "totemism" among the Déné is not a social institution, but that it is exclusively a religious cult: he is inclined to regard the clan patron spirit as a mere extension of the cult of the personal tutelary, but assigns no satisfactory reason for this belief. The owner of a tutelary must circumspectly bear about his person and openly exhibit in his lodge the spoils of the animal denoted by it— its entire skin, or only a part of it, or a carved emblem of it; and under no circumstances would anything induce him wilfully to kill it, or at least to eat the flesh of the being, the prototype of which had become as it were, sacred to him. Its aid and protection are asked on all important occasions and emergencies. It would appear that this writer, in his attempt to explain the clan patron, has confused the fetish (honorific) with the personal tutelary. The hidden power with which the devotee believes he has thus become possessed he calls *coen* in the Carrier tongue, which signifies 'at the same time magic and song,' thus closely approximating the Iroquois *orenda*. Morice (Ontario Arch. Rep., XVIII,

206, 1905) relates that in preparing himself for practice, the shaman divests himself of all his raiment and dons the spoils (a bearskin, the claws of a grizzly bear, the feathers of an owl, etc.) or the mask of his fetish or tutelary. He states that each of the Déné clans has a patron spirit, an animal or other being, traditionally connected with the establishment of these political and social units in pristine times and to which the members of the clans paid great respect and even veneration. On ceremonial occasions the entire clan is impersonated by it, for it becomes the symbol or crest of the clan. He adds that the personal tutelary, common to both the eastern and the western Déné, "being as indigenous to them as most of the institutions in vogue among all the northern American Indians," is an essential element of their religious system and does not affect "society as such."

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According to Boas (Kwakiutl Indians), Rep. U. S. Nat. Mus., 1895, 1897) the Tlingit, Haida, Tsimshian, Bellabella, and Kitimat have "animal totems in the proper sense of this term," but these tutelary guardians are not found among the Kwakiutl, who belong to the same linguistic stock as the Kitimat. This author states that the natives do not regard themselves as descendants of the "totem" or tutelary, and that the northern tribes of the coast Salish have no "animal totem in the restricted sense of this term." Boas was unable to obtain any information regarding the conjectured origin of the clan or gentile patron or tutelary, except the dubious light drawn from the native traditions, but states that these legends correspond in character "almost exactly to the tales of the acquisition of manitows among the eastern Indians, and they are evidence that the 'totem' of this group of tribes is, in the main, the hereditary manitow of a family." He also states that "each man among these tribes acquires a guardian spirit," but is restricted to only such as belongs to his clan. Native tradition can shed no satisfactory light on the question of the source and origin of the clan or gentile patron spirit.

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Like that of the Yuchi, one of the cardinal doctrines of the Iroquoian and Algonquian mythic philosophy is that every kind of animal being has an elder brother, a primal being, wonderfully large and potent, which is, so to speak, the source of all the individuals of its own kind. These primal beings are the younger brothers of Teharonhiawagon of the Iroquois and of Nanabozho of the Algonquian tribes, respectively the impersonations of all the thousand forms of faunal and floral life on earth. He who sees one of these elder brothers of any kind of animal being will be successful in the succeeding hunt of that animal; for it is by the favour of these elder brothers of the game animals that the hunter obtains any measure of success in killing the younger brothers of the primal beings (Hewitt, Iroq. Cosmol., 21st Rep. B. A. E., 1903). For in fulfilment of engagements with Teharonhiawagon and Nanabozho in the second cosmic period, these elder brothers are in duty bound to provide man not only with protection but also with animal food by means of the sacrifice of their younger brothers who are enjoined to permit themselves to be taken by man, so long as the hunter makes himself ritualistically pure for the purpose and is solicitous not to kill his victim except with the least possible cruelty. For this reason prayers for the successful hunting and fishing were addressed to the game it is desired to kill, a procedure naturally assumed to be pleasing to the ruling elder brother.

Long has declared that the favourite spirit must not be killed or eaten, but the Omaha must kill his personal tutelary before its tutelaryship is established. Conversely, there were some Iroquois who feared the death of the animal or bird which he regarded as his personal tutelary, lest he himself should also die. The ground that is common in these two methods is the manner of ascertaining or discovering the tutelary (through the rite of dreaming or seeing in vision) and in the motive for acquiring it, namely, the effort to obtain the favour of the imaginary bodies on which it was supposed human welfare largely depended. In the last analysis human welfare is the motive for acquiring a guardian or tutelary power or being. There are, of course, many ways of providing the means of entering into close relation with these supposed controlling powers of the sources of human well-being, and consequently there are many methods of establishing this inter-relation between a person and some assumed protecting power, or between an organized body of persons and a guardian or patron being or power, for a specific or a general aid and auxiliary to the promotion and preservation of the well-being of the person or persons guarded.

(J. N. B. H.)

Totem Poles. Carved cedar poles erected by Indians along the N. Pacific coast from Vancouver id. to Alaska. Among the Haida they are of three principal varieties: the outside and inside house poles, and memorial columns. Besides the house poles the four main supporting posts and the two outside front corner posts were sometimes carved. The outside house pole, standing in front of the house midway between the corners, was 3 ft. or more wide at the base and sometimes more than 50 ft. high, being hollowed along the back for easier handling. Close to the base it was pierced with a round aperture which served as a door, though some of the latter poles were left solid, a door of European pattern being made at one side. Inside house poles were erected only by the very wealthy. They stood in the middle of the house, directly behind the fire, and marked the seat of honour. Grave posts were of many different shapes. Sometimes they consisted of a very thick post surmounted by a large carved box, which contained smaller boxes holding the bones of the deceased; sometimes the box was longer and was supported by two posts. Oftentimes, however, the body of the deceased was placed in a mortuary house, and the pole, usually a tall, slender shaft, was erected elsewhere. The carvings on grave posts and grave boxes were almost always crests owned by the family of the deceased, while those on house poles might be crests or they might illustrate stories, and occasionally a figure of the house-owner himself was added, or the figure of some one whom he wished to ridicule. These posts were erected during the great feasts commonly known as potlatches, when an immense amount of property was given away and quantities of food were consumed. The trunks out of which they were to be carved were cut down, rolled into the water, and towed to the village amid songs and dancing. One or more regular carvers were employed to put on the designs and they were paid handsomely. (For specific descriptions see works cited below.) In comparatively modern times numbers of models of these poles have been made by native carvers to sell to white visitors. These are sometimes of wood, sometimes of a peculiar black slate found at one place not far from Skidegate, Queen Charlotte ids. According to native Haida accounts carved designs were originally made directly on the front slabs of the house, afterward on a broad, thick plank, and finally on poles. This comparatively modern evolution is corroborated by the Tlingit, who have only the grave post, upon which they carve representations of stories as well as crests. Tsimshian posts were more slender than those put up by the Haida, but the ones erected in front of Kwakiutl houses are usually much more slender still, and are all heraldic, referring to the tradition of the house-owner. The main supporting posts bear crests or record an episode connected with the building of the house. The main posts which support the houses of the Nootka and the coast Salish, when carved at all, represented an event that happened to the owner, such as the acquiring of a guardian spirit, or an event in the history of his sept. Some eastern tribes, such as the Creeks, Delawares, Shawnee, and Iroquois, set up small poles that are analogous to these totem poles, although the outward resemblance is slight. Those of the Delawares and Shawnee were erected in the four corners of their medicine-lodges, while those of the Iroquois were similarly placed in the houses of shamans and were adorned with representations of the shamans' tutelary spirits.

Consult Boas in Rep. Nat. Mus. 1895, 1897, and in recent reports of the Brit. A. A. S.; Niblack in Nat. Mus. Rep. 1888, 1890; Swan in Smithson. Cont., XXI, 1874; Swanton, (1) Cont. Haida, 1905, (2) in 26th Rep. B.A.E., 1908. (J. R. S.)

Totontaratonhronon ('otter people'; Huron name). A small Algonquian tribe living on St. Lawrence r., probably near the mouth of the Ottawa r. In 1641 they removed to the Huron mission of St. Jean-Baptiste (q. v.) and had 15 houses, having been driven out of their own country. (J. N. B. H.)

Atonthratarhonon.—Jes. Rel., III, index, 1858. **Atontrataronnons.**—Jes. Rel. 1644, 100, 1858. **Atontratas.**—Shea, Cath. Miss., 356, 1855. **Atontratoronons.**—Ragueneau (1653) quoted by Shea in Charlevoix, Hist. New Fr., II, 256, note, 1866. **Tonthratarhonon.**—Jes. Rel., III, index, 1858. **Tontthratarononns.**—Jes. Rel. 1641, 83, 1858. **Totontaratonhronon.**—Jes. Rel. 1640, 35, 1858.

Touaguainchain. A Huron village in Ontario in 1615 (Champlain, 1615, Œuvres, IV, 28, 1870). A note by the editor of Champlain suggests that it may have been the Sainte Madeleine of the Jesuit Relation of 1640.

Touladi. The great lake-trout (*Salvelinus namaycush*), called by the French Canadians queue-fourchue; a word written also *tuladi*, in use among the fishermen and settlers, French and English, of E. Quebec. According to

Chambers (The Ouananiche, 270, 1896) *touladi* is the name of this fish in the Micmac and Abnaki dialects of Algonquian. (A. F. C.)

Trading Posts. The earliest trade between Europeans and the Indians N. of Mexico was through the Basque people. These daring sailors, by following the whale, reached the fishing banks of Newfoundland at an early period. In 1497 Cabot touched upon that island and noted its "bigge fysshe." It has been erroneously stated that he was told by the natives that they were called *baccalaos*, the Basque for 'codfish,' and that he gave that name to Canada. The word still lingers in Newfoundland as the designation of an island north of Conception bay. When Bretons, Normans, Portuguese, Spaniards, and Englishmen made their way to these fisheries, the Basques, who preceded them, had to a degree familiarized the natives with their tongue, and Basque words became a part of the trade jargon that came into use. Cartier, in 1534-35, found the natives of the gulf and river of St. Lawrence familiar with the European fur trade, and certain places on that stream were known to both races as points for the drying of fish and the trading of furs.* The traffic spread to the southward, and from a letter of Pedro Menendez to Philip II it is learned that in 1565 and for some years earlier "bison skins were brought down the Potomac and thence carried along shore in canoes to the French about the gulf of St. Lawrence. During two years 6,000 skins were thus obtained." The first trading post in 1603 was at Tadoussac, on the St. Lawrence at the mouth of the Saguenay; five years later, Quebec was founded, and in 1611 Montreal was made the trading post for all the region westward. The earliest English post was with the colony on James r., Va., where pelts and corn were traded." In 1615, six years after the navigation by Hudson of the river which bears his name, the Dutch built a large post at Albany. For the next 50 years the eastern colonies made no special attempt to penetrate the interior of the continent, but in 1673 Canada authorized the movement by which the priest Marquette and the trader Jolliet discovered the Mississippi. Meanwhile individual traders had travelled beyond the Great lakes, and Groseilliers and Radisson, French traders, had found that Hudson bay could be reached overland.* The failure of the French Government to award to these men the right to trade and to establish a post on the bay caused them to apply to England, in which they were successful, and in 1668, Ft. Charles [Rupert] was built at the southeastern extremity of James bay. The success of this post led to the formation of the monopoly called "The Governor and Company of Adventurers of England trading into Hudson's Bay." In 1670, they were incorporated by royal charter. For nearly a century the posts of this company controlled the trade and administered whatever of law there existed in the vast regions N. and W. of the Great lakes to the Pacific. In 1685 La Salle landed on the coast of Texas opening the way for French trading enterprises on the lower Mississippi and its tributaries, and for the establishment of colonies in that region under the control of commanders of the posts. French trade during the 17th and 18th centuries developed a class of men known as *coureurs des bois*, who made themselves at home with the natives. These were the advance guard of civilization, and later served as interpreters, clerks, etc., to the Hudson's Bay, North West, American Fur, and other less important companies engaged in Indian trade up to the middle of the 19th century.

The trading post was generally a large square inclosed by a stockade; diagonally at two corners were turrets, with openings for small cannon and muskets in each turret so as to defend two sides of the wall. Within the stockade were the storehouses, quarters for the men, and a room for general trade.

In Virginia beads early became the "current coin" in trade with the Indians, and in 1621 Capt. Norton was sent over with some Italian workmen to establish a glass furnace for the manufacture of these articles. In 1640 and 1643 wampum (q. v.) was made legal tender in New England and was extensively used in trading with the Indians. During the next century trade was mostly by barter or in the currency of the colonies or the Government. The employment of liquor to stimulate trade began with the earliest venture and was more

*There is no evidence worthy of credence that the Basques preceded Cabot and there is absolutely no evidence that the natives used "Basque words" (Ed.)

*That they reached Hudson bay overland is exceedingly doubtful. They had, however, obtained from the Indians, valuable information respecting the rivers draining into it and their possibilities in connection with the fur trade. The British navigators, Hudson, Button, Foxe and James, had explored Hudson bay during the period, 1610-31.

and more used as trade increased. * * * * * * * * From Colonial days and until the decline of the fur trade, near the middle of the 19th century, wars, in which both Indians and the white race were implicated, were fomented by the rivalry of competing traders. Posts were scattered along the rivers from the Great lakes to the Pacific. Montreal and St. Louis were the two great outfitting centres, as well as the distributing markets for the furs. Where Kansas City now stands the traders bound up the Missouri by boat and those who were going overland parted company. Here the great Oregon trail started and stretched, a brown ribbon, across hundreds of miles of prairie. Forty-one m. to the westward, near the present town of Gardner, Kans., this trail branched to Santa Fé, where trade was maintained with the Pueblos and other Indians of the S.W. A sign-board set up at the parting of the trail indicated the long western branch as the "Road to Oregon." Along this historic trail trading posts were located to which white and Indian trappers and hunters from the surrounding region brought their pelts. Fts. Laramie, Bridger, Hall, Boisé, Wallawalla, Vancouver, and Astoria have now become cities. So also have the principal posts along the lakes and rivers, Detroit, Prairie du Chien, Council Bluffs, Pierre, Mandan, Spokane, Winnipeg, and many others, all of which are now centres of rich agricultural regions. In recent years steps have been taken to mark some of the old routes with suitable monuments. See also *Commerce, Fur Trade, Trails and Trade routes.*

Consult Adair, Am. Inds., 1775; H. H. Bancroft, Works, I-XXXIX, 1886-90; Bartram, Travels, 1792; Bryce, Hist. of Great Company, 1900; Charlevoix, New France, Shea trans., 1866-72; Chittenden, Fur Trade, 1902; Colden, Five Nations, 1755; Coues, (1) Henry-Thompson Jour., 1897, (2) Jour. Jacob Fowler, 1898, (3) Larpenteur's Pers. Narr., 1898; Dunn. Oregon Terr., 1845; Farrand, Basis Am. Hist., 1904; Fletcher, Ind. Ed. and Civ., 1888; Fry and Jefferson, Map, 1777; Gregg, Commerce of the Prairies, 1844; Hulbert, Red Men's Roads, 1900; Irving, Astoria, 1897; Jefferson, Notes, 1825; Jesuit Relations, Thwaites ed., 1898-1901; Lawson, Hist. Carolina, repr. 1860; Lescarbot, Hist. Nouv. France, 1866; Lewis and Clark, Orig. Jour., 1904-05; Mackenzie, Voy., 1801; Marcy, Explor. Red River, 1854; Margry, Découvertes, 1875-86; Mooney in 17th Rep. B. A. E., 1898; Morgan, League of Iroquois, ed. 1904; Parkman, (1) Oregon Trail, 1883, (2) Pioneers, 1883; Roosevelt, Winning of the West, 1889; Sagard, Voy., 1865; John Smith's Works, Arber ed., 1884; Speed, Wilderness Road, 1886; Ternaux-Compans, Voy., VII, 1837; Thwaites, Early Western Trav., I-XXXII, 1904-07, and the publications of the various State historical societies.

(A. C. F.)

Trails and Trade routes. All early accounts indicate that from a period long prior to the coming of the whites the Indian was familiar with places often hundreds of miles distant one from another. and that they travelled over the same route in coming and going. The trader was inclined to follow the water courses, unloading his boat to pass obstructions and transporting the canoe and its cargo over short distances, called 'portages' or 'carries,' between different waters. Supplemental, however, to these open, and in time of war, obviously dangerous routes, were paths or trails, many of them originally made by the tracks of deer or buffalo in their seasonal migrations between feeding grounds or in search of water or salt licks. The constant passing over the same path year after year and generation after generation often so packed the soil that in places, especially on hillsides, the paths are still traceable by depressions in the ground or by the absence of, or the difference in, vegetation. Many of them have been obliterated by the roads and railways of modern times. The Jesuit Relations (1658) indicate the several routes followed from the St. Lawrence and the Great lakes to Hudson bay for trade, hunting, or fishing; one of these is mentioned as having extended a distance of 250 leagues. Many maps of the colonial period, supplemented by other records, indicate that these ways of communication extended with few breaks practically the entire length and breadth of the continent. While the streams answered in certain instances as suitable routes of travel, at times they had their drawbacks, owing to snags, freshets, or when the channel approached close to the shore, thus exposing persons in boats or on rafts to attack from enemies concealed in the vegetation along the banks. In many instances distant points were connected by trails, or traces, the latter word adopted from early French maps. Owing to the Indian habit of marching in single file, the eastern trails seldom exceeded 18 in. in width, yet these were the ordinary roads of the country travelled by hunters, migrating bands, traders,

embassies, and war parties. So long as the trails led through friendly territory, they followed the line of least natural resistance. War parties after leaving friendly territory passed into the wilderness over routes selected by scouts, which routes they followed by significant marks, natural or artificial. In some places the paths of wild beasts were followed, in others the beds of streams were chosen, so that the footprints of the party would be obliterated. Other things being equal, the trail was not laid out along rough, stony ground, because of the rapid wearing away of footgear; nor through green brier, nor dense brush, nor laurel or other thickets, because of the difficulty of making rapid progress. These trails were generally along high ground, where the soil dried quickly, where the underbrush was least dense, where the fewest and shallowest streams were to be crossed; and on journeys where mountains were encountered, the paths, with few exceptions, followed the lowest points, or gaps, in many of which stone piles are found. In the extreme S. W. these stone heaps have resulted from the Indians casting a stone when approaching a steep ascent, in order, they say, to prevent them from becoming fatigued. The numerous and wide watercourses and the dense forest growth along the coast of New England made progress on foot almost impossible; consequently the birchbark canoe was almost the only means of conveying the natives and their goods from point to point. Farther s. the dugout canoe was of such weight as to make any but the shortest portages most difficult. In the Middle states the country is more open and freer from underbrush, and the use of paths became a matter of necessity. Along the N. W. coast travel was along the beach or off shore in canoes. In the E. trails consisted of footpaths, whereas those of the plains in later times were wide roads beaten down by large parties passing with horses dragging tipi poles and travois. These trails were well marked, often being depressed 2 ft. below the surface, the difference in vegetable growth along them showing distinctly for many years where the path had been. In the S. W. there were long trails by which the Hopi and other Pueblo Indians travelled to and from the sources of supply of salt from the Colorado r. and elsewhere; long journeys were also made to obtain supplies of shells or turquoise for ornaments, clay for pottery, or stone to answer the requirements of trade or domestic use. The Iroquois of central New York were familiar with the country as far w. as the Black hills of Dakota, whence they returned with prisoners; the same Indians went from New York to South Carolina to attack the Catawba and into Florida against the Creeks. Western Indians travelled hundreds of miles to obtain blankets from the Pueblos, and some Plains Indians are known to have travelled 2,000 m. on raids. The Santa Fé trail and the Oregon trail were well-known routes whose beginning was Independence, Mo., one ending in New Mexico, the other at the Willamette. On early maps many Indian trails and trade routes are indicated, some along the streams and others across country. The route from Montreal up the Ottawa to lakes Huron and Superior may readily be traced; or from Montreal down to the Richelieu, up the latter, through lake Champlain into lake George, and by a portage to the Hudson. From lake Superior, the fur-trader followed the Grand portage route—along the present international boundary—or the Kaministikwia route past the present city of Fort William, to the lake of the Woods, thence, by way of Winnipeg river to lake Winnipeg. Here, he could, by way of the Red river, reach what is now Manitoba, Minnesota and North Dakota; or, by portaging from lake Traverse, at its head, to Bigstone lake, he could reach any point within the vast basin of the Mississippi. From the "forks" of the Red river, at Fort Garry, the Assiniboine formed a route to western Manitoba and eastern Saskatchewan. From the foot of lake Winnipeg, he could descend to Hudson bay by the Hayes or the Nelson; or, ascending the mighty Saskatchewan, he could reach the Rocky mountains and, by way of the Fraser, Columbia and other rivers, descend to the Pacific. From the Saskatchewan, at Cumberland House, the main route to the Mackenzie River district ran by way of Frog portage, Churchill, Clearwater and Athabaska rivers, to Athabaska lake. From Fort Chipewyan on the latter, the Peace River route led to northern British Columbia and the Slave and Mackenzie to the Arctic. From the Mackenzie, the route by the Liard river led to the Pelly, Lewes and Yukon. * * * * * * * * The white man, whether hunter, trader, or settler, blazed the trees along the Indian trails in order that seasonal changes might not mislead him should he return. The winter trails of the N. were over the frozen rivers or lakes or along paths made

by snowshoes and sleds, which packed the snow solidly. These trails of the Indians, first followed by the trapper and trader, were later used by the missionary, the hunter, the soldier, and the colonist in their conquest of the wilderness. See *Commerce, Fur trade, Trading posts, Travel,* and the authorities thereunder cited. (J D. M.)

Traps. Although devices for inducing animals to effect self-imprisonment, self-arrest, or suicide differ from hunting weapons in that the victim is the active agent, the two classes merge into each other. The Indians had land, water, and air traps, and these acted by tension, ratchet, gravity, spring, point or blade. They were self-set, ever-set, victim-set, or man-set, and were released, when necessary, either by the hunter out of sight or by the victim. The following list embraces all varieties of traps used by Indians N. of Mexico, and they were very clever in making them effective without the use of metal: *A.* Inclosing traps: (*a*) pen, (*b*) cage, (*c*) pit, (*d*) door; *B.* Arresting traps: (*e*) meshes, (*f*) hooks, (*g*) nooses, (*h*) clutches; *C.* Killing traps: (*i*) weights, (*k*) piercers, (*l*) knives. Pen traps were of the simplest kinds—dams placed in the water or stockades on land. Some of these were immense, covering many square miles. The cage was merely a pen for flying creatures. Doors or gates for this whole class were vertical shutters sliding between stakes and set free by some kind of latch or trigger. Arresting traps were all designed to take the place of the human hand. Meshes were the opened fingers; hooks, the bent forefinger; nooses, the encircling closed fingers; the clutch, the grasping hand. Killing traps were weapons acting automatically. They were complex, consisting of the working part and the mechanism of setting and release. The Eskimo and Indian devices were of the simplest character, but very effective with unwary game. The victim was caught in a pound, deadfall, cage, hole, box, toil, noose, or jaw; or upon a hook, gorge, pale, knife, or the like. The Indian placed an unstable prop, catch, or fastening, to be released in passing, curiously prying, gnawing, rubbing, or even in digesting, as when the Eskimo doubled up a skewer of baleen, inclosed in frozen fat and threw it in the snow for the bear to swallow. Inclosing traps were common on land and in waters abounding in fish. Parry describes traps of ice with doors of the same material. The tribes of California and of the plains dug pits and covered them with brush on which a dead rabbit was tied, and the hunter concealed beneath grasped the bird by the feet, dragged it below, and crushed it between his knees. Arresting traps were most common, working by meshes, barbs, nooses, or by means of manual seizure. The aborigines were familiar with the gill net, trawl lines, gorge hook, snares, springs, trawl snares, and birdlime. Killing traps included ice, stone, and log deadfalls for crushing, impaling devices, and set knives for braining or for inciting mutual slaughter, the object of perhaps the most ingenious and efficient of Indian traps, consisting of a sharp blade, inclosed in frozen fat, which was set up in the path of wolves. When a wolf in licking the fat cut its tongue the smell of blood infuriated the whole pack and drove them to destroy one another. See *Fishing, Hunting.*

Consult Mason in Smithson. Rep. 1901, 461-73, 1902, and authorities cited; Stites, Economics of the Iroquois, 1905; Boas, Murdoch, Nelson, Turner, and others in the Reports of the Bureau of American Ethnology; Niblack in Nat. Mus. Rep. 1888, 294, 1890. (O. T. M.)

Travel. The North American Indian had poor facilities for getting about on land. The Arctic peoples, however, with their sleds and dogs, may be said to have been pioneers of fast travel. Of such great and universal use was this method of locomotion among them that before their language became differentiated into dialects that rendered them unintelligible one to another they had covered the entire Arctic coast from E. Greenland to Siberia. The Algonquian tribes of northern Canada, together with the Athapascans in the Mackenzie River country, also used the dog and sled for transportation and travel. South of this region the tribes had everywhere to walk until the Spaniard introduced the horse. The Indians were not discouraged by the lack of beasts of burden. They had covered the entire continent with a network of trails, over which they ran long distances with phenomenal speed and endurance; the Tarahumare mail carrier from Chihuahua to Batopilas, Mexico, runs regularly more than 500 m. a week; a Hopi messenger has been known to run 120 m. in 15 hours; and there are many instances of journeys extending over months or years, involving great hardship. It is most probable that the narrow highways alluded to were first laid down in the food quest. The

animals that were wanted knew where were the best feeding grounds and supplies of water, and the Indians had only to follow the paths already made by the game to establish the earliest roads. Hulbert in his "Historic Highways of America" traces the trails followed by the Indians in their migrations and their ordinary trade routes, especially those of the mound-builders, and he gives lists, especially of the trails in the Ohio valley, where these mounds were most abundant. The range of the buffalo afforded especially favourable routes. The portages across country between the watersheds of the different rivers became beaten paths. The Athapascan Indians were noted travellers; so also were the Siouan and other tribes of the Great Plains, and to a smaller degree the Muskhogean, while the Algonquian tribes journeyed from the extreme E. of the United States to Montana in the W., and from the headwaters of the Saskatchewan to the gulf of Mexico. Evidences of such movements are found in the ancient graves, as copper from lake Michigan, shells from the Atlantic ocean and the gulf of Mexico, and stone implements from various quarters. Pipes of catlinite are widely distributed in the graves and mounds. These articles show that active trade was going on over a wide region. There is good evidence that the men engaged in this trade had certain immunities and privileges, in so far as the pipestone quarry was on once neutral ground. They were free from attack and were allowed to go from one tribe to another unimpeded. See *Boats, Commerce, Fur trade, Sledges, Snow-shoes, Trails, and Trade Routes.*

Consult Friederici, Die Schiffahrt der Indianer, 1907; Mason in Rep. Nat. Mus. 1894, 1896, and the authorities cited under the above captions.

(O. T. M.)

Treaties.* The British Government has always recognised the title of the Indian tribes to the territory they occupied. The Indian title to the portion of southern Ontario that had not previously been acquired by the French was extinguished by a series of purchases of which the following are the most important:

A. Mississauga.—Lands purchased prior to 1784.

B. Chippewa.—May 19, 1790, for £1,200 cy.

C. Chippewa.—Purchased in 1785; northern and eastern boundaries doubtful.

D. Mississauga.—Dec. 7, 1792, for £1,180-7-4 stg.

E. Chippewa.—Sept. 7, 1796, for £800 cy.

F. Chippewa.—Sept. 7, 1796, for £1,200 cy.

G. Chippewa.—May 22, 1798, confirming surrender of May 19, 1795; for £101 cy.; 28,000 acres.

H. Mississauga.—Aug. 1, 1805, confirming surrender of Sept. 23, 1787; for 10s. "and divers good and valuable considerations given on 23rd September, 1787."

I. Mississauga.—Sept. 5-6, 1806, confirming the surrender of Aug. 2, 1805; for £1,000 cy.; 85,000 acres.

J. Chippewa.—Nov. 17-18 1815, for £4,000 cy.; 250,000 acres.

K Chippewa.—Oct. 17, 1818, for £1,200 cy.; 1,592,000 acres.

L. Missis auga.—Oct. 28, 1818 for annuity of £522-10 cy.; 648,000 acres.

M. Mississauga.—Nov 5, 1818, for annuity of £740 cy.; 1,951,000 acres.

N. Mississauga.—Nov. 28, 1822, confirming surrender of May 31, 1819; for annuity of £642-10 cy.; 2,748,000 acres

O. Chippewa.—July 8, 1822, confirming surrenders of Mar. 8, 1819 and May 9, 1820; for annuity of £600 cy.; 580,000 acres.

P. Chippewa.—July 10 1827, confirming surrender of April 26, 1825; for annuity of £1,100 cy.; 2,200,000 acres.

Q. Chippewa (Saugeens).—Aug. 9, 1836, for annuity of £1,250 cy.; 1,500,000 acres.

R. Chippewa.—Oct 13, 1854; for "interest of principal sum arising out of the sale of our lands."

In 1811, Lord Selkirk purchased from the Hudson's Bay Company a tract of land including practically the whole of the drainage basins of the Assiniboine and Red rivers, the country to the south and west of Winnipeg to Rainy river and the territory lying between lake Winnipeg and approximate long. 102°30′ and extending northward to lat. 52° to 52°30′. This tract included a large area now comprehended in the states of Minnesota and North Dakota. In 1817, Selkirk entered into negotiations with the Chippewa and Crees for the extinction of their title to a tract along the Red and Assiniboine rivers. It was explained

*As the article in the original dealt only with treaties between the Indians and Great Britain prior to the Revolution, and with the United States subsequent to it, this article has been substituted by the editor.

See also accompanying maps.

to the Indians that the width of the tract they were surrendering was "the greatest distance, at which a horse on the level prairie could be seen, or daylight seen under his belly between his legs." This area was described in the treaty, as follows:

> "All that tract of land adjacent to Red River, and Assiniboyne River, beginning at the mouth of Red River and extending along the same as far as Great Forks at the mouth of Red Lake River and along Assiniboyne River as far as the Musk Rat River, otherwise called Rivière des Champignons, and extending to the distance of six miles from Fort Douglas on every side, and likewise from Fort Daer, and also from the Great Forks and in other posts extending in breadth to the distance of two English statute miles back from the banks of the said river."

The agreement provided that each nation should receive 100 pounds of "good and merchantable tobacco," annually.

On September 7, 1850, Hon. Wm. B. Robinson concluded the Robinson-Superior treaty with the Ojibewa (Chippewa) of Lake Superior whereby the latter surrendered their right and title to the

> "Northern shore of Lake Superior, in the said Province of Canada, from Batchewanaung [Batchawana] Bay to Pigeon River, at the western extremity of said lake, and inland throughout the extent to the height of land which separates the territory covered by the charter of the Honourable the Hudson's Bay Company from the said tract. And also the islands in the said lake within the boundaries of the British possessions therein."

The agreement provided for the payment of £2,000 cy. and an annuity of £500 cy. The number of Indians included in this treaty was estimated at 1,240 including 84 half-breeds.

On September 9, 1850, Mr. Robinson concluded the Robinson-Huron treaty on similar terms with the Ojibewa (Chippewa) of Lake Huron. They received a gratuity of £2,160 cy. and an annuity of £600 cy. This treaty covered the

> "eastern and northern shores of Lake Huron from Penetanguishene to Sault Ste. Marie, and thence to Batchewanaung [Batchawana] Bay on the northern shore of Lake Superior, together with the islands in the said lakes opposite to the shores thereof, and inland to the height of land which separates the territory covered by the charter of the Honourable Hudson's Bay Company from Canada; as well as all unconceded lands within the limits of Canada West to which they have any just claim."

The Lake Huron Chippewa were stated to number 1,422 including some 200 half-breeds.

Both these treaties contained the provision that, if the territory should, at any time, produce an amount which would enable the Government of the Province, without incurring loss, to increase the annuity, it would be augmented, but it was not to exceed the sum of £1 cy, per head in any one year. Pursuant to this provision, the annuity has been increased to $4.00 per annum.

On October 6, 1862, the Ottawa and Chippewa of Manitoulin island signed the Manitoulin Island treaty. It recited that: the Indian title to the said island was surrendered to the Crown, August 9, 1836, by virtue of a treaty between Sir Francis Bond Head and the chiefs of the Ottawa and Chippewa then claiming title; that, but few mainland Indians had removed to the island, and that it was deemed expedient to assign to the Indians, certain portions and to sell the portions available for settlement.

The treaty covered the portion of Manitoulin island west of Heywood island and South bay, the Indians refusing to cede the eastern portion. It stipulated that the Crown would grant each head of a family 100 acres, each single person over twenty-one, 50 acres; each family of orphan children under twenty-one, containing two or more persons, 100 acres; each single orphan 50 acres and, that interests from the investment of proceeds of land sales should be paid annually.

On August 3, 1871, Treaty Number One, or Stone Fort Treaty was concluded with the Chippewa and Swampy Crees (Maskegon) of Manitoba. In 1870, owing to the influx of settlers, the Indians had manifested much uneasiness. They repudiated the Selkirk Treaty and interfered with settlers and surveyors. Proclamations were issued inviting the Indians to meet the Indian Commissioner, Wemyss McDonald Simpson, and Lieut. Governor Archibald at the Stone Fort, Man., July 27. When the meeting opened, there were a thousand Indians and a considerable number of half-breeds.

The treaty covered the tract described as follows:

"Beginning at the International boundary line near its junction with the Lake of the Woods, at a point due north from the centre of Roseau Lake; thence to run due north to the centre of Roseau Lake; thence northward to the centre of White Mouth Lake, otherwise called White Mud Lake; thence by the middle of the lake and the middle of the river issuing therefrom, to the mouth thereof in Winnipeg River; thence by the Winnipeg River to its mouth; thence westwardly, including all the islands near the south end of the lake, across the lake to the mouth of the Drunken River; thence westwardly, to a point on Lake Manitoba, half way between Oak Point and the mouth of Swan Creek; thence across Lake Manitoba, on a line due west to its western shore; thence in a straight line to the crossing of the Rapids on the Assiniboine; thence due south to the International boundary line; and thence easterly by the said line to the place of beginning."

It provided for the reservation of tracts of land sufficient to furnish 160 acres of land to each family of five; a present of $3 per head and payment of an annuity of $3 per head.

On August 21, 1871, Number Two or Manitoba Post Treaty was concluded with Chippewa, of Manitoba. It ceded a tract described as follows:

"Beginning at the mouth of Winnipeg River, on the north line of the lands ceded by said treaty;* thence running along the eastern shore of Lake Winnipeg, northwardly as far as the mouth of Beren's River; thence across said lake to its western shore at the north bank of the mouth of the Little Saskatchewan or Dauphin River; thence up said stream and along the northern and western shores thereof, and of St. Martin's Lake, and along the north bank of the stream flowing into St. Martin's Lake from Lake Manitoba by the general course of such stream to such last-mentioned lake; thence by the eastern and northern shores of Lake Manitoba to the mouth of the Waterhen River; thence by the eastern and northern shores of said river up stream to the northernmost extremity of a small lake known as Waterhen lake; thence in a line due west to and across Lake Winnipegosis; thence in a straight line to the most northerly waters forming the source of the Shell River; thence to a point west of the same, two miles distant from the river, measuring at right angles thereto; thence by a line parallel with the Shell River to its mouth and thence crossing the Assiniboine River and running parallel thereto and two miles distant therefrom, and to the westward thereof, to a point opposite Fort Ellice; thence in a south-westwardly course to the north-western point of the Moose Mountains; thence by a line due south to the United States frontier; thence by the frontier eastwardly to the westward line of said tract ceded by treaty as aforesaid; thence bounded thereby by the west, northwest and north lines of said tract, to the place of beginning, at the mouth of Winnipeg River."

The terms respecting allotments of land, presents and annuities were same as Treaty Number One.

All the Indians included within the treaty limits, with one exception—the Portage band—were summoned to the conferences and assented to the terms. The omission of the Portage band proved, later, a fruitful source of trouble. In 1870, they had warned off settlers and the Hudson's Bay Company had had to make terms with them for three years for the admission of settlers. In 1874, they endeavoured to prevent the conclusion of Treaty "Number Four" by sending a message that "the white man had not kept his promises." To obtain their adhesion to the treaty, (Number Two), the Commissioners gave them preferential treatment. In addition to the 160 acres per family of five, they conceded them "a further tract enclosing said reserve, to contain an equivalent to twenty-five square miles in breadth, to be laid out around the reserve." Under this clause they claimed nearly half the province of Manitoba. In 1876, an agreement was arrived at and, as the original band had divided into three, reserves were assigned to each.

When Treaties Number One and Number Two were made, certain verbal promises were made to the Indians but were not included in the treaty nor recognized by the Dominion Government. On April 30, 1875, an Order in Council was passed which authorized the distribution of the agricultural implements, etc.,

*Treaty Number One.

promised by the Commissioners. It also authorized the increase of the annual payments from $3 per head to $5. This was accepted by the bands who were parties to Treaties Number One and Number Two.

The North-west Angle Treaty, or Number Three, was concluded October 3, 1873, with Saulteaux (Chippewa) of north - western Ontario and of Manitoba. It extinguished the Indian title to the following tract:

"Commencing at a point on the Pigeon River route where the international boundary line between the Territories of Great Britain and the United States intersects the height of land separating the waters running to Lake Superior from those flowing to Lake Winnipeg; thence northerly, westerly and easterly along the height of land aforesaid, following its sinuosities, whatever their course may be, to the point at which the said height of land meets the summit of the watershed from which the streams flow to Lake Nepigon; thence northerly and westerly, or whatever may be its course, along the ridge separating the waters of the Nepigon and the Winnipeg to the height of land dividing the waters of the Albany and the Winnipeg; thence westerly and north-westerly along the height of land dividing the waters flowing to Hudson's Bay by the Albany or other rivers from those running to English River and the Winnipeg to a point on the said height of land bearing north forty-five degrees east from Fort Alexander, at the mouth of the Winnipeg; thence south forty-five degrees west to Fort Alexander, at the mouth of the Winnipeg; thence southerly along the eastern bank of the Winnipeg to the mouth of White Mouth River; then southerly by the line described as in that part forming the eastern boundary of the tract surrendered by the Chippewa and Swampy Cree tribes of Indians to Her Majesty on the third of August, one thousand eight hundred and seventy-one, namely, by White Mouth River to White Mouth Lake, and thence on a line having the general bearing of White Mouth River to the forty-ninth parallel of north latitude; thence by the forty-ninth parallel of north latitude to the Lake of the Woods, and from thence by the international boundary line to the place of beginning."

For the surrender of this tract, comprising about 55,000 sq. miles, the Dominion Government covenanted to reserve not more than one square mile for each family of five, "or in that proportion for larger or smaller families", to pay $12 per head and an annuity of $5 per head, each Chief to receive $25 per annum and each subordinate officer, $15 per annum.

The Qu'Appelle Treaty, or Number Four, was concluded September 15, 1874, at Fort Qu'Appelle with Cree, Saulteaux (Chippewa) and other Indians. They surrendered all their rights, titles and privileges in the following tract, and elsewhere:

"Commencing at a point on the United States frontier due south of the north-western point of the Moose Mountains, thence due north to said point of said Mountains; thence in a north-easterly course to a point two miles due west of Fort Ellice; thence in a line parallel with and two miles westward from the Assiniboine River to the mouth of the Shell River; thence parallel to the said river and two miles distant therefrom to its source; thence in a straight line to a point on the western shore of Lake Winnipegosis, due west from the most northern extremity of Waterhen Lake; thence east to the centre of Lake Winnipegosis; thence northwardly, through the middle of the said lake (including Birch Island), to the mouth of Red Deer River; thence westwardly and south-westwardly along and including the said Red Deer River and its lakes, Red Deer and Etoimaini, to the source of its western branch; thence in a straight line to the source of the northern branch of the Qu'Appelle; thence along and including said stream to the forks near Long Lake; thence along and including the valley of the west branch of the Qu'Appelle to the South Saskatchewan; thence along and including said river to the mouth of Maple Creek;* thence southwardly along said creek to a point opposite the western extremity of the Cypress Hills; thence due south to the international boundary; thence east along said boundary to the place of commencement."

The terms respecting annuities, gratuities and reserves were same as in Treaty Number Three.

*Now called Ross creek.

In 1875, the Chippewa, Cree and Assiniboin who had not been present at Qu'Appelle gave their adhesion to the treaty. In the same year, a treaty was concluded with the Fort Ellice Chippewa. They were within the bounds of Treaty Number Two but, owing to their distance from Manitoba House, had not been treated with when that treaty was made.

The Winnipeg Treaty, or Number Five, was signed September 20, 1875. It comprehends an area of approximately 100,000 sq. miles inhabited by Chippewa and Swampy Cree (Maskegon) of Manitoba and Ontario. The tract surrendered is defined as follows:

"Commencing at the north corner or junction of Treaties Numbers One and Three; thence easterly along the boundary of Treaty Number Three to the "Height of Land" at the north-east corner of the said treaty limits, a point dividing the waters of the Albany and Winnipeg Rivers; thence due north along the said "Height of Land" to a point intersected by the 53° of north latitude; and thence north-westerly to "Favourable Lake"; thence following the east shore of said lake to its northern limit; thence north-westerly to the north end of Lake Winnipegosis; thence westerly to the "Height of Land" called "Robinson's Portage"; thence north-westerly to the east end of "Cross Lake"; thence north-westerly* crossing "Foxes Lake"; thence, north-westerly to the north end of "Split Lake"; thence south-westerly to "Pipestone Lake", on "Burntwood River"; thence south-westerly to the western point of "John Scott's Lake"; thence south-westerly to the north shore of "Beaver Lake"; thence south-westerly to the west end of "Cumberland Lake"; thence due south to the "Saskatchewan River"; thence due south to the north-west corner of the northern limits of Treaty Number Four, including all territory within the said limits, and all islands on all lakes within the said limits, as above described; and it being also understood that in all cases where lakes form the treaty limits, ten miles from the shore of the lake should be included in the treaty."

The terms of the treaty were identical with those of Treaties Number Three and Number Four except that only 160 acres, and, in some cases, 100 acres, were granted to each family of five. The gratuity was only $5 per head. It was agreed that $500 annually, should be expended for ammunition and twine for nets.

In the years 1908, 1909 and 1910 adhesions were obtained to Treaty Number Five. The Indians north and east of lake Winnipeg, and at forts Churchill and York on Hudson bay, ceded 133,400 square miles as follows:

"All that portion of the North West Territories of Canada comprised within the following limits, that is to say: Commencing where the sixtieth parallel of latitude intersects the water's edge of the West shore of Hudson Bay, thence West along the said parallel to the North-east corner of the Province of Saskatchewan, thence south along the East boundary of the said Province to the Northerly limit of the Indian treaty number Five, thence North Easterly, then South Easterly, then South Westerly and again South Easterly following the northerly limit of the said Treaty number Five to the intersection of a line drawn from the North East corner of the Province of Manitoba, North Fifty-five degrees East; thence on the said line produced fifty miles; thence North twenty-five degrees East one hundred and eighty miles more or less to a point situated due South of Cape Tatnam, thence due North ninety-eight miles more or less to the said Cape Tatnam; thence South Westerly and then Northerly following the water's edge of the West shore of Hudson Bay to the point of commencement, together with all the foreshores, and Islands adjacent to the said described tract of land, and containing approximately an area of one hundred and thirty-three thousand four hundred (133,400) square miles."

In August and September 1876, Treaty Number Six was signed at Carlton and at Fort Pitt with the Plain Cree (Paskwawininiwuk) the Wood Cree (Sakawithiniwuk) and 'Assiniboin of the Plains' of Saskatchewan and Alberta. It covered an area of 120,000 sq. miles comprised within the following limits:

"Commencing at the mouth of the river emptying into the north-west angle of Cumberland Lake; thence westerly up the said river to the source; thence on a straight line in a westerly direction to the head of Green Lake; thence northerly to

*Should read "north-easterly."

the elbow in the Beaver River; thence down the said river northerly to a point twenty miles from the said elbow; thence in a westerly direction, keeping on a line generally parallel with the said Beaver River (above the elbow), and about twenty miles distant therefrom, to the source of the said river; thence northerly to the north-easterly point of the south shore of Red Deer Lake,* continuing westerly along the said shore to the western limit thereof; and thence due west to the Athabaska River; thence up the said river, against the stream, to the Jasper House, in the Rocky Mountains; thence on a course south-eastwardly, following the easterly range of the Mountains, to the source of the main branch of the Red Deer River; thence down the said river, with the stream, to the junction therewith of the outlet of the river, being the outlet of the Buffalo Lake; thence due east twenty miles; thence on a straight line south-eastwardly to the mouth of the said Red Deer River on the south branch of the Saskatchewan River; thence eastwardly and northwardly, following on the boundaries of the tracts conceded by the several Treaties numbered four and five to the place of beginning."

The Indians received reserves on the basis of 640 acres for a family of five. The treaty also provided for a gratuity of $12 each, a payment of $5 each, annually, and certain expenditures for provisions, etc.

On the 11th February, 1889, an important adhesion was made to this Treaty ceding 11,066 square miles as follows:

"Commencing at a point being the north-west corner of projected Township No. 70, Range 10, west of the Third Initial Meridian; thence easterly along the northern boundaries of projected Townships Nos. 70 to the north-east corner of projected Township No. 70, Range 13, west of the Second Initial Meridian; thence southerly following the east boundary of said 13th Range of projected Townships to the northern limits of Treaty No. 6 into the projected Township No. 60; thence westerly following the northerly limit of Treaty No. 6 to the south-eastern shore of Green Lake, being at the north-easterly part of projected Township No. 58, Range 10, west of the Third Initial Meridian; thence following the westerly shore of Green Lake to the main inlet thereof known as Beaver River; thence up the right bank of Beaver River to its intersection with the west boundary of projected Township No. 62, Range 10, west of the Third Initial Meridian; thence northerly following the west boundary of projected Townships of Range 10, west of the Third Initial Meridian, to the point of commencement."

The Blackfeet Treaty or Number Seven, was concluded September 22, 1877, with the Blackfeet (Siksika), Bloods (Kainah), Peigan, Sarsi and Stonies (Assiniboin) of Alberta. It covered an area of 35,000 sq. miles, bounded as follows:

"Commencing at a point on the International Boundary due south of the western extremity of the Cypress Hills; thence west along the said boundary to the central range of the Rocky Mountains or to the boundary of the Province of British Columbia; thence north-westerly along the said boundary to a point due west of the source of the main branch of the Red Deer River; thence south-westerly* and southerly following on the boundaries of the tracts ceded by the Treaties Numbered Six and Four to the place of commencement."

The conditions respecting reserves were allotted in more generous proportions, but the gratuities and annuities were same as Treaty Number Three.

In addition to the reserves segregated under the provisions of the foregoing treaties, reserves at Oak River and Birdtail Creek were set apart, in 1874, for a body of United States Sioux who had fled to Canada after the massacres of the whites in Minnesota in 1862. In 1876, another reserve was allotted to them, near Oak Lake, Man.

In June, July and August, 1899, Treaty Number Eight was concluded with the Indians occupying the territory south and west of Great Slave lake. The area covered by this surrender was defined as follows:

"Commencing at the source of the main branch of the Red Deer River in Alberta, thence due west to the central range of the Rocky Mountains, thence northwesterly

*Lac la Biche.

*South-easterly.

along the said range to the point where it intersects the 60th parallel of north latitude, thence east along said parallel to the point where it intersects Hay River, thence northeasterly down said river to the south shore of Great Slave Lake, thence along the said shore northeasterly (and including such rights to the islands in said lakes as the Indians mentioned in the treaty may possess), and thence easterly and northeasterly along the south shores of Christie's Bay and McLeod's Bay to old Fort Reliance near the mouth of Lockhart's River, thence southeasterly in a straight line to and including Black Lake, thence southwesterly up the stream from Cree Lake, thence including said lake southwesterly along the height-of-land between the Athabasca and Churchill Rivers to where it intersects the northern boundary of Treaty Six, and along the said boundary easterly, northerly and southwesterly, to the place of commencement."

The Dominion Government agreed to segregate reserves to the extent of 160 acres to each Indian; to pay gratuities of $32 to each chief, $22 to each headman and $12 to every other Indian and annuities of $25, $15 and $5, respectively. Reserves can be set apart in severalty which condition occurs in only one other Treaty, in Number Ten.

In 1899, 2,217 Indians gave their adhesion: in 1900, 1,106 Indians were admitted, making a total of 3,323. The Indian annuitants under this treaty are classified as follows: 1,161 Crees, 326 Beavers, 1,238 Chipewyans, 282 Slaves, 194 Yellow-knives and 122 Dogribs.

In July and August, 1905, and June, July and August, 1906, the James Bay Treaty, or Number Nine, was concluded with the Indians occupying the portion of Ontario lying to the north of the height-of-land, south of Albany river and east of the limits of Treaty Number Three.

It extinguished the Indian title to the area described as follows:

"That portion or tract of land lying and being in the province of Ontario, bounded on the south by the height of land and the northern boundaries of the territory ceded by the Robinson-Superior Treaty of 1850, and the Robinson-Huron Treaty of 1850, and bounded on the east and north by the boundaries of the said province of Ontario as defined by law, and on the west by a part of the eastern boundary of the territory ceded by the Northwest Angle Treaty No. 3; the said land containing an area of ninety thousand square miles, more or less."

It provided for the segregation of reserves in the proportion of 160 acres for each family of five, a gratuity of $8 each and an annuity of $4 each.

An agreement made July 3, 1905, provides that the province of Ontario shall repay to the Dominion amounts disbursed under the provisions of this treaty, for gratuities and annuities.

Treaty Number Ten was concluded in August and September, 1906. It extinguished the Indian title in northern Alberta and northern Saskatchewan. The area included in this treaty is defined as follows:

"All that territory situated partly in the province of Saskatchewan and partly in the province of Alberta, and lying to the east of Treaty Eight and to the north of Treaties Five, Six and the addition to Treaty Six, containing approximately an area of eighty-five thousand eight hundred (85,800) square miles and which may be described as follows:—

Commencing at the point where the northern boundary of Treaty Five intersects the eastern boundary of the province of Saskatchewan; thence northerly along the said eastern boundary four hundred and ten miles, more or less, to the sixtieth parallel of latitude and northern boundary of the said province of Saskatchewan; thence west along the said parallel one hundred and thirty miles, more or less, to the eastern boundary of Treaty Eight; thence southerly and westerly following the said eastern boundary of Treaty Eight to its intersection with the northern boundary of Treaty Six; thence easterly along the said northern boundary of Treaty Six to its intersection with the western boundary of the addition to Treaty Six; thence northerly along the said western boundary to the northern boundary of the said addition; thence easterly along the said northern boundary to the eastern boundary of the said addition; thence southerly along the said eastern boundary to its intersection with the northern boundary of Treaty Six; thence easterly along the said northern boundary and the northern boundary of Treaty Five to the point of commencement."

The terms respecting reserves, gratuities and annuities were same as Treaty Number Eight.

In 1906, 312 Chipewyans and 82 Crees received gratuity and annuity moneys under Treaty Number Ten. In August, 1907, the Barren Land and Lac la Hache bands of Chipewyans gave their adhesions to the treaty. In the Barren Land band 232 were treated with and, in the Lac la Hache band, 97, making a total of 641 Chipewyans and 82 Crees under this treaty.

Tribe. Among the North American Indians a tribe is a body of persons who are bound together by ties of consanguinity and affinity and by certain esoteric ideas or concepts derived from their philosophy concerning the genesis and preservation of the environing cosmos, and who, by means of these kinship ties, are thus socially, politically, and religiously organized through a variety of ritualistic, governmental, and other institutions, and who dwell together occupying a definite territorial area, and who speak a common language or dialect. From a great variety of circumstances —climatic, topographical, and alimental—the social, political, and religious institutions of the tribes of North American Indians differed in both kind and degree, and were not characterized by a like complexity of structure; but they did agree in the one fundamental principle that the organic units of the social fabric were based on kinship and its inter-relations, and not on territorial districts or geographical areas.

In order to constitute a more or less permanent body politic or tribe, a people must be in more or less continuous and close contact, and possess a more or less common mental content—a definite sum of knowledge, beliefs, and sentiments—which largely supplies the motives for their rites and for the establishment and development of their institutions, and must also exhibit mental endowments and characteristics, that are likewise felt to be common, whose functioning results in unity of purpose, in patriotism, and in what is called common sense.

The tribe formed a political and territorial unit, which, as has been indicated, was more or less permanently cohesive: its habitations were fixed, its dwellings were relatively permanent, its territorial boundaries were well established, and within this geographical district the people of the tribe represented by their chiefs and headmen assembled at stated times at a fixed place within their habitation and constituted a court of law and justice. At the time the North American Indians were first brought within the view of history, they were segregated into organized bodies of persons, and wherever they assembled they constituted a state, for they united the personal and the geographical ideas in fact, if not in theory.

Various terms have been employed by discoverers, travellers, and historians to designate this political and territorial unity. French writers employed "canton," "tribu," and "nation"; English writers used "tribe," "canton," and "kingdom"; while others have used "pagus," "shire," and "gau," the territorial meaning of which is that of a section or division of a country, whereas the concept to be expressed is that of a country, an entire territorial unit. Because the word "tribe" in its European denotation signifies a political unit only, its use without a definition is also inaccurate. The jejune and colourless terms "band" and "local group" are often employed as adequately descriptive of an organized body of Indian people; but neither of these expressions in the majority of cases should be used except when, from the lack of definite ethnological information regarding the institutions of the people so designated, the employment of a more precise and descriptive term is precluded.

The effective power of the tribe for offence and defence was composed not only of the accumulated wealth of its members and the muscular strength, stamina, and experience of its quota of warriors, but also of the *orenda* (q. v.), or magic power, with which, it was assumed, its people, their weapons, and implements, and their arts and institutions, were endowed.

Some tribes constituted independent states while others through confederation with other tribes became organic units of a higher organization, retaining governmental control of purely local affairs only. Sometimes alliances between tribes were made to meet a passing emergency, but there was no attempt to coordinate structures of the social fabric in such manner as to secure permanency. Nevertheless in North America a number of complex, powerful, and well-planned confederations were established on universal principles of good government. Of this kind the League of the Five Tribes of the Iroquois in the closing decades of the 16th century was especially typical. This League was founded on the

recognition and practice of six fundamentals: (1) the establishment and maintenance of public peace; (2) the security and health or welfare of the body; (3) the doing of justice or equity; (4) the advocacy and defence of the doing of justice; (5) the recognition of the authority of law, supported as it was by the body of warriors; and (6) the use and preservation of the *orenda* or magic power. The sum of the activities of these six principles in the public, foreign, and private life of these tribes so confederated resulted in the establishment and preservation of what in their tongue is called the Great Commonwealth.

In the history of the American Indian tribes, differences in culture are as frequent as coincidences. Different peoples have different ideas, different ideals, different methods of doing things, different modes of life, and of course different institutions in greatly different degrees and kinds. The course of the history of a people is not predetermined, and it is divergent from varying and variable conditions. Different results are consequent upon different departures. In some places tribal organizations are established on a clan or a gentile basis; in other regions a system of village communities was developed; and in still others pueblos or village communities were founded. From these different modes of life, influenced by varying environment and experiences, many new departures, resulting in unlike issues, were made. For the reason that the elementary group, the family, whence the other units are directly or mediately derived, is always preserved, coincidences are not infrequent. The term "family" here is taken in its broad sociological sense, which is quite different from the modern use of it as equivalent to fireside (see *Family*). In gentile and clan tribal organizations a family consists of the union of two persons, each from a different gens or clan, as the case might be, and their offspring, who, therefore, have certain rights in, and owe certain obligations to, the two clans or gentes thus united in marriage by the two parents.

In historical times, in the group of Iroquois peoples, the tribes consisted of from 3 to 12 or 14 clans, irrespective of population. For social, political, and religious purposes the clans of a tribe were invariably organized into two tribal portions or organic units, commonly denominated phratries, each of which units in council, in games, in ceremonial assemblies, or in any tribal gathering occupied around the actual or assumed fire a place opposite to that held by the other phratry. In the placing of these clan groups the cult of the quarters is merely vestigial, having long ago lost its influence. In the great tribal gambling games between the units of the tribe (for phratry must at all times contend against phratry), the eastern side of the "plot" was regarded as insuring success; but at the present day the phratries alternate annually in occupying this auspicious quarter, although the phratry occupying this side is not at all times successful.

This dualism in the organization of the social, religious, and political units, next in importance to that of the tribe itself, is seemingly based on a concept derived from the primitive philosophy of the tribe regarding the procreation, reproduction, and maintenance of life on earth. The clans of a phratry, or association of clans, called one another "brothers," and the clans of the opposite phratry "cousins" or "offspring." In the elder period the phratry—the organic unit next to the tribe—was an incest group to the members of it, and consequently marriage was prohibited within it, hence the phratry was exogamous. But owing to the many displacements of the tribes by the advance of Caucasians this regulation in regard to the phratry has fallen into disuse, so that at the present time the clan alone is in the exogamous group, just as the gens is the only exogamous group in those tribes in which gentile organizations prevail and gentile brotherhoods were formerly in vogue. There were, however, never any phratriarchs as such. The chiefs and other officers of the several clans acted as the directors and rulers of the two phratries, whose acts, to have tribal force and authority, must have had the approval of both phratries acting conjointly through their recognized representatives. Neither phratry could act for the tribe as a whole. The members of a phratry owed certain duties and obligations to the members of the opposite one; and these obligations were based not only on considerations of consanguinity and affinity but also on esoteric concepts as well. The reason for the last expression will be found to be cosmical and will be emphasized later.

Selecting the Iroquois tribes as fairly typical of those in which the clan organization had reached its highest development, it is found that in such a tribe citizenship consisted in being by birth or adoption a member of a clan, and membership by birth in a clan

was traced only through the mother and her female ancestors; hence it was solely through the mother that the clan was preserved and kept distinct from every other. But although the child acquired his birth-rights only through his mother, singularly enough it was through the father that his or her kinship was extended beyond his own into that of his father's clan, which owed to the offspring of its sons certain important obligations, which bound these two clans together not only by marriage but by the stronger tie of a recognized kinship. By this process the clans of the tribe were bound together into a tribal unity. By the organization of the clans of the tribe into two exogamic groups, the possible number of clans between which the said mutual rights, privileges, and duties of fatherhood might subsist were in most cases reduced by about half; but this reduction was not the object of this dualism in tribal structure. The wise men of the early Iroquois, having endowed the bodies and elements of their environment and the fictions of their brains with human attributes, regarded these bodies and phenomena as anthropic beings, and so they imputed to them even social relations, such as kinship and affinity, and not the least of these imputed endowments was that of sex—the principles of fatherhood and motherhood. These beings were therefore apportioned in relative numbers to the two sexes. Even the Upper and the Lower and the Four Quarters were regarded as anthropic beings. They, too, were male and female; the Sky was male and a father; and the Earth was female and a mother; the Sun their elder brother, was male, and the Moon, their grandmother, was female. And as this dual principle precedent to procreation was apparently everywhere present, it was deemed the part of wisdom, it would seem, to incorporate this dual principle by symbolism into the tribal structure, which was of course devised to secure not only welfare to its members living and those yet unborn, but also to effect the perpetuation of the tribe by fostering the begetting of offspring. If, then, a clan or a gens or a phratry of clans or gentes came to represent symbolically a single sex, it would consequently be regarded as unnatural or abnormal to permit marriage between members of such a symbolic group, and so prohibition of such marriage would naturally follow as a taboo, the breaking of which was sacrilegious. This would in time develop into the inhibition of marriage commonly called exogamy as a protest against unnatural and incestuous sex relations. The union of man and woman in marriage for the perpetuation of the race was but a combination in the concrete of the two great reproductive principles pervading all nature, the male and the female—the father and the mother. It would seem, then, that exogamy is not an inhibition arising from any influence of the clan or gentile tutelary, as some hold, but is rather the result of the expression or the typifying of the male and the female principles in nature—the dualism of the fatherhood and the motherhood of nature expressed in the social fabric.

In pursuing the study of this dualism in organic tribal structure it is important to note the appellations applied by the Iroquois to these two esoteric divisions.

When the Five Tribes, or the Five Nations, as they were sometimes called, united in the formation of their famous League of the Iroquois, this dualistic concept was carefully incorporated into the structure of the organic federal law. The Mohawk, the Onondaga, and the Seneca were organized into a phratry of three tribes, ceremonially called the "Father's Brothers," while the Oneida and the Cayuga were organized into a phratry of two tribes, ceremonially called "My Offspring," or the phratry of the "Mother's Sisters." These esoteric designations are echoed and re-echoed in the long and interesting chants of the Condolence Council, whose functions are constructive and preservative of the unity of the League, and of course adversative to the destructive activity of death in its myriad forms.

It is equally important and interesting to note the fact that the name for "father" in the tongues of the Iroquois is the term which in the cognate Tuscarora dialect signifies 'male,' but not 'father,' without a characteristic dialectic change. It is thus shown that fundamentally the concepts "father" and "male" are identical.

In the autumn at the Green Corn Dance, and in the second month after the winter solstice at the extensive New Year ceremonies, the chiefs and the elders in each phratry receive from those of the other the enigmatic details of dreams dreamed by fasting children, to be interpreted by them in order to ascertain the personal tutelary (? totem, q. v.) of the dreamer. And in the earlier time, because the procreation of life and the preservation of it must originate with the paternal clan or

association of clans, the members of such a clan should in reasonable time replace a person killed or captured by enemies in the clan of their offspring, The paternal clan and the phratry to which it belonged was called, with reference to a third person, *hoñdoñnis''hĕⁿ'*, i. e. 'his father's brothers (and kindred).' Since the clan, and therefore the tribe of which it is a component part, is supported by the numbers of those who compose it, whether men or women (for its power and wealth lie chiefly in the numbers of its constituents), it followed that the loss of a single person was a great one and one that it was necessary to restore by replacing the lacking person by one or many according to the esteem and the standing in which he was held. This peculiar duty and obligation of the members of the paternal clans to their offspring in the other clans is still typified among the modern Tuscarora and other Iroquois tribes on the first day of the new year. On this day it is customary to make calls of congratulation and for the purpose of receiving a present, usually some article of food, such as small cakes, doughnuts, apples, pieces of pie, etc. But every person on entering the house of a clansman of his or her father may demand, in addition to the ordinary presents provided, "a baby," using for this purpose the ordinary term for a baby, *owi'rā'ă'*. To comply with these apprehended demands, the thrifty housewife, to aid her good man in fulfilling his obligations, usually has prepared in advance a goodly number of small mummy-like figures of pastry, 8 or 10 inches in length, to represent symbolically the "babies" demanded.

So it would seem that marriage, to be fruitful, must be contracted between members of the male and female parts of the tribal unity. In primitive thought, kinship, expressed in terms of agnatic and enatic kinship, of consanguinity and affinity, was the one basis recognized in the structure of the social organization. At first all social relations and political and religious affiliations were founded on ties of blood kinship of varying degrees of closeness; but later, where such actual blood kinship was wanting, it was assumed by legal fictions. Within the family as well as outside of it the individual was governed by obligations based primarily on kinship of blood and on certain fundamental cosmical concepts consonant therewith.

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According to Boas there are remarkable differences in the complex social organizations of the tribes of the N. W. coast. Of these the Haida and the Tlingit, both having maternal descent, are each composed of two exogamous organic and organized halves or units, which among the Tlingit are called the Raven and the Wolf, respectively, while among the Haida they are known by the names Eagle and Raven. The sociology of these two tribes, while approximating in general structure that of the Tsimshian, having likewise a definite maternal organization, is less complex, for among the latter there are apparently four exogamous associations with subdivisions or sub-clans. Before any satisfactory knowledge of the tribal structure and its functions can be obtained, it is necessary to possess in addition to the foregoing general statements a detailed and systemized knowledge of the technique by which these several organic units, singly and jointly, transact the affairs of the tribe. This kind of information is still in large measure lacking for a great proportion of the North American Indian tribes. Among the Kwakiutl, Boas found a peculiar social organization which closer study may satisfactorily explain. Among the northern Kwakiutl tribes there are a number of exogamic clans in which descent is traced preferably in the maternal line, but in certain cases a child may be counted as a member of his father's clan. Yet, Boas adds, "By a peculiar arrangement, however, descent is so regulated, that it proceeds in the maternal line."

In speaking of the widely prevalent dualism in the highest organic units of the tribal structure, especially with reference to these tribes of the N. W., Boas remarks: "Since the two-fold division of a whole tribe into exogamic groups is a phenomenon of very wide occurrence, it is fruitless to speculate on its origin in this special case, but it is worth while to point out that Dr. Swanton in his investigations among the Haida was led to the conclusion that possibly the Eagle group may represent a foreign element in the tribe," and states what but few others appear to see: that the crest system ("totemism") on the Pacific coast is not necessarily connected with this peculiar division of the tribe. But it has already been herein indicated in what manner this dualism has been made a feature in the social structure of at least two linguistic stocks, and that the reasons there advanced

may be tentatively accepted as at least a probable explanation of such divisions in other tribes having analogous social institutions, unless it can be shown with greater reason to be due to some other equally potent cause.

Among the Salish, the clan and the gentile forms of social structure do not occur. In this respect the littoral Salish differ materially from those of the interior. Among the latter, according to Hill-Tout, the social fabric is so simple and loose, that it "borders closely upon anarchy," while among the former it is comparatively complex, and the commune is divided into "a number of hard and fast classes or castes," three in number, exclusive of the slave class. Boas, writing in 1905 of the Salish tribes of the interior of British Columbia, says that in the "very loose" social organization of these people, if such it may be called, no tribal unit is recognized; that there are no exogamic groups; and no hereditary nobility was found, personal distinction being acquired chiefly by wealth and wisdom. While the exigencies of the food quest compelled these Indians to change their habitations from season to season, their permanent villages were situated in the river valleys. There are according to this author frequent and considerable fluctuations in the population of the villages, but it does not appear that these changes result in a diminution of the tribal population. It appears that deer-fences and fishing-places were the property of certain persons and families, and moreover that the hunting territory was regarded as the common property of the whole tribe. From the prominence given to the "family" in marriage observances, in burial customs, and in property rights, it is possible that further investigation will reveal a much more complex and cohesive organization than is now known to exist.

According to Chamberlain the social structure of the Kutenai is remarkably simple, being in strong contrast to the social systems of great complexity found elsewhere in British Columbia and on the N. W. coast. There is no evidence that the Kutenai have or ever had clan or gentile institutions or secret societies. Each tribal or local community had a chief whose office was hereditary, although the people always had the right to select some other member of the family when for any cause it was needful so to do. The power and authority of the chief was limited by the advice and action of the Council. Formerly, a chief was elected to direct the great hunting expeditions. The population of the tribe was supported by the adoption of aliens by residence and by marriage. Descent was probably traced through the mother, and marriage of first cousins was strictly forbidden. These apparently tentative statements of Chamberlain indicate that the tribe was held together by the ties of consanguinity and affinity.

Trotsikkutchin ('people of the fork of the river'). A Kutchin tribe on Yukon and Stewart rs., Yukon territory, extending up the latter stream to the mouth of Beaver r., where they meet the Esbataottine, to whom they are hostile. They are said to spear salmon in the shoals of the Yukon. Ross described their songs as more musical than those of any other northern Indians.

Rampart Indians.—Ross, notes on Tinne, B. A. E. **Tathzey-kutchi.**—Richardson, Arct. Exped., I, 398. 1851 ('rampart people'). **Tathzey-kutshi.**—Latham, Nat. Races Russ. Emp., 293, 1854 (includes Kutchakutchin, Hankutchin, and Tutchonekutchin). **Tatzeikutshi.**—Latham in Trans. Philol. Soc. Lond., 67, 1856. **Tĭn'-zĭt Kūtch'-ĭn.**—Ross, notes on Tinne, B. A. E. ('people of the ramparts'). **T'kitskĕ.**—Whymper, Travels in Alaska, map, 1869. **Tlagga-silla.**—Richardson, Arct. Exped., I, 399, 1851 ('little dogs'). **Totshik-o-tin.**—Dawson in Rep. Geol. Surv. Can. 1887, 202B, 1889. **Tran-jik-koo-chin.**—Hardisty in Smithson. Rep. for 1866, 311, 1872. **Tratsè-kutshi.**—Latham, Nat. Races Russ. Emp., 293, 1854. **Trō'-tsĭk kūtch'-ĭn.**—Ross, notes on Tinne, B. A. E. **Tsœstsieg-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Upper Gens du fou.**—Ross, notes on Tinne, MS., B. A. E.

Tsaeqalalis (*Tsāēqālalis*). The name of an ancestor of a Koskimo gens; also applied to the gens itself.—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Tsaganha. An Iroquoian term, having here the phonetics of the Onondaga dialect, and freely rendered, 'One utters unintelligible speech,' and so approximately synonymous with 'alien,' 'foreigner.' Its literal meaning is 'one rolls (or purls) one's mouth (speech).' This term was applied to the several Algonquian tribes dwelling E. and S. of the Iroquois in widely separated localities; the Hurons applied the name to the "Canadiens" of 1626, i. e. the Algonquians dwelling on the lower St. Lawrence. It was applied indiscriminately to the Abnaki, Mohegan, Mahican, Delawares, Munsee, Stockbridges, Brothertons, and generally to all the New England and contiguous southern Algonquian tribes. (J. N. B. H.)

Agotsaganens.—Jogues (1643) in Jes. Rel., Thwaites ed., XXVIII, 113, 1898. **Agotsaganes.**—Clark quoted

by Brinton, Lenape, 255, 1885. **Agotsakann.**—Cuoq, Lexique Iroquoise, 155, 1882 (name of "Les Abenaquis de St. François"). **Agozhàgauta.**—Ettwein quoted by Brinton, op. cit., 14. **Anasaquanan.**—Sagard, Huron Dictionnaire (1632) in Hist. Can., IV, s. v. *Nations*, repr. 1836. **Aosaannen.**—Potier, Radices Huronnes, MS., 1751. **Atsagannen.**—Bruyas, Radices, 42, 1863. **Tsa ga ha.**—Hewitt, inf'n, 1907 (Seneca form). **Tsaganha.**—Hewitt, inf'n, 1907 (Onondaga, Mohawk, Oneida, and Tuscarora common form).

Tsahis (*Tsáh'is*). The principal town of the true Kwakiutl, surrounding Ft. Rupert, Brit. Col.

Fort Rupert Village.—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Sā-kish.**—Ibid. **Tsáh'lis.**—Boas in Jour. Am. Geog. Soc., XIX, 227, 1887.

Tsahwitook (*Tsah-wit-ook*). A body of Salish of Victoria superintendency, Brit. Col.; pop. 71 in 1882, the last time the name appears.

Tsaiiyeuk (*Tsai'-ī-ye-uk*). A village of the Kueha sept of the Lekwiltok at the entrance of Bute inlet, Brit. Col.—Dawson in Trans. Roy. Soc. Can. 1887, sec. II, 65, 1888.

Tsaite (*Tsai-tē*, An ancient village on the W. end of Harbledown id., Brit. Col.—Dawson in Can. Geol. Surv., map, 1887.

Tsaktsakoath (*Tsa'k'tsak'oath*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tsakuam (*Ts'ākuä'm*). A Cowichan tribe living in the town of Shilekuatl, at Yale, on Fraser r., Brit. Col. (Boas in Rep. Brit. A.A.S., 454, 1894). The Indian population of Yale in 1911 was 76.

Tsakwalooin. A village of the Wiwekae, near cape Mudge, Brit. Col.

Euclitus.—Downie in Jour. Roy. Geog. Soc., XXXI. 249, 1861. **Tsa-kwa-loo'-in.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Uculta.**—Ibid.

Tsantieottine ('people of the excrement lake'). A clan or division of the Thlingchadinne dwelling on La Martre lake and r., Mackenzie dist., N. W. T.

Tsan-t'iè-ottinè.—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Tsan-t'iè-ottinè.**—Petitot, Autour du Lac des Esclaves, 363, 1891. **Tson-t'iè-ottinè.**—Ibid., 303. **Western Dog-ribbed Indians.**—Hearne, Jour. to N. Ocean, 262, 1795.

Tsartlip. A body of Sanetch on the S. E. end of Vancouver id.; pop. 73 in 1911.

Tsartlip.—Can. Ind. Aff. 1904, pt. II, 69, 1905.

Tsattine ('dwellers among the beavers'). An Athapascan tribe belonging to the Sekan group, who roam over the wide prairies S. of Peace r. and E. of the Rocky mts. Mackenzie spoke of them as one of the small tribes of Rocky Mountain Indians living in the Chipewyan country and speaking their language (Mass. Hist. Soc. Coll., 2d s., II, 42, 1814). On his map he locates them between Peace r. and Liard r., and says their name is derived from that of an affluent of the latter. It was, however, Peace r. that they called *Tsades*, 'the river of beavers' (Petitot, La Mer Glaciale, 292, 1887), and was the source of the supply of beaver furs early in the 19th century. Ross (MS., B. A. E.) said in 1858, that they resided in the country along Peace r. from below Ft. Vermilion to the Rocky mts., roaming as far as the upper Hay r. on one side and Lesser Slave lake on the other. Gibbs (MS., B.A.E.) located them W. of lake Athabaska, on Peace r. Hind (Labrador Penin., II, 261, 1863) said that they resorted to Fts. Vermilion and Dunvegan. Petitot (Dict. Dènè-Dindjié, XX, 1876) said that they hunted along Peace r. and that they formerly included the Sarsi. Dawson (Rep. Geol. Surv. Can., 1879-80, 51, 1881) gave their territory as along Peace r. N. to Battle r., E. to Simonette r. to the fork of Smoky r., and W. to the Mountain of Rocks portage on Peace r., where they mingled with the Sekani. Morice (Trans. Can. Inst., 113, 1889) placed them in his Eastern Déné division of the Athapascan, following the classification of Ross and Gibbs, and gave their habitat as along Peace r., trading at Hudsons Hope and Ft. St. John. In 1890 he stated that they inhabited both sides of Peace r. from Hudsons Hope to Ft. Dunvegan. They are bolder and braver than their neighbours on the N. and superior in most ways to the Chipewyan, whom they much resemble in features, customs, and moral character. Their dialect is softer than that of the other Tinne tribes, it having been modified by their intercourse with the Cree. Possessing horses and subsisting principally on the products of the chase, they are more nomadic than the other mountain tribes. They are good workers in iron and make neat spurs and crooked knives out of worn-out files. In 1858 Ross found 35 of the tribe at Ft. Resolution, on Great Slave lake. In 1889 Morice gave their supposed population for the entire tribe as 800, in 1906 as 700.

Beaver.—Mackenzie, Voy., II, 81, 1802. **Beaver Hunters.**—De Smet, Oregon Miss., 164, 1847. **Beavers.**—Morice in Anthropos, I, 272, 1906. **Castors.**—Petitot, Dict. Dènè-Dindjié, XV, 1876. **Copper.**—Keane in

Stanford, Compend., 404, 1878 (mistake). **Danè.**—Petitot, Kutchin, MS. vocab., B. A. E., 1869. **Gens de Castor.**—De Smet, Missions de l'Oregon, 109, 1844. **Isattiné.**—Ibid. (misprint). **Tsäh'-tyuh.**—Ross, MS. notes on Tinne, B. A. E. **Tsa-ottiné.**—Petitot, MS. vocab., B. A. E., 1865. **Tsaten.**—Morice in Proc. Can., Inst., 112, 1889. **Tsa-'tenne.**—Morice in Anthropos, I, 272, 1906. **Tsa-tinneh.**—Ross quoted by Gibbs, MS., B. A. E. **Tsa-tqenne.**—Morice, letter, B. A. E., 1890. **Tsa-ttiné.**—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Tsa-ttinnè.**—Petitot quoted by Hale in Rep. Brit. A. A. S. on N. W. Tribes, 21, 1888. **Tzah-dinneh.**—Balbi, Atlas Ethnog., 821, 1826.

Tsawatenok (*Ts'ā'watɛ̄nôx*, or *Dzā'watɛ-ēnoxu*, 'people of the eulachon country'). A Kwakiutl tribe on Kingcome inlet, Brit. Col. Their gentes (according to Boas) are Lelewagyila, Gyigyekemae, Wiwokemae, Gyagygyilakya, and Kakawatilikya. In winter they occupy the town of Kwaustums conjointly with the Hahuamis and Guauaenok; in summer they go to Hata and Kwae. Pop. in 1911 (probably including the Guauaenok), 228, all of whom are members of the Anglican church.

Dzā'watɛ̄nox^u.—Boas in Mem. Am. Mus. Nat. Hist. v, pt. I, 7, 1902. **Soi-il-enu.**—Kane, Wand. in N. A., app., 1859. **Soi it inu.**—Schoolcraft, Ind. Tribes, v, 488, 1855. **Toah-waw-lay-neuch.**—Sproat in Can, Ind. Aff., 145, 1879. **Toa-waw-ti-e-neuh.**—Can. Ind. Aff. 1896, 435, 1897. **Tsah-wau-tay-neuch.**—Ibid., 148, 1879. **Tsah-waw-ti-neuch.**—Ibid., 1884, 189, 1885. **Tsah-waw-ty-neuchs.**—Ibid., 1880, 119, 1881. **Tsāuat'ēnoq.**—Boas in Petermanns Mitteil., pt. 5, 130, 1887. **Tsawadainoh.**—Tolmie and Dawson, Vocabs, Brit. Col., 113B, 1884. **Tsawahtee.**—Brit. Col. map, 1872. **Tsawalinough.**—Ibid. **Tsawantiano.**—Can. Ind. Aff., pt. 2, 76, 1908. **Tsa-wan-ti-e-neuh.**—Can. Ind. Aff. 1895, 362, 1896. **Tsawantieneuk.**—Ibid., 1904, pt. II, 71, 1905. **Tsawatalneuk.**—Ibid., pt. 2, 86, 1910. **Tsā'watɛ̄noq.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Ts'ā'watɛ̄nôx.**—Boas in Rep. Nat. Mus. 1895, 331, 1897. **Tsawat'enoq.**—Boas in Bull. Am. Geog. Soc., 228, 1887. **Tsawatli.**—Tolmie and Dawson, op. cit. (name given by white people). **Tsa-waw-ti-e-neuk.**—Can. Ind. Aff., 364, 1897. **Tsā'-wut-ai-nuk.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Tsa-wutti-ē-nuh.**—Tolmie and Dawson, op. cit., 119B.

Tsawout. A body of Sanetch near the S.E. end of Vancouver id., Brit. Col.; pop. 103 in 1902, 92 in 1911.

Tsanout.—Can. Ind. Aff., pt. 2, 164, 1901. **Tsarout.**—Ibid., 1883, 190, 1884. **Tsawout.**—Ibid., 417, 1898.

Tschantoga ('people of the woods,' from *chan*, 'tree'). A division of the Assiniboin, which Dobbs (Hudson Bay, 35, map, 1744) placed a considerable distance N. W. of lake Winnipeg. De Smet (Oregon Miss., 150, 1847) said that they did not number more than 50 lodges, divided into several bands, and were seldom seen on the plains, but "travel over the mountains and through the woods, over the different forks and branches of the sources of the Sascatshawin and Athabaska." Jefferys in 1741 placed them N.W. of lake Winnipeg, and in 1776, in lat. 55°. Their usual habitat at that time was not far from Saskatchewan r. They are probably the same as the Strongwood Assiniboin, who, in 1808, were on Battle r. and between it and the South Saskatchewan, according to Henry (Coues, Henry-Thompson Jour., II, 522, 1897). They ranged as far s. as Little Missouri r., if identical with the Oseegah of Lewis and Clark (Discov., 43, 1806) and the Waziah that Hayden found in United States territory, though they traded at the Hudson's Bay Co.'s posts on Assiniboine r. Denig said that the Waziah whom he met in Dakota, 60 lodges under chief Le Robe de Vent, came from the N. in 1839. According to Hayden they numbered 120 to 200 persons in 1862. Lewis (Statist. View, 1817) said there were between Little Missouri and Assiniboine rs. 100 lodges, 250 warriors, and a total population of 880. Under the official designation "Stonies" they now occupy a reserve of 69,720 acres divided by Bow r., in the foothills of the Rocky mts., about 40 m. w. of Calgary, Alberta. They are described as of pleasant visage, active and fleet of foot, and the most energetic of all the tribes of the Canadian N.W. They gain a livelihood by stock raising, by selling timber, furs, and beadwork, and by labouring for ranchmen. A mission was established among them in 1873, and, in 1904, the McDougall boarding school at Morley accommodated 48 children. Pop. 665 in 1911. Cf. *Chabin*, or Gens des Montagnes, of Maximilian.

Assiniboels of the North.—Jefferys, Am. Atlas, map, 8, 1776. **Assiniboins des Forêts.**—De Smet, Miss. de l'Oregon, 100, 1848. **Assiniboins of the forest.**—De Smet, Oregon, Miss., 150, 1847. **Assiniboins of the North.**—Jefferys, French Dom., pt. 1, map, 1741. **Assiniboins of the Rocky Mountains.**—Keane in Stanford, Compend., 536, 1878. **Assiniboins of the Woods.**—Dobbs, Hudson Bay, 35, 1744. **Gens de Feuillees.**—Lewis and Clark Exped., I, 184, 1817. **Gens de Feuilles.**—Ibid., I, 146, 1814. **Gens des Bois.**—Maximilian ,Trav., 194, 1843. **Gens de Tee.**—Lewis, Statistical View (1806), quoted by Coues, Lewis and Clark Exped., I, 193, 1893 (said to be a misprint for Gens des Feuilles). **Gens du Nord.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Mountain Assinaboins.**—Brown in Beach, Ind. Miscel., 76, 1877. **Mountain Stoneys.**—Maclean, Can. Savage Folk, 21 1896. **O-see'-gâh.**—Lewis quoted by Coues, Lewis and Clark Exped., I, 193, note, 1893. **Osegah.**—Schermerhorn (1812) in Mass. Hist. Soc. Coll., 2d s., II, 42, 1814. **Osseegahs.**—Keane in Stanford, Compend., 470, 1878. **Stonies.**—Can. Ind. Aff. Reps. (official

name). **Strong Wood Assiniboines.**—Henry in Coues, Henry-Thompson Jour., II, 523, 1897. **Strong-wood Assinniboines.**—Hind, Red River Exped., II, 152, 1860. **To-kum'-pi.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Tschunguscetoner.**—Balbi, Atlas, Ethnog., 55, 1826. **Wah-ze-ah we-chas-ta.**—Denig in 15th Rep. B. A. E., 223, 1897. **Wah-zi-ah.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862. **Waziya witcacta.**—Dorsey in 15th Rep. B. A. E., 223, 1897. **Waziya wĭcasta.**—Ibid. **Wood Assiniboines.**—Maclean, Can. Savage Folk, 21, 1896. **Wood Stoneys.**—Ibid.

Tsechah ('down against the rocks'). A Hwotsotenne village on Bulkley r., Brit. Col.

Tsétcah.—Morice in Trans. Roy. Soc. Can., X, 109, 1893.

Tsehum. A band of Sanetch on the S. E. end of Vancouver id., Brit. Col.; pop. 20 in 1911.

Tsehum.—Can. Ind. Aff., pt. 2, 69, 1904. **Tsekum.**—Ibid., 190, 1883. **Tse-kun.**—Ibid., 1892, 313, 1893. **Tsi-klum.**—Ibid., 308, 1879.

Tsekehneaz ('little people on the rocks'). A tribe of the Sekani whose range lies between McLeod lake and the summit of the Rocky mts., Brit. Col.

Tse'-'kĕh-na.—Morice, letter, B. A. E., 1890. **Tsé-kĕh-ne-az.**—Morice in Trans. Can. Inst., 1893, 28, 1895.

Tseklten (*Tsɛxltē'n*). A division of the Squawmish on Howe sd., w. coast of Brit. Col. (F. B.)

Tselkazkwo ('axe-edge river'). A Hwotsotenne village on Bulkley r., Brit. Col.

Tsel-'kaz-Kwoh.—Morice, Notes on W. Dénés, 27, 1895.

Tselone ('people of the end of the rocks'). A Sekani division trading at Bear Lake* outpost on Finlay r., lat. 57°, Brit. Col. They inhabit a plain that intersects the Rocky mts., believed by the tribes in the S. to be at the end of the range.

Tse'-loh-ne.—Morice, letter, B. A. E., 1890. **Tse-lonĕ.**—Morice in Proc. Can. Inst. 1889, 112, 1890 ('people of the end of the rocks').

Tsenkam (*Ts'E'nq'am*). A subdivision of the Tsentsenkaio, a gens of the Walas Kwakiutl.—Boas in Rep. Nat. Mus, 1895, 332, 1897.

Tsentsenkaio (*Ts'E'nts'Enx'qaiō*, 'the Ts'E'-nx'qaiōs'). A gens of the Walas Kwakiutl, subdivided into the Tsenkam and the Haimaaksto.

*Bear lake, is at the head of the Skeena river. 'Plain' should, probably, read 'valley'

Ts'E'ntsEnnk'aiō.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Ts'E'nts'Enx-qaiō.**—Boas in Rep. Nat. Mus. 1895, 332, 1897. **Tsɛ́nxq'aiō.**—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Tseokuimik (*Ts'ē'okuimîX*). A clan of the Somehulitk, a Kwakiutl tribe.

Ts'ē'okuimîX.—Boas in Rep. Nat. Mus. 1895, 328, 1897. **Ts'ē'uitx.**—Ibid.

Tseoomkas. The principal village of the Klaskino, on Klaskino inlet, N. W. coast of Vancouver id., Brit. Col.

Tsē-oom'-kas.—Dawson in Trans. Roy. Soc. Can. 1887, sec. II, 65, 1888.

Tseottine ('people of the bark canoes'). A clan or division of the Thlingchadinne living along the S. shore of Great Bear lake, Mackenzie dist., N. W. T. The dog is their totem.

Ttsé-ottiné.—Petitot, Dict. Dènè-Dindjié, xx, 1876. **Ttsè-ρottinè.**—Petitot, Autour du Lac des Esclaves, 363, 1891.

Tseshaath (*Ts'ēcā'ath*, 'Seshart proper'). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tsetautkenne ('people against the rocks'). A division of the Sekani, residing about the E. base of the Rocky mts., N. of Peace r., chiefly around Ft. St. John, Brit. Col.

Cheta-ut-tinné.—Richardson, Arct. Exped., I, 180, 1851. **'Dtcheta-ta-ut-tunne.**—Ibid. **Tse-ta-hwo-tqenne.**—Morice, letter, B. A. E., 1890. **Tsé'-ta-ut'qenne.**—Morice in Trans. Can. Inst. 1893, 29, 1895.

Tsetsaa (*Tsē'tsaa*). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. U. S. Nat. Mus. 1895, 329, 1897.

Tsetsaut (*Ts'Ets'ā'ut*, 'people of the interior': Niska name). An Athapascan band long settled among the Niska on Portland canal, Alaska, reduced in 1895 to 12 individuals. They are a branch of the western Nahane speaking a dialect similar to the Tahltan. This territory extended from Chunah r. to Observatory inlet and northward to the watershed of Iskut r. About 1830 they numbered 500, but were practically exterminated by continued attacks of their kinsmen, the Lakweip, and of the Tlingit. They once lived on Behm channel, and were friendly with the Sanya until these determined to kill them and enslave their women and children, whereupon they migrated to Portland channel and, when reduced in numbers, fell under the control of the Niska. See Boas in 10th Rep. N. W. Tribes Can., 34, 1895, and in Jour. Am. Folklore, IX, No. 4, 1896; X, No. 1, 1897.

Tsetsetloalakemae (*Tsētsē Loā'laq Emaē*, 'the famous ones'). A gens of the Nimkish, a Kwakiutl tribe.—Boas in Rep. U. S. Nat. Mus. 1895, 331, 1897.

Tsilkotin ('people of young-man's river'). An Athapascan tribe of British Columbia, occupying, a territory lying chiefly in the valley of Chilcotin r. at about lat. 52°. Their nearest relatives are the Takulli, or Carriers, whose territory is adjacent on the N., and who are the only Athapascan people with whom they come in contact. Toward the W. a pass leads through the Coast range to Bellacoola, and intercourse with the tribe of that name, which was formerly frequent (see *Nakuntlun*), is still kept up to some extent. In early days there was also some communication with the Kwakiutl of Knight inlet on the S. W. On the E. the Tsilkotin are separated from the Shuswap by Fraser r., and do not hold very intimate relations with that people. In earlier times the two tribes were constantly at war, the Tsilkotin invading their country and penetrating as far as Similkameen valley, whose inhabitants are descended from the invaders, who compelled the Salish to make peace and permit intermarriage. Even to-day there is a decided undercurrent of suspicion between the Tsilkotin and the Shuswap. Toward the S. their nearest neighbours are the Lillooet, but contact between the two tribes is slight. In former times and down to within about 40 years, the centre of the territory and population of the Tsilkotin was Anahim lake; and, from here, they covered a considerable extent of country, the principal points of gathering being Tatlah, Puntzee, and Chizikut lakes. They ranged as far S. as Chilko lake, and at the time of salmon fishing were accustomed to move in large numbers down to Chilcotin r., to a point near the present Anahim res., always returning to their homes as soon as the season was past. More recently they have been brought to the eastward, and to-day the chief centres of the tribe are three reservations in the valley of the Chilcotin—Anahim, Stone, Riske Creek—and the Carrier res. at Alexandria, on Fraser r., where a few Tsilkotin families reside (see *Stella*). Besides these there are a number of families leading a semi-nomadic life in the old tribal territory, in the woods and mountains to the westward. These latter Indians, considerably less influenced by civilization than their reservation relatives, are known by the whites as "Stone Chilcotin," or "Stonies." Although subjected to intercourse with the whites for a comparatively short period, the Tsilkotin have assimilated the customs and ideas of their civilized neighbours to such an extent that their own have largely disappeared, except among the families still living in the mountains. The sedentary Tsilkotin, who have abandoned semi-subterranean huts and live like their white neighbours in log houses covered with mud, now cultivate cereals, peas, and potatoes, and are reported to be moral, temperate and religious. These Morice divides into the Tleskotin, Tlathenkotin, and Toosey. Their population was estimated at 450 in 1906. For their mythology, see Farrand in Mem. Am. Mus. Nat. Hist., Anthr. III, No. 1, 1900. (L. F.)

Chilcotin.—Cox, Columbia R., II, 368, 1831. **Chileatin.**—Taylor in Cal. Farmer, July 19, 1862. **Chilhχotin.**—Morice in Proc. Can. Inst. 1889, 110, 1890. **Chilicoatens.**—Macfie, Vancouver Id., 428, 1865. **Chilicotens.**—Whymper, Alaska, 48, 1869. **Chilicotin.**—Fleming in Can. Pac. Ry. Rep., 121, 1877. **Chilkho'tenne.**—Morice in Trans. Roy. Soc. Can., x, map, 1892. **Chi-[-ɣohten.**—Morice, letter, B. A. E., 1890 (Takulli name). **Chilko-tin.**—Latham in Trans. Philol. Soc. Lond., 66, 1856. **Chillcoatens.**—Wilkes, U. S. Expl. Exped., IV, 450, 1845. **Chiltokin.**—McDonald, Brit. Col., 126, 1862. **Tchilkoten.**—De Smet, Oregon Miss., 100, 1847. **Tshilkotin.**—Tolmie and Dawson, Vocabs. Brit. Col., 122B, 1884. **Tsiɣoh'tin.**—Morice in Trans. Can. Inst. 1893, IV, 22, 1895. **Tsilkótin.**—Hale, Ethnog. and Philol., 202, 1846 .**T'silkotinneh.**—Dall in Proc. A. A. A. S., XXXIV, 1886.

Tsimshian ('people of Skeena r.') The most important of the three main divisions of the Chimmesyan linguistic family, and that which gives it its name. In the strictest sense it designates the following closely related tribes or divisions living between Nass and Skeena rs., N. Brit. Col.: Kilutsai, Kinagingeeg, Kinuhtoiah, Kishpachlaots, Kitlani, Kitsalthlal, Kitunto, Kitwilgioks, Kitwilksheba, and Kitzeesh. To these are sometimes added the Kitsalas and Kitsumgallum, who live farther up Skeena r., near the cañon, but speak the same dialect. The appellation has also been extended to cover all other tribes speaking this dialect, viz, the Kitkahta, Kitkatla, and Kittizoo, who live on the islands southward. The divisional names given are also names of the ancient towns. To these may be added the following modern towns: New Kitsalas, Metlakatla (New and Old), Port Essington, and Port Simpson. Pop. in 1911 (including 465 enumerated in Duncan's colony, Alaska, 1900), 1,944.

The name for this division has been so often extended to include other branches of it that some of the synonyms may have a similar extension. (J. R. S.)

Chimpsain.—Halleck in U. S. Ind. Aff. Rep. 1869, 563, 1870. **Chimseyans.**—Kingsley, Stand. Nat. Hist., VI, 136, 1883. **Chymshean Nation.**—W. A. Howard, Notes on Northern Tribes, MS., B. A. E., 1860. **Elqī'miɛ.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889 (Bellacoola name). **Fort Simpson Indians.**—Scott (1859) in H. R. Ex. Doc. 65, 36th Cong., 1st sess., 115, 1860 (portion in that town). **Isimpshean.**—Can. Ind. Aff., 7, 8, 1872 (misprint). **Kilat.**—Swanton, field notes, 1900–01 (Masset Haida name). **Kilgat.**—Ibid. (Skidegate Haida name). **Kil-kat.**—Gibbs in Cont. N. A. Ethnol., I, 136, 1877 (Haida name). **Kwē'tɛla.**—Boas, op. cit. (Heiltsuk name). **Milbauks-chim-zi-ans.**—Crosbie in H. R. Ex. Doc. 77, 36th Cong., 1st sess., 7, 1860 (Tsimshian on Milbanke sd.). **Nishmumta.**—Tolmie and Dawson, Vocabs. Brit. Col., 115B, 1884. **Shimshyans.**—Pinart, Notes sur les Kloches, 2, 1873. **Shineshean.**—Phelps quoted by Bancroft, Hist. Wash., 135, 1890. **Simpsian.**—Mahoney in Ind. Aff. Rep. 1869, 576, 1870. **Simpsians.**—Mahoney (1869) in Sen. Ex. Doc. 68, 41st Cong., 2d sess., 21, 1870. **Simseans.**—Taylor in Cal. Farmer, July 25, 1862. **Skeena Indians.**—Collective name of many authors for the Tsimshian; also extended to the Kitksan. **Ts'ɡmŝia'n.**—Boas in Zeitschr. für Ethnol., 231, 1888. **Tsimchian.**—Ibid. **T'simpheeans.**—Can. Ind. Aff., 122, 1880. **Tsimpsean.**—Wright, Among the Alaskans, 1882. **T'simpshean.**—Can. Ind. Aff., 125, 1879. **T'simpsheean.**—Ibid., 123, 1870. **Tsimpsians.**—Ibid., 193, 1906. **Tsimsean.**—Swan in Morris Treas. Rep., 144, 1879. **Tsimseyans.**—Gibbs in Cont. N. A. Ethnol., I, 268, 1877. **Tsimsheeans.**—Mayne, Brit. Col., 287, 1862. **Tsimshian.**—Boas in 5th Rep. N. W. Tribes Can., 8, 1889. **T'sim-si-an'.**—Gibbs in Cont. N. A. Ethnol., I, 143, 1877. **Ts'ōtsqɛ'n.**—Boas in 5th Rep. N. W. Tribes Can., 9, 1889 (Tlingit name). **Tuhakwilh.**—Tolmie and Dawson, op. cit., 122B, 1884 (Bellacoola name). **Zimshian-Indianer.**—Von Schulenberg, Sprache der Zimshian Ind., 1894.

Tsiniksistsoyiks (*Tsin-ik-sis'-tso-yiks*, 'early finished eating'). A band of the Piegan tribe of the Siksika, as well as of the Siksika proper.

Early Finished Eating.—Grinnell, Blackfoot Lodge Tales, 225, 1892. **Tsin-ik-sis-tso-yiks.**—Ibid., 209.

Tsiomhau (*Ts'iomxau*). A Wikeno village on Rivers inlet, Brit. Col.—Boas in Petermanns Mitteil., pt. 5, 130, 1887.

Tsisli. A village of the Tatshiautin at the mouth of Tatla r., Brit. Col., connected with Tsisthainli.—Can. Ind. Aff., 213, 1902.

Tsisthainli. A Tatshiautin village on lac Trembleur, Brit. Col.; pop. 13 in 1902, 28 in 1911.

Tsistiks (*Tsĭ-stĭks'*, 'little birds'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe of the Siksika. It includes boys from 15 to 20 years of age.—Grinnell Blackfoot Lodge Tales, 221, 1892.

Tsitoklinoton. A part of the Hankutchin living near the mouth of Forty-mile cr., on Yukon r., Yukon.

Tcu-Kutchi.—Richardson, Arctic Exped., I, 397, 1851 ('people of the water'). **Tshu-*Kutshi*.**—Latham in Trans. Philol. Soc. Lond., 67, 1856. **Tsit-o-klin-otin.**—Dawson in Rep. Geol. Surv. Can., 1888, 202B, 1889.

Tsitsi. A former village of the Ntshaautin of British Columbia.—Morice in Trans. Can. Inst., IV, 25, 1895.

Tsitsimelekala (*Tsītsîmē'lEqala*, 'the Tsîmē'lEqalas'). A gens of the Nakoaktok, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Tsitualaqumae (*Tsitualaqúmāe*). The name of an ancestor of a Tlauitsis gens; also sometimes given to the gens itself.—Boas in Petermanns Mitteil., pt. 5, 130, 1887.

Tskoakkane (*Tsxoaxqā'nē*). A Bellacoola village on Bellacoola r., Brit. Col., above Nukaakmats.

Tsqoaqk'ā'nē.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891. **Tsxoaxqā'nē.**—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Tsomootl (*Tsomō'oL*). A Bellacoola village on Bellacoola r., Brit. Col., above Senktl.—Boas in Mem. Am. Mus. Nat. Hist., II, 49, 1898.

Tsomosath (*Tsō'mōs'alh*). A sept of the Opitchesaht, a Nootka tribe.

Somass.—Mayne, Brit. Col., 167, 1862. **Tsomass.**—Ibid., 251. **Tsō'mōs'ath.**—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tsonai (*Tsō'nai*). A Seechelt sept which formerly lived at Deserted bay, the junction of Queens reach and Princess Royal reach, Jervis inlet, Brit. Col. The founder is said to have come from Ft. Rupert.—Hill-Tout in Jour. Anthr. Inst., 21, 1904.

Tsooquahna. A Nitinat village on the s.w. coast of Vancouver id., about 1 m. w. of the outlet of Nitinat lagoon; pop. 20 in 1902.

Tsuquanah.—Can. Ind. Aff., suppl., 81, 1902.

Tsoowahlie. A Chilliwak town on Sagwalie res. near Fraser r., Brit. Col.; pop. 49 in 1911.

Soowahlie.—Can. Ind. Aff., pt. II, 75, 1904. **Sowhylie.**—Ibid., 78, 1878. **Sūwā'lē.**—Hill-Tout in Rep. N. W. Tribes Can., 4, 1902. **To-y-lee.**—Can. Ind. Aff., 317, 1880. **To-ylee.**—Ibid., 188, 1884. **Tsoowahlie.**—Ibid., pt. II, 160, 1901. **Ts'uwā'lē.**—Boas in Rep. 64th Meeting Brit. A. A. S., 454, 1894.

Tsotaee (*Tso-tâ'-ee*, 'stick-cutter,' i. e. 'beaver'). A clan of the Hurons or Wyandot. —Morgan, Anc. Soc., 153, 1878.

Tsotsena (*Ts'ō'ts'ēna*, 'thunder-birds'). A gens of the Awaitlala, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 331, 1897.

Tsulus ('open' or 'open flat'). A village of the Nicola band of Ntlakyapamuk near Nicola r., about 40 m. above Spence Bridge, Brit. Col.

Cūlū'c.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899. **Sulu's.**—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900. **Tshoo-loos'.**—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891. **Tsulu's.**—Teit. op. cit.

Tsutsiola (*Tsoo-tsī-ola*). A Quatsino village on the E. side of the mouth of Forward inlet, W. coast of Vancouver id.—Dawson in Can. Geol. Surv., map, 1887.

Tsuzel (*TsuzEl*, 'palisaded enclosure containing houses'). A Ntlakyapamuk village on Fraser r., Brit. Col., above Lytton.—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Tuakdjuak. An Okomiut Eskimo summer settlement of the Saumingmiut subtribe on Cumberland penin., Baffin island.

Touaqdjuaq.—Boas in 6th Rep. B. A. E., map, 1888.

Tuarpukdjuak. A winter village of the Nugumiut Eskimo in Countess of Warwick sd., Baffin island.

Tuarpukdjuaq.—Boas in 6th Rep. B. A. E., 422, 1888. **Twerpukjua.**—Hall, Arct Researches, 268, 1865.

Tuhezep (*Tûxezê'p*, shortened form of *xûxē'ēp* 'sharp ground or place for pitching lodges,' so called from small sharp stones around there.—Teit). A Ntlakyapamuk village on the E. side of Fraser r., about a mile above Lytton, Brit. Col.

Tayosap.—Can. Ind. Aff., 79, 1878. **Tûxezê'p.**—Teit in Mem. Am. Mus. Nat. Hist., II, 172, 1900.

Tuiskistiks (*Tŭis-kĭs'-tĭks*, 'mosquitos'). A society of the Ikunuhkahtsi, or All Comrades, in the Piegan tribe of the Siksika. It is composed of men who were constantly going to war.—Grinnell, Blackfoot Lodge Tales, 221, 1892.

Tukkuthkutchin ('squint-eyed people'). A Kutchin tribe at the head of Porcupine r., occupying the territory between the headwaters of the Porcupine r. and Ft. McPherson, in N. E. Yukon ter. and N. W. Mackenzie dist. Their eyes are frequently small and oblique, hence their name. Although barbarous, they are more intelligent than other tribes. They are a commercial people, living by barter. Though good hunters, rarely lacking food, they do not hunt furs, but exchange their beads, which form the circulating medium, for the peltry of the neighbouring tribes. They are fond of oratorial display, and in their harangues the voice of the speaker gradually rises, becoming a screech at the climax. They subsist at all seasons almost exclusively on caribou, which they hunt on the mountains. Formerly they were numerous, but by 1866 they had become reduced to 15 hunters or 40 men. Dawson (Rep. Geol. Surv. Can. 1888, 206B, 1889) gave the number of inhabitants of Peel r. and La Pierre House, the Tatlitkutchin and Tukkuthkutchin together, as 337, consisting of 185 males and 152 females. Morice estimated their number at 150 in 1906.

Dakaz.—Morice in Anthropos, I, 261, 1906. **Dakkadhæ.**—Petitot, Autour du lac des Eslaves, 361,. 1891. **Dakkadhè.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('squinters'). **Deagothee Loochoo.**—Schoolcraft, Ind. Tribes, II, 28, 1852. **Deegothee.**—Gallatin in Trans. Am. Antiq. Soc., II, 19, 1836. **Degathee Dinees.**—Keane in Stanford, Compend., 511, 1878. **Degothees.**—Schoolcraft, Ind. Tribes, III, 542, 1853. **Degothi-Kutchin.**—Bancroft, Nat. Races, I, 146, 1874. **Degutbee Dinees.**—Mackenzie, Voy., 49, 1802. **Deguthee Dennee.**—Franklin, Sec. Exped., 40, 1828 ('the people who avoid the arrows of their enemies by keeping a lookout on both sides'). **Deguthee Dine.**—Mackenzie, Voy., II, 213, 1802. **Deguthee Dinees.**—Mackenzie, Voy. 51,, 1801. **Digothi.**—Latham, Nat. Races Russ. Emp., 292, 1854. **Digothi-Kutchin.**—Simpson, Nar. of Discov., 103, 1843. **Gens-de-ralt.**—Colyer in U. S. Ind. Aff. Rep. 1869, 593, 1870. **Gens de rats.**—Whymper, Alaska, 255, 1869. **Klô-ven-Kouttchin.**—Petitot, Autour, 361, 1891 (gens du bord des Prairies). **Klovén-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('people at the end of the prairie'). **Kukuth-kutchin.**—Bancroft, Nat. Races, I, 147, 1874 (misprint). **Lapiene's House Indians.**—Kirkby in Hind, Labrador Penin., II, 254, 1863. **Louches.**—Petitot, Autour du lac des Esclaves, 361, 1891. **Louchioux Proper.**—Ross, notes on Tinne, S. I. MS. 474. **Nattsæ-Kouttchin.**—Petitot, Autour du lac des Esclaves, 361, 1891 (marmot people). **Njîth.**—Ibid. ('between others'). **Porcupine.**—Colyer in U. S. Ind. Aff. Rep. 1869, 593, 1870. **Porcupine River Indians.**—Whymper, Alaska, 255, 1869. **Quarrelers.**—Mackenzie, Voy., 51, 1801. **Quarrellers.**—Franklin, Nar. Journ. Polar Sea, 261, 1824. **Querelleurs.**—Balbi, Atlas Ethnog., 821, 1826. **Rat Indians.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Rat River Indians.**—Whymper, Alaska, 255, 1869. **Squinters.**—Latham in Trans. Philol. Soc. Lond., 67, 1856. **Squint-Eyes.**—Franklin, Nar. Journ. Polar Sea, 261, 1824. **Takadhé.**—Petitot, MS. vocab., 1865, S. I. 6613. **Takag.**—Morice in Anthropos, I, 261, 1906 (Dakag, or). **Tā'-kŭ'rth.**—Ross, notes on Tinne, S. I. MS. 474 ('twisted'). **Ta-kuth Kutchin.**—Gibbs, MS. notes from Ross, B. A. E. ('wry-necked people'). **Tä-Küth-Kutchin.**—Hind, Labrador Penin., II, 254, 1863. **Tdha-kkè-Kuttchin.**—Petitot, Dict. Dènè-Dindjié, xx, 1876 ('mountain race'). **Tdha-Kouttchin.**—Petitot, Au-

tour du lac des Esclaves, 361, 1891 ('mountain people'). **Tdha-kuttchin.**—Petitot in Bull. Soc. Géog. Paris, chart, 1875. **Thycothe.**—Latham in Trans. Philol. Soc. Lond., 67, 1856. **Tuk-kuth.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Tukúkth-Kutchín.**—Dall, Alaska, 430, 1870. **Tŭkkŭth'-kŭtchin'.**—Dall in Cont. N. A. Ethnol., I, 31, 1877. **Tukudh.**—Keane in Stanford, Compend., 540, 1878. **Tykothee.**—Balbi, Atlas Ethnog., no. 821, 1826. **Tykothee-dinneh.**—Franklin, Nar. Journ. Polar Sea, 261, 1824. **Yukuth.**—Keane in Stanford, Compend., 545, 1878 (misprint). **Yukuth Kutchin.**—Bancroft, Nat. Races, I, 115, 1882 (misprint).

Tuladi. See *Touladi.*

Tulibee. A species of whitefish (*Coregonus tullibee*) of the Great lakes and the waters of the Canadian Northwest, the mongrel whitefish. The Canadian-French form of the word, which came into English as *tulibee*, or *tullibee*, from N. W. Canada, is *toulibi*, representing the *otonabi* of the Cree-Chippewa dialects of Algonquian, with the well-known interchange of *n* and *l* and the dropping of the first syllable. The word signifies literally 'mouth water,' from *oton*, 'its mouth,' and *abi*, 'water,' 'liquid,' referring to the watery flesh of this fish.

(A. F. C.)

Tumkoaakyas (*TumQoā'akyas*). A Bellacoola gens at Talio, Brit. Col.—Boas in 7th Rep. N. W. Tribes Can., 3, 1891.

Tumtls ('paint'). A Squawmish village on the E. side of Howe sd., Brit. Col.—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Tununirmiut ('people of the back country'). One of the two subdivisions of the Agomiut Eskimo, living at Ponds inlet, opening into Eclipse sd., N. E. coast of Baffin island.

Toonoonek.—Parry, Second Voy., 359, 1824. **Tudnunirmiut.**—Boas in Trans. Anthr. Soc. Wash., III, 96, 1885. **Tununirmiut.**—Boas in 6th Rep. B. A. E., 442, 1888.

Tununirusirmiut ('people of the smaller back country'). A subtribe of Agomiut Eskimo living at Admiralty inlet, the N. shore of Cockburn id., and the S. shore of Devon island.

Toonoonee-roochiuh.—Parry, Second Voy., 370, 1824. **Tudnunirossirmiut.**—Boas in Trans. Anthr. Soc. Wash., III, 96, 1885. **Tununirusirmiut.**—Boas in 6th Rep. B. A. E., 442, 1888.

Tupirbikdjuin. A summer settlement of the Kingnait Okomiut Eskimo near the coast of Cumberland sd.—Boas in 6th Rep. B.A.E., map, 1888.

Turtle Mountain Sioux. An Assiniboin band occupying a reserve of 640 acres at the base of Turtle mt., 12 m. S. E. of Deloraine, Manitoba. They numbered 45 until the autumn of 1908, when 30 of their number joined the Oak Lake band on its reservation 5 m. N. of Pipestone, Manitoba.

Tuscarora (*Skarū'rĕⁿ'*, 'hemp gatherers,' the *Apocynum cannabinum*, or Indian hemp, being a plant of many uses among the Carolina Tuscarora; the native form of this appellative is impersonal, there being no expressed pronominal affix to indicate person, number, or gender). Formerly an important confederation of tribes, speaking languages cognate with those of the Iroquoian linguistic group, and dwelling, when first encountered, on the Roanoke, Neuse, Taw (Torhunta or Narhontes), and Pamlico rs., North Carolina. The evidence drawn from the testimony of writers contemporary with them, confirmed in part by tradition, makes it appear that while occupying this primitive habitat the Tuscarora league was composed of at least three tribal constituent members, each bearing an independent and exclusive appellation. The names of these component members still survive in the traditions of the Tuscarora now dwelling in w. New York and s. Ontario. The first of these tribal names is *Kă'tĕ'nu'ā'kā'*, i. e. 'People of the Submerged Pine-tree'; the second *Akawĕñtc'ākā'* (meaning doubtful); and the third, *Skarū'rĕⁿ'*, 'Hemp Gatherers.' Cusick (Hist. Six Nations, 34, 1828) wrote these tribal appellations "Kautanohakau," "Kauwetseka," and "Tuscarora" respectively, and (p. 31) refers also to the "Esaurora, or Tuscarora," from which it may be inferred that Esaurora is a synonym of Skarū'rĕⁿ'. According to the same authority (p. 36), the Tuscarora, on traditionary evidence, possessed in early times, the "country lying between the sea shores and the mountains, which divide the Atlantic states," in which they had 24 large towns and could muster 6,000 warriors, probably meaning persons. Lawson, a better authority, wrote that in 1708, the Tuscarora had 15 towns and about 1,200 warriors—perhaps a minimum estimate of the true number of their fighting men; and Johnson (Legends, etc., of the Iroquois, 1881) says that the Tuscarora in North Carolina had 6 towns and 1,200 warriors, which was probably approximately true of the Tuscarora proper. Col. Barnwell, the commander of the South Carolina forces in the war of 1711-12, said that the Tuscarora or "the enemy can't be less than 1,200 or 1,400 [warriors], which may be easily

judged by their large settlements;" but Gov. Spotswood of Virginia placed their fighting strength at 2,000 men in 1711. According to Barnwell the Tuscarora had 3 towns on Pamlico r., of which one was Ucouhnerunt, but that most of their towns were on Neuse r. and its many affluents. Some indication of the extent of the territory claimed by the Tuscarora may be obtained from the terms of the truce declared between the Tuscarora and Col. Barnwell in 1712. It was agreed therein that the Tuscarora were "to plant only on Neuse river, the creek the fort is on, quitting all claims to other lands. . . . To quit all pretensions to planting, fishing, hunting, or ranging to all lands lying between Neuse river and Cape Feare, that entirely to be left to the So. Carolina Indians, and to be treated as enemies if found in those ranges without breach of peace, and the enemy's line shall be between Neuse and Pamblico . . . fishing on both sides Bear river." This would indicate that Cape Fear r. was the southern boundary of the Tuscarora territory.

History.—The data for the history of the Tuscarora are meagre and fragmentary, hence while they were at first, an important people of North Carolina, little is definitely known regarding them, and that little usually applies to only a part of the people. The first authentic information concerning the Tuscarora is that recorded by Lawson, the Surveyor General of North Carolina, who knew them well, having lived in close contact with them for many years. His History of Carolina, having been written about 1709 and published in 1718, contains nothing in regard to the Tuscarora during the most eventful period of their history, namely, that covering the years 1711 to 1713. During this time they fought two wars with the colonists of North Carolina, who were effectively aided by those of South Carolina and Virginia, reinforced by their tributary Indian allies. The first war began with the capture of Lawson and the Baron De Graffenried by about 60 Tuscarora and the condemnation to death of the former in Sept., 1711. Immediately following, a portion of the Tuscarora under Hencock, the Coree, Pamlico, Matamuskeet, Bear Rivers, and Machapungo, conspired to cut off the whites, each one of the tribes agreeing to operate in its own district whence they were being driven by the steady encroachment of the colonists. This compact resulted in the massacre of about 130 of the colonists on Sept. 22, 1711, on Trent and Pamlico rs., by the tribes mentioned. Col. Barnwell was sent by South Carolina to aid the hard-pressed colonists of North Carolina, and succeeded in driving the Tuscarora into one of their palisaded towns about 20 m. above Newbern, N. C., where he defeated them and later induced them to accept terms of peace; but Barnwell violated this treaty by seizing some of the Indians and sending them away into slavery. This was the beginning of the second war between the Tuscarora and their allies and the people of North Carolina. Again an appeal was made to South Carolina for aid, which responded by sending Col. James Moore with a small militia force and about 900 tributary Indians.

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The date of the adoption of the Tuscarora into the council board of the League of the Iroquois, through the Oneida, their political sponsors, is indefinite, judging from the differing dates, ranging from 1712 to 1715, given by various well-informed writers. In their forced migration northward the Tuscarora did not all decamp at once. The hostiles and their most apprehensive sympathizers were most probably the first to leave their ancient homes in North Carolina. On the total defeat and dispersion of the hostile Tuscarora and their allies in 1713, the scattered fragments of tribes fled and sought an asylum with other tribes, among whom their identity was not always maintained. Although the Five Nations gave asylum to the fugitive Tuscarora, there is also abundant evidence that, for political reasons perhaps, the Tuscarora were not for many years after their flight from North Carolina formally admitted into the Council Board of the League of the Five Nations as a constitutive member. The fact is that the Tuscarora were 90 years in removing from their North Carolina home to more friendly dwelling-places in the N., and there is no evidence that they were formally incorporated into the confederation of the Five Nations as a co-equal member, before Sept. 1722. On Sept. 6, 1722, Gov. Burnet held a conference with the Five Nations at Albany, at which Governor Spotswood of Virginia was present. For the purpose of preventing forays between the Five Nations and their allies on the one hand, and the Southern Indians on the other, Spotswood induced the Five Nations to consent to the running of a dividing line along the Potomac and the high ridge of the Alleghany mts. This agreement was made in the name of the

Five Nations and the Tuscarora, indicating that the latter had become a factor in the councils of the League of the Iroquois. In closing the conference, it is stated that the Indians "gave six shouts—five for the Five Nations and one for the castle of Tuscaroras, lately seated between the Oneidas and Onondagas." The record continues that at the conclusion of this conference, on Sept. 13, the Five Nations sought a special interview with the Governor of Pennsylvania, and that on Sept. 14 the governor received "the ten chiefs of the Five Nations, being two from each, together with two others, said to be of the Tuscororoes." This appears to be the first official mention of the Tuscarora as taking part in the management of the public affairs of the League. The Tuscarora mentioned here, however, did not include those who dwelt on the Juniata and on the Susquehanna at Oquaga and its environs, nor those still in North Carolina.

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Major portions of the Oneida and the Tuscarora, espoused the American cause during the Revolution. When the Indian allies of the British, even some of their brethren of the Six Nations, learned that a majority of the Tuscarora had cast their lot with the Colonies, they invaded the Tuscarora country, burned their lodges, and destroyed their crops and other property. Thus again by the fortunes of war the Tuscarora were scattered and homeless. A large party of these settled at a place called Oyonwayea, or Johnson Landing, in Niagara co., N. Y., about 4 m. E. of the outlet of Niagara r., at the mouth of Four Mile cr., in order not to be directly among the many Indians friendly to the British cause camped around Ft. Niagara. At the close of the war, two families, probably clans, of Tuscarora from Oyonwayea made their way to the N. E. limits of their present reservation, where they found many walnuts and butternuts, and a fine stream. Here they decided to winter. Being missed from Oyonwayea, scouts were sent out, who found them in their newly chosen settlement, a situation so favourable that, after the gratuitous cession of their former home among the Oneida, Oyonwayea was abandoned and all the families removed to the new site. Although the Tuscarora had only a tacit permission from the Seneca to reside at this place, the last settlement became the foundation of the present Tuscarora reservation in New York. At the treaty held at Genessee, Sept. 15, 1797, between Robert Morris and the Seneca tribe, the Tuscarora chiefs complained, for the first time since their admission to the councils of the League, that the Five Nations had, from time to time, allotted lands to their people, but that each time these lands had been included in a subsequent cession to the whites, and that the Tuscarora had received nothing in return for their rights of occupancy or for their improvrments. The justice and merits of their complaint having been acknowledged by the Five Nations, Morris reserved to the Tuscarora, by grant, two square miles, covering their settlement on the ridge mentioned above, and the Seneca thereupon granted them an adjoining square mile. About 1800-02 a deputation was sent to North Carolina to learn whether they could obtain funds in payment for the lands they formerly occupied there, with the result that, by aid of the North Carolina legislature, they were able to lease the Carolina lands, which yielded a fund of $13,722. This sum enabled the Secretary of War in 1804, under authority of Congress, to purchase 4,329 acres for the Tuscarora from the Holland Land Co., adjoining the three square miles already occupied by them. Such is the origin of the land holdings of the New York Tuscarora.

It was while the Tuscarora deputation was in North Carolina that the remnant of the tribe still residing there was brought to the N. and joined their brethren in New York state.

The Tuscarora in sympathy with those of the Six Nations that adhered to the cause of Great Britain in the Revolution were granted lands in severalty on the Six Nations res. on the Grand river, Ontario.

The evangelizing work of Christian missionaries began among the Tuscarora in w. New York as early as 1805 under the patronage of the New York Missionary Society. At first there were only six persons among the Tuscarora willing to abjure their ancient faith and customs, at least in name and appearance, and join in the missionary work; the remainder were generally strongly averse to the work of the missionaries. So violent were the struggles between the two unequal parties that in the spring of 1820 the "pagans" succeeded in inducing about 70 persons to emigrate to Canada, where they settled on the Six Nations res. on the Grand river, Ontario. The church membership at this time was 16 persons.

Little progress was apparent in the education of the Tuscarora although the New York Society had maintained a school among them.

Ethnology.—The Tuscarora in New York are governed by a council of irresponsible chiefs, for the Indians have forgotten and so neglect the means to be employed in enforcing the will of the clan in case a chief fails in his plain duty; the criminal law of New York at this point nullifies the early sovereignty of the clan over its members. In common with the other tribes of the Iroquoian linguistic stock, the Tuscarora traced the descent of blood through the line of the mother, and made the civil and official military chieftainships hereditary in the *ohwatcira* of certain clans (see *Clans*) over which the woman chiefs and the elder women presided. The simplest political unit was the *ohwachira*, of which one or more constituted a clan, which was the simplest organized political unit. The Tuscarora were constituted of at least eight clans, which primitively were organized into phratries. There are no data, other than those furnished by tradition and analogy, as to the organization of the Tuscarora confederation. The clans were exogamic as to their own members, as were also the phratries in primitive times. The Tuscarora of New York being completely isolated from any of their own people who still profess their ancient dogmas and beliefs and who still practise their ancient rites and ceremonies, have preserved only a hazy recollection of their early customs, ceremonies, and rites; even less do they comprehend the meaning of the ceremonies still practised by the so-called pagan members of cognate tribes. They are all professed Christians, and so turn away from the old forms of thought and practice of their ancestors.

The exact number of clans still existing among the Tuscarora is not definitely known, for the native authorities themselves do not agree on the number and the names of those still recognized—some informants give seven, while others with equal credibility give eight. There is likewise some diversity in regard to the correct names of certain clans. One list has Bear, Wolf, Turtle, Beaver, Deer, Eel, and Snipe; another has Bear, Eel, Large Turtle, Small Turtle, Beaver, Deer, Wolf, and Snipe; still another list has Bear, Eel, Deer, Turtle, Grey Wolf, Yellow Wolf, Beaver, and Snipe; and yet another is like the last, except that the Turtle clan is replaced by the clans Small Turtle and Large Turtle. Like differences appear in the lists of clans of the other Iroquois tribes.

The names of the civil chiefs still in use among the present two divisions of the Tuscarora (that in Ontario and the other in w. New York) are: (A) *Säkwarĭ''çrä'* (Sacharissa), 'The spear trailer'; Ni'hawĕñnă''ă', 'His voice is small'; *Hotio'kwawă''kĕn'*, 'He holds or grasps the multitude,' or possibly, 'He holds or grasps his own loins'; these three belong to the Turtle clan. (B) *Näkăiĕñ'tĕn'* (signification not clear); *Utăkwă'tĕn'ă'*, 'The Bear cub'; *Ioneñtchānĕñ''năkĕn'*, 'Its fore-paw pressed against its breast'; these three belong to the Bear clan. (C) *Năio 'kāwe''ă'* (signification not known); *Neiotchă'k'doñ'*, 'It is bent'; these two belong to the Wolf clan. (D) *Karoñdawă''kĕn'*, 'One is holding the tree'; *Thanădăk'hwă'* (signification not clear); these two belong to the Snipe clan. (E) *Kari'hĕñ'tiă'*, 'It goes along teaching'; *Ni'hno'kă'wă'*, 'He anoints the hide'; *Năkă'hĕñwă''ç'hĕñ*, 'It is twenty canoes'; these three belong to the Beaver clan. Among the Canadian Tuscarora on Six Nations res., Ontario, the first and last names of the Turtle clan, the first title of the Wolf clan, and the first title of the Snipe clan appear to be the only ones now in use, although these four titles are questionably also in use among the New York Tuscarora.

There is no definite information available as to the former and more complete organization into clan phratries. Some of the translations of the chieftain titles above would seem to indicate that they were originally designations of some habit, attitude, or other characteristic feature of the clan tutelary or patron, questionably called "totem." The clan name, with one or two exceptions, is not the ordinary name of the clan guardian or patron, but is rather descriptive of some feature or attitude, or is the name of the usual habitat of the tutelary; for example, the name of the Bear clan signifies literally, 'Broken-off tail'; that of the Plover or Killdee (Snipe), 'Clean-sand people'; that of the Beaver, 'People of the stream'; that of the Turtle clan, 'Climbing-the-mountain people,' named from the position of the turtle basking; etc. It is probable that the plover or killdee should be substituted in the foregoing lists of clans, for the name clearly refers to the killdee's habit of running along the clean sand at the water's edge.

De Graffenried gives (N. C. Col. Rec., I, 905 et seq.) an interesting account of the preparations made for the execution of Lawson and himself by the hostile Tuscarora. In the open space or public square mentioned there was a large fire, near which was the shaman or high priest, a grizzled sorcerer, who made two white rings on the ground, whether of flour or white sand was not stated. In front of the two victims was placed a wolf skin, and a short distance farther there stood an Indian in a terrifying posture, holding in one hand a knife and in the other a tomahawk; he was apparently the executioner. He did not move from the spot. On the farther side of the fire were assembled young men, women, and children, who danced with weird and frightful contortions and attitudes. In the centre of the circle of dancers were seated two singers who intoned a dismal song, "rather fit to provoke tears and anger than joy." Within the circle of dancers the shaman stood unterrified, uttering his threatenings and adjurations and performing his exorcisms, against the foes of his people and their *orenda* or "medicine," when there would come a pause in the dancing. Finally, with shouts and howls the dancers ran into the neighbouring forest. In a short time they returned with their faces painted black, white, and red, in bands, and with their hair loose and flying, oiled and sprinkled with fine down or cotton from the cat-tail flag and with small white feathers, and some returned arrayed in all kinds of furs. After their return, the dance was renewed. Back of the two victims stood a double line of armed warriors who kept their posts until everything was over; back of this guard was the council of war, whose members were seated on the ground in a circle, gravely deliberating on the fate of the two noted prisoners. Finally, they acted on the advice of "King" Tom Blunt, the head-chief of their neighbours, "the villages of the Tuscaroros," properly so called, that "King" Hencock should liberate De Graffenried, and could deal with Lawson as he and his council pleased. The manner of Lawson's death, as learned from Indian information, is found in a letter of Maj. Christopher Gale to his brother, Nov. 2, 1711, wherein it is said that the Indians stuck the unfortunate prisoner "full of fine small splinters of torchwood, like hogs' bristles, and so set them gradually on fire." De Graffenried was not permitted to know how Lawson was executed.

To this account of the Tuscarora method of preparing for the execution of captives may be added their triumphal ceremonies which De Graffenried says they performed after their defeat of a large party of Swiss and Palatines. He reports that they built bonfires at night, and especially a large one in the place of executions, where they raised "three wolf's hides, figuring as many protectors or gods," to which offerings, consisting of jewels, were made by the women. In the middle of the circle, the chief shaman performed all manner of contortions, conjurations, and imprecations against the enemies of his country, while the populace danced in a circle around the wolf-hides.

The council of "King" Hencock, which consisted of 40 elders, was called by the Tuscarora, according to De Graffenried, the "Assembly of the Great," a translation of the Tuscarora terms for the council of chiefs, the general word for chief signifying 'one is great,' either in size or position. At the council before which Lawson and De Graffenried were tried the "forty elders" were seated around a great fire kindled in a large open space devoted to important festivals and public executions. On this occasion these chiefs and the accused were seated on rush mats, which were customarily provided for the comfort of guests as a mark of deference and honour. Although the two captives were acquitted by the first council, they were again tried before a second council after Lawson had, incautiously, had a bitter quarrel with Cor Tom, the chief of Cor town, who was not at the first council. The two captives were not given mats upon which to sit, and Lawson was condemned to death and De Graffenried was acquitted.

Lawson asserts that the most powerful tribe "scorns to treat or trade with any others of fewer numbers and less power in any other tongue but their own, which serves for the lingua of the country; with which we travel and deal." As an example of this the Tuscarora are cited. Being the most numerous tribe on North Carolina, their language was necessarily understood by some persons in every town of all the neighbouring tribes.

The Tuscarora carried on a pernicious trade in rum with the Indians dwelling to their westward. In 1708 rum had been but recently introduced among the latter—chiefly by the Tuscarora, who transported it in rundlets several hundred miles—amongst other Indians.

They sold it at "so many mouthfuls for a buckskin, they never using any other measure," the buyer always choosing a man having the largest mouth possible to accompany him to the market, and the mouthful was scrupulously emptied into a bowl brought for the purpose. The Tuscarora also traded with the Shakori and Occanecchi, selling them wooden bowls and ladles for rawhides.

Their lodges, usually round in form, were constructed of poles, covered with the bark of cypress, red or white cedar, or sometimes pine. At one place Lawson met more than 500 Tuscarora in one body in a hunting camp. They had constructed their lodges with bark "not with round tops, as they commonly use, but ridge fashion, after the manner of most Indians." Among them he found much corn, while meat and venison were scarce, because of the great number of people, for although they were expert hunters, they were too populous for one range.

According to Lawson, the native Tuscarora of North Carolina had rather flat bodies, due probably to the fact that in early infancy the children were swathed to cradle-boards. He adds: "They are not of so robust and strong bodies as to lift great burdens, and endure labour and slavish work, as Europeans are; yet some that are slaves prove very good and laborious." They were dexterous and steady, and collected in the use of their hands and feet; their bearing was sedate and majestic; their eyes were commonly full and manly, being black or dark hazel in colour, and the white of the eye was usually marbled with red lines; their skin was tawny, and somewhat darkened by the habit of anointing it with bear's oil and a pigment resembling burnt cork. When they wished to be very fine they mixed with the oil a certain red powder made from a scarlet root growing in the hilly country. The root was held in great esteem among them, selling it one to another at a very high price, on account of the distance from which it came and the danger to which they were exposed in obtaining it. The Tuscarora and other Indians attempted to cultivate this plant, but it would not grow in their land. As a substitute they sometimes used puccoon root, which also has a crimson colour, but this dyed the hair an ugly hue. The heads even of the aged were scarcely ever bald; their teeth were tinged yellow from smoking tobacco, to which habit both men and women were much addicted; they however did not snuff or chew tobacco. They plucked the hair from their faces and bodies. There were but few deformed or crippled persons among them.

The Tuscarora had many dances suitable to various occasions; these, as a rule, were accompanied with public feasts prepared under the direction of the women chiefs. Every dance had its peculiar song, but probably was not changed for every occasion on which the dance was performed, although Lawson states that "all these songs are made new for every feast; nor is one and the same song sung at two several festivals. Some one of the nation, which has the best gift of expressing their designs, is appointed by their king and war captains to make these songs." To these festivals the people came from all the towns within 50 or 60 m., "where they buy and sell several commodities."

The Tuscarora, in like measure with the northern Iroquois, were passionately given to gaming, frequently stripping one another of every piece of property available. Sometimes they went even so far as to bet themselves away to the winner, readily becoming his slave until he or his relatives could pay the redemption price; nevertheless they bore their losses with great equanimity, no matter how ruinous they were. Among their games was that of a bundle of 51 split reeds about 7 in. in length and neatly made. The game consisted in throwing a part of the bundle before an opponent, who must on sight guess the number thrown. It is said that experts were able to tell the number correctly ten times in ten throws. A set of these reeds was valued at a dressed doe skin. The Tuscarora also had the well-known bowl and plum-seed game, which is such an important adjunct to the thanksgiving festivals of the northern Iroquois. They also had a number of other games, but some of their neighbours had games which they did not have.

There were feasts among the Tuscarora when several villages united to celebrate some event or when two or more tribes assembled to negotiate peace. There were feasts and dances of thanksgiving, and invocations to the gods that watched over their harvests, when their crops were garnered and when the first fruits of the year were gathered.

Population.—No trustworthy estimates of the Tuscarora population at any given date, exclusive of those of Lawson and Barnwell, previous to 1830, are available for the entire

Tuscarora people. The earliest and perhaps most authoritative estimate of the total Tuscarora population at a given time was that of Lawson in 1708. His estimate of 15 towns and 1,200 fighting men would indicate a population of about 4,800 at that date; Colonel Barnwell's figures are somewhat larger than Lawson's, though they appear to be conservative; his estimate was 1,200 to 1,400 warriors, or a maximum population of about 5,600 persons. The estimate of Chauvignerie in 1736 was 250 warriors, or about 1,000 persons. His estimate was restricted to the Tuscarora living near Oneida, N. Y., hence did not include those living in North Carolina or on the Susquehanna and Juniata rs. Other estimates of this group give them 1,000 (1765), 2,000 (1778), 1,000 (1783), 400 (1796) in the United States; 414 (1885) in New York and an equal number in Canada, or a total of 828; 364 (1909) in New York, and 421 (1911) in Canada, a total of 785.

Settlements.—The following Tuscarora towns have been mentioned in writings pertaining to this people: Annaooka, Chunaneets, Coerntha, Cohunche, Conauhkare, Contahnah, Cotechney, Coram, Corutra, Eno, Ganasaraga, Ganatisgowa, Harooka, Harutawaqui, Ingaren, Junastriyo, Jutaneaga, Kanhato, Kaunehsuntahkeh, Kenta, Kentanuska, Naurheghne, Nonawharitse; Nursoorooka, Nyuchirhaan, Ohagi, Oonossora, Oneida (in part), Oquaga, Shawhiangto, Tasqui, Tiocherungwe, Tonarooka, Torhunte, Tosneoc, Tuscarora, Unanauhan, Ucouhnerunt. Some of these towns were in North Carolina, others on Juniata r. in Pennsylvania, others on the Susquehanna in Pennsylvania, others on the Susquehanna in New York, while others were s. of Oneida lake in New York, and one in Genessee valley. The exact situation of the majority of these towns is not definitely known. In some instances the Tuscarora shared a town with other tribes, as was the case at Anajot (Oneida or Ganowarohare) and Onohoquaga.

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For further information consult Elias Johnson (native Tuscarora) Legends Traditions and Laws of the Iroquois, or Six Nations, and History of the Tuscarora Indians, 1881; Documents Relating to the Colonial History of New York, I-XI, 1855-61; Documentary History of New York, I-IV, 1849-51; Pennsylvania Archives, I-XII, 1852-56; Minutes of the Provincial council of Pennsylvania (Colonial Records), I-XVI, 1852-53; South Carolina Historical and Genealogical Magazine, I-X, especially IX and X; Virginia Magazine, I-XV, 1893-1908; Lawson, History of Carolina, 1714, repr. 1860; Publications of the Buffalo Hist. Soc., especially vol. VI.

(J. N. B. H.)

Ă-ko-t'ăs-kă-ro'-rĕⁿ'.—Hewitt, Mohawk MS. vocab., B. A. E., 1884 (Mohawk name). **Ani'-Skălâ'-lĭ.**—Mooney in 19th Rep. B. A. E., 509, 1900 (Cherokee name). **A-Skălâ'lĭ.**—Ibid. (or Skălâ'lĭ; sing. form). **Ă-t'ăs-kă-lo'-lĕⁿ'.**—Hewitt, Oneida MS. vocab., B.A.E., 1882 (an Oneida name). **Caskarorins.**—Document *ca.* 1758 in N. Y. Doc. Col. Hist., X, 675, 1858. **Caskarouns.**—Mackenzie, Voy., app., 315, 1802. **Dus-gao'-weh'.**—Morgan, League Iroq., 53, 1851. **Kaskarorens.**—Montreal Conference (1754) in N. Y. Doc. Col. Hist., X, 267, 1858. **Keew-ahomomy.**—Irvine (1728) in Col. Rec. N. C., II, 812, 1886 (given as the Saponi name; the correct form is probably Tewohomomy, as given by the Va. Boundary Commissioners; cf. *Dus-gaoweh* ante). **Skălâ'-lĭ-.**—Mooney in 19th Rep. B.A.E., 509, 1900 (Cherokee name, sing. form.; see *A-Skălâ'lĭ* ante). **Skă-ru'-rĕⁿ.**—Hewitt, Tuscarora MS. vocab., B. A.E., 1880 (name used by the tribe). **Tachekarorens.**—Document of 1741 in N. Y. Doc. Col. Hist., IX, 1081, 1855. **Tascorins.**—Quebec Conference (1748), ibid., X, 186, 1858. **Tascororins.**—Quebec Conference (1748), ibid., 187. **Tascuroreus.**—Chauvignerie (1736) in Schoolcraft, Ind. Tribes, III, 555, 1853. **Taska'ho.**—Gatschet, Wyandot MS., B. A. E., 1881 (Wyandot name). **T'ăs-kă-lo'-lĕⁿ'.**—Hewitt, Oneida MS., vocab. B. A. E., 1882 (an Oneida name). **Taska-lo'nugi.**—Gatschet, Shawnee MS., 1879 (Shawnee name). **Taskarorens.**—Duquesne (1754) in N. Y. Doc. Col. Hist., X, 266, 1858. **Taskarosins.**—Writer of 1756, ibid., 487 (misprint). **Taskiroras.**—Lederer (1670) quoted by Hawks, N. C., II, 51, 1858. **Taskororins.**—Letter of 1756 in N. Y. Doc. Col. Hist., X, 480, 1858. **Tasks.**—Spotswood (1717) in Va. Hist. Soc. Coll., n. s., II, 236, 1885. **Tescarorins.**—Document of 1747 in N. Y. Doc. Col. Hist., X, 97, 1858. **Tewohomomy.**—Va. Boundary Comrs. (1728) in Col. Rec. N. C., II, 786, 1886 (? Saponi name; Irvine gives the word as Keew-aho, probably a misprint). **Tharhkarorin.**—Vaudreuil (1755) in N.Y. Doc. Col. Hist., X, 322, 1858. **Theskaroriens.**—Vaudreuil (1755), ibid., 377. **Toscororas.**—Trader (1778) in Schoolcraft, Ind. Tribes, III, 561, 1853. **Toskiroros.**—Lederer map (1670) in Hawks, N. C., II, 1858. **Touscaroros.**—Homann Heirs' map, 1756. **Turcaroras.**—Macauley, N. Y., II, 178-9, 1829 (misprint). **tuscarara.**—Hunter (1712) in N. Y. Doc. Col. Hist., V, 343, 1855. **Tuscararo.**—Humphreys, Acct., X, 1730. **Tuscareras.**—Memoir of 1727 in N. Y.Doc. Col. Hist., IX, 998, 1855. **Tuscarooroes.**—Document of 1726 in Col. Rec. N. C., II, 644, 1886. **Tuscarora.**—Lords of Trade (1712) in N. Y. Doc. Col. Hist., V, 346, 1855. **Tuscaroras.**—Albany Conference (1714) quoted by Ruttenber, Tribes Hudson R., 190, 1872. **tusCarorase.**—Hansen (1713) in N. Y. Doc. Col. Hist., V, 376, 1855. **Tuscaroraw.**—La Tour map, 1782. **Tuscarore haga.**—Pyrlaeus map (*ca.* 1750) quoted in Am. Antiq., IV. 75, 1882. **Tuscarorens.**—Chauvignerie (1736) in N. Y. Doc. Col. Hist., IX, 1057, 1855. **Tuscarories.**—Carver, Travels, 173, 1778. **Tuscaroroes.**—French & Worley (1710) in Day, Penn., 391, 1843. **Tuscarow.**—Humphreys, Acct., 26, 1730. **Tuscarura.**—Lords of Trade (1712) in N.Y. Doc. Col. Hist., V, 346, 1855. **Tuscaruro.**—Spotswood (1711) in Col. Rec. N. C., I, 796, 1886. **Tuscoraras.**—

Turkish spy quoted by Malcome, Collection of Letters, 1739. **Tuscorora.**—Writer, *ca.* 1795, in Drake, Bk. Inds., bk. 5, 94, 1848. **Tuscororoes.**—Pollock (1712) in Col. Rec. N. C., I, 893, 1886. **Tuscoroura.**—Spotswood (1713) ibid., II, 79, 1886. **Tuscorure.**—Spotswood (1711), ibid., I, 782, 1886. **Tuscouroro.**—Spotswood (1713), ibid., II., 15, 1886. **T'us-kai'-y'ĕⁿ'.**—Hewitt, Onondaga MS. vocab., B. A. E., 1882 (Onondaga name). **T'us-kŭ-o-wäⁿ'.**—Hewitt, Cayuga MS. vocab., B. A. E., 1884 (Cayuga name). **Tuskararo.**—Assembly (1722) in Col. Rec. N. C., II, 456, 1886. **Tuskaroes.**—Document of 1733 in N. Y. Doc. Col. Hist., V, 963, 1855. **Tuskarooroe.**—Assembly (1721) in Col. Rec. N. C., II, 428, 1886. **tuskarora.**—Document of 1711, ibid., I, 819, 1886. **Tuskarorahs.**—Penhallow (1726) in N. H. Hist. Soc. Coll., I, 79, 1824. **Tuskarorers.**—Albany Conference (1746) in N. Y. Doc. Col. Hist., VI, 317, 1855. **Tuskarores.**—Albany Conference (1722), ibid., V, 660, 1855. **Tuskarorins.**—Montreal Conference (1756), ibid., X, 500, 1858. **Tuskaroro.**—Assembly of 1723 in Col. Rec. N. C., II, 485, 1886. **Tuskawres.**—Albany Conference (1744) in N. Y. Doc. Col. Hist., VI, 264, 1855. **T'us-ke-o'-wäⁿ'.**—Hewitt, Seneca MS. vocab., B. A. E., 1880 (Seneca name). **Tuskeroode.**—Irvine (1728) in Col. Rec. N. C., II, 812, 1886 (a creek). **Tuskeruda.**—Va. Boundary Comrs. (1728), ibid., 786. **Tuskeruros.**—Lawson (1700), Hist. Car., 103, 1860. **Tuskierores.**—Albany Conference (1737) in N. Y. Doc. Col. Hist., VI, 107, 1855. **Tuskoraries.**—Goldthwait (1766) in Mass. Hist. Soc. Coll., 1st s., X, 101, 1809. **Tuskorore.**—Albany Conference (1715) in N. Y. Doc. Col. Hist., V, 444, 1855. **Tuskroroes.**—Assembly of 1723 in Col. Rec. N. C., II, 485, 1886. **Tusks.**—Spotswood (1713), ibid., 26. **Tuskuroro.**—Assembly of 1714, ibid., 140. **Tusquarores.**—Albany Conference (1724) in N. Y. Doc. Col. Hist., V, 718, 1855. **Tusqueroro.**—Document of 1711 in Col. Rec. N. C., I, 818, 1886.

Tushkisath (*Tuckis'a'th*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Tutchonekutchin ('crow people'). A Kutchin tribe on Yukon r. from Klondike r. to Ft. Selkirk, Yukon ter. They number about 1,100 and differ but little from their Kutchin neighbours below.

Caribou Indians.—Dall in Cont. N.A. Ethnol., I, 32, 1877 (so called by Hudson's Bay Co. people). **Carribou Indians.**—Ross, MS. notes on Tinne, B.A.E. **Crow People.**—Dall in Cont. N. A. Ethnol., I, 32, 1877. **Gens de bois.**—Whymper, Alaska, 255, 1869. **Gens des Foux.**—Dall, Alaska, 429, 1870. **Gens-de-wiz.**—Raymond in U. S. Ind. Aff. Rep. 1869, 593, 1870 (misprint). **Klo-a-tsul-tshik'.**—Dawson in Rep. Geol. Surv. Can. 1888, 202B, 1889. **Mountain Indians.**—Hardisty in Smithson. Rep. 1866, 311, 1872. **Nehaunee.**—Dall in Cont. N. A. Ethnol., I, 32, 1877 (so called by Hudson's Bay Co. men). **Tatanchaks.**—Colyer in U. S. Ind. Aff. Rep. 1869, 593, 1870. **Tatanchakutchin.**—Raymond, in Jour. Am.Geog. Soc., III, 178, 1873. **Tatanchok-Kutchin.**—Whymper in Jour. Roy. Geog. Soc., 233, 1868. **Tatchone Kutchin.**—Keane in Stanford, Compend., 464, 1878. **Touchon-ta-Kutchin.**—Kirkby in Smithson. Rep. 1864, 418, 1865. **Touchon-tay Kutchin.**—Kirkby (1862) quoted by Hind, Lab. Penin., II, 254, 1863. **Tŭt-chohn'-kŭt-chin.**—Dall in Proc. Am. A. A. S., 379, 1886. **Tutchóne-Kutchin.**—Dall, Alaska, 429, 1870. **Tutchone-kut'qin.**—Morice in Anthropos, I, 506, 1906. **Tutchon Kutchin.**—Whymper, Alaska, 271, 1869. **Tŭtch-ŭn-th' kŭtchĭn.**—Ross, Notes on Tinne, S.I., MS. 474. **Tŭtcone-kut'qin.**—Morice in Anthropos, I, 261, 1906 (='crow people'). **Wood Indians.**—Dawson in Rep. Geol. Surv. Can., 202B. 1889 (so called by fur traders).

Tutelo. One of the eastern Siouan tribes, formerly living in Virginia and North Carolina, but now extinct. Hale (Proc. Am. Philos. Soc., Mar. 2, 1883) first made it known that the Tutelo language pertained to the Siouan stock, a discovery which, followed by the investigations of Gatschet, Mooney, and J. O. Dorsey, brought to light the fact that a considerable group of Siouan tribes formerly inhabited the piedmont region of Virginia and the Carolinas. The relation of the Tutelo appears to have been most intimate with the Saponi, the language of the two tribes being substantially the same. Their intimate association with the Occaneechi and their allied tribes indicates ethnic relationship. The history of the Tutelo is virtually the same as that of the Saponi. The name Tutelo, although by the English commonly used to designate a particular tribe, was by the Iroquois applied as a generic term for all the Siouan tribes of Virginia and Carolina, being applied more particularly to the allied tribes gathered at Fort Christanna. They are first mentioned by Capt. John Smith in 1609 under the names of Monacan and Mannahoac, with many subtribes, occupying the upper waters of James and Rappahannock rs., Va., and described by him as very barbarous, subsisting chiefly on the products of the chase and wild fruits. They were at constant war with the Powhatan Indians and in mortal dread of the Iroquois. Lederer, in his exploration from Virginia into North Carolina in 1670, passed through their territory and mentions the names of Nahyssan (Monahassanough) and Sapon (Saponi). In their frontier position at the base of the mountains the Saponi and Tutelo were directly in the path of the Iroquois.

Unable to withstand the constant attacks of these northern enemies, they abandoned this locality some time between 1671 and 1701, and removed to the junction of Staunton and Dan rs., where they established themselves near their friends and kinsmen, the Occaneechi, occupying two of the islands in the Roanoke immediately below the forks, the Tutelo settling on the upper one. How long they remained here is unknown; it is certain, how-

ever, that in 1701 Lawson found the Saponi on Yadkin r., N.C., and says that the Tutelo were living in the neighbouring mountains toward the w., probably about the headwaters of the Yadkin. At this time, according to Lawson, the 5 Siouan tribes, the Tutelo, Saponi, Keyauwee, Occaneechi, and Shakori, numbered together only about 750 souls. Soon after Lawson's visit they all moved in toward the white settlements, and, crossing the Roanoke, occupied a village called Sapona town, a short distance E. of the river, about 15 m. w. of the present Windsor, Bertie co., N. C. Soon after this they removed and settled near Ft. Christanna.

In 1722, through the efforts of the Colonial governments, peace was finally made between the Iroquois and the Virginia tribes. In consequence the Saponi and Tutelo some years later moved to the N. and settled on the Susquehanna at Shamokin, Pa., under Iroquois protection, later moving up the river to Skogari. Their chiefs were allowed to sit in the great council of the Six Nations. In 1763 the two tribes, together with the Nanticoke and Conoy, numbered, according to Sir Wm. Johnson, 200 men, possibly 1,000 souls. In 1771 the Tutelo were settled on the E. side of Cayuga inlet, about 3 m. from the s. end of the lake, in a town called Coreorgonel, which was destroyed in 1779 by Gen. Sullivan. The last surviving full-blooded Tutelo known was Nikonha, from whom Hale obtained the linguistic material by which he determined the relation of the tribe to the Siouan stock. He died in 1871. It is believed there are still a few mixed-bloods in Canada, but the last one who could speak the language was John Key, or Gostango ('Below the Rock'), whose Tutelo name was Nastabon ('One Step'), and who died in 1898, aged about 80 years (Chadwick, People of the Long-house, 19, 1897; Boyle in Ann. Archæol. Rep. Ontario, 55, pl. XVIII, b, 1898). Lawson describes the Tutelo as "tall, likely men, having great plenty of buffaloes, elks, and bears, with every sort of deer amongst them, which strong food makes large, robust bodies." Nevertheless the evidence is clear that they were cultivators of the soil and relied thereon to a large extent for subsistence. The photograph of Nokinha, given by Hale, shows a face full oval in outline and large features of an almost European cast, "evidently," says Hale, "not individual or family traits, as they reappear in the Tutelo half-breeds on the Reserve, who do not claim a near relationship to Nikonha." On the other hand, Zeisberger, who visited the remnant of the tribe while settled at Shamokin, speaks of the village as "the only town on the continent inhabited by Tuteloes, a degenerate remnant of thieves and drunkards." Lederer describes the Nahyssan chief as an absolute monarch, and the people as tall, warlike, and rich. In their temples, or medicine lodges, they had large quantities of pearls, which they had taken in war from more southern tribes. Their tribal ensign consisted of three arrows.

Consult Hale in Proc. Am. Philos. Soc., XXI, No. 114, 1883; Mooney Siouan Tribes of the East, 1894.

(J. M.)

Kattera.—De l'Isle, map 41, in Kitchin, New Atlas, 1800. **Nahyssan.**—Lederer, Discov., 9, 1672 (Mooney regards this as a form of Yesan). **Shateras.**—Bellomont (1699) in N. Y. Doc. Col. Hist., IV, 488, 1854. **Taderighrones.**—Ibid., index, 312, 1861. **Tadirighrone.**—Albany conf. (1722). ibid., V, 660, 1855. **Tateras.**—Boudinot, Star in the West, 100, 1816. **Tedarighroones.**—Lond. doc. 31 (1753) in N. Y. Doc. Col. Hist., VI, 811, 1855. **Tedarrighroones.**—Doc. of 1753, ibid., 812. **Tedderighroones.**—N. Y. Doc. Col. Hist., index, 312, 1861. **Tedirighroonas.**—Doc. of 1756, ibid., VII, 55, 1856. **Tehōtirigh.**—Hale in Proc. Am. Philos. Soc., XXI, No. 114, A, 11, 1883. **Tehūtili.**—Ibid. **Tentilves.**—Boudinot, Star in the West, 129, 1816. **Tetarighroones.**—Doc. of 1753 in N. Y. Doc. Col. Hist., VI, 814, 1855. **Teuteloe.**—Macauley, Hist. N. Y. II, 180, 1829. **Thedirighroonas.**—N. Y. Doc. Col. Hist. Index, 312, 1861. **Thoderighroonas.**—Doc. of 1756, ibid., VII, 136, 1856. **Tiederighroenes.**—Doc. of 1759, ibid., 380. **Tiederighroonas.**—Doc. of 1755, ibid., VI, 982, 1855. **Tiederighroones.**—N. Y. Doc. Col. Hist., Index, 312, 1861. **Tiederigoene.**—Stone, Life of Sir William Johnson, I, 485, note, 1865. **Tiederigroenes.**—Doc. of 1755 in N. Y. Doc. Col. Hist., VI, 964, 1855. **Tiūtei.**—Hale in Proc. Am. Philos. Soc., XXI, No. 114, A, 11, 1884. **Tiūterih.**—Ibid. **Toalaghreghroonees.**—Doc. of 1748 in N. Y. Doc. Col. Hist., VI, 447, 1855. **Toalaghreghsoonees.**—Doc. of 1748, ibid., 441. **Toataghreghroones.**—Ibid., note. **Toderechrones.**—Ibid., V, 671, 1855. **Toderichroone.**—Ibid., 491. **Todericks.**—Boudinot, Star in the West, 100, 1816. **Todevighrono.**—Johnson, map (1771) quoted by Hale in Proc. Am. Philos. Soc., XXI, No. 114, A, 8, 1884 (misprint). **Todirichrones.**—Hale, ibid., 5, **Todirichroones.**—Doc. 1722 in N. Y. Doc. Col. Hist., V, 673, 1855. **Tolera.**—Batts (1671), ibid., III, 194, 1853. **Tolere.**—Lambreville (1686), ibid., 489. **Toleri.**—N. Y. Doc. Col. Hist., index, 313, 1861. **Tortero.**—Logan, Hist. So. Car., I, 33, 1859. **Totaly.**—Macauley, Hist. N. Y., II, 166, 1829. **Totaro.**—Harrison, letter to Dorsey, May 25, 1886 (present name of a district in Brunswick co., Va., between Lawrenceville and Belfield). **Toteloes.**—Schoolcraft, Ind. Tribes, III, 196, 1853. **Totera.**—Clayton (1671) in Fernow, Ohio Valley, 223, 1890. **Toteras.**—Brickell, Nat. Hist. N. Car., 343, 1737. **Toteri.**—N. Y. Doc. Col. Hist., index, 313, 1861. **Toteroes.**—Doc. of 1722, ibid., V, 673, 1855. **Toteros.**—Gallatin in Trans. Am. Antiq. Soc., II, 85, 1836. **Totierono.**—Paris doc. 12 (1756) in N. Y. Doc. Col. Hist., X, 500

1858. **Totiri.**—Paris doc. 8 (1736), ibid., IX, 1057, 1855. **Totora.**—Clayton (1671) quoted by Fernow, Ohio Val., 221, 1890. **Tottero.**—Spotswood (1711) quoted by Burk, Va., III, 89, 1805. **Totteroy.**—D'Anville (1746), map 50, in Kitchin, New Atlas, 1800. **Tutaloes.**—Chadwick, People of the Long-house, 19, 1897. **Tutecoes.**—Stone, Life of Sir Wm. Johnson, II, 487, 1865. **Tuteeves.**—Doc. of 1764 in N. Y. Doc. Col. Hist., VII, 641, 1856. **Tutelas.**—Brainerd (1745) quoted by Day, Penn., 525, 1843. **Tútele.**—Gatschet, MS., B.A.E. (Shawnee name). **Tutelo.**—Shea, Cath. Miss., 24, 1855. **Tuteloes.**—Doc. of 1700 in N. Y. Doc. Col. Hist., VIII, 229, 1857. **Tūtlie.**—Hale in Proc. Am. Philos. Soc., XXI, No. 114, 11, 1884. **Tutiloes.**—Davies, Mod. Geog. 532, 1805. **Tutloe.**—Macauley, Hist. N. Y., II, 169, 1829. **Tuttelars.**—Doc. of 1756 in Rupp, Northampton Co., Pa., 106, 1845. **Tuttelee.**—Jones, Ojebway Inds., 21, 1861, **Tutulor.**—Peters (1761) in Mass. Hist. Soc. Coll., 4th s., IX, 440, 1870. **Yesáh.**—Hale in Proc. Am. Philos. Soc., XXI., No. 114, A, 11, 1884. **Ye-sa^{n}.**—Hale, letter to Powell, B.A.E., 1877 (own name). **Yesáng.**—Hale, op. cit., 11.

Tutonaguy. A village in 1535 on the N. bank of St. Lawrence r., 25 leagues above the site of Quebec.—Cartier (1534) quoted in Hakluyt, Prin. Navigations, 235, 1598.

Tuvak. A Tahagmiut Eskimo village on the N. coast of Ungava, long. 70°.—Hind, Lab. Penin., II, map, 1863.

Tuwanek (*Tūwánekq*). A Seechelt sept which formerly lived at the head of Narrows arm, Seechelt inlet, Brit. Col.—Hill-Tout in Jour. Anthr. Inst., 25, 1904.

Tyee. 1. A man of importance; a chief; somebody. 2. Important; superior; great. The word is used in parts of the Pacific coast: from *tyee* 'chief,' in the Chinook jargon, a term ultimately derived from the Nootka dialect of the Wakashan family.

(A. F. C.)

Tyendinaga (named in honour of *Thayendanegea*, q.v.). A Mohawk reservation of about 17,000 acres of tillable land, occupied in 1911 by 1,343 Indians, on the bay of Quinte near the E. end of lake Ontario, in Hastings co. Ontario. The Indians are known officially as "Mohawks of the Bay of Quinte."—Can. Ind. Aff. Reps.

Tzauamuk (refers to the noise of rolling stones in the bed of a stream). A Ntlakyapamuk village 6 or 7 m. above Boston Bar, Fraser r., Brit. Col.; pop. 5 in 1897, when last separately enumerated.

Chomok.—Can. Ind. Aff., 230, 1884. **Chomok-Spayam.**—Ibid., 418, 1898 (names of two towns combined). **Tay-ab-Muck.**—Can. Ind. Aff., 79, 1878. **Tsa'umâk.**—Teit in Mem. Am. Mus. Nat. Hist., II, 169, 1900. **Tzau'ămuk.**—Hill-Tout in Rep. Ethnol. Surv. Can., 5, 1899.

Uchucklesit. A Nootka tribe on Uchucklesit harbour, Barkley sd., W. coast of Vancouver id., Brit. Col. Pop. 35 in 1911. Their principal village is Elhlateese.

Cojuklesatuch.—Grant in Jour. Roy. Geog. Soc., 293, 1857. **Hăutcu'k'tlēs'ath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890. **How-chuck-les-aht.**—Can. Ind. Aff., 308, 1879. **Howchuckius-aht.**—Brit. Col. map, 1872. **Howchuk-lis-aht.**—Can. Ind. Aff. 1897, 357, 1898. **Howchuklisat.**—Can. Ind. Aff., pt. II, 158, 1901. **Howschueselet.**—Kelley, Oreg., 68, 1830. **Ouchuchlisit.**—Mayne, Brit. Col., 251, 1861. **Ouchuk-lis-aht.**—Can. Ind. Aff., 51, 1875.

Uclenu. Mentioned by Kane (Wand. in N. A., app., 1859) as the name of a tribe occupying Scott id., N. W. of Vancouver id., Brit. Col. According to Boas it is the name of the island "Yutl," belonging to the Nakomgilisala, compounded with *-ēnoq* 'inhabitants of.'

Ucluelet. A Nootka tribe at the N. entrance of Barkley sd., W. coast of Vancouver id., Brit. Col. Not to be confounded with the Lekwiltok. Their principal town is Ittatso; pop. 150 in 1904, 134 in 1911.

Emlh-wilh-laht.—Can. Ind. Aff., 310, 1892. **Ewlh-wiehaht**—Ibid, pt. 2, 158, 1901. **Ewlhwiehaht.**—Ibid., pt. 2, 74, 1902. **Ewl-hwilh-aht.**—Ibid., 357, 1897. **Ucie-tah.**—Mayne, Brit. Col., 251,1862. **Uclúlet.**—Swan, MS., B. A. E. **Ugluxlatuch.**—Grant in Jour. Roy. Geog. Soc., 293, 1857. **W-itoo-ilth-aht.**—Can. Ind. Aff., 308, 1879. **Yongletats.**—Domenech, Deserts, 445, 1860. **Youchehtaht.**—Brit. Col. map, 1872. **You-clul-aht.**—Sproat, Savage Life, 308, 1868. **Yutlū'lath.**—Boas, 6th Rep. N. W. Tribes Can., 31, 1890.

Udekumaig (*adi'kamăg*, 'caribou fish,' meaning whitefish.—W. J.). A gens of the Chippewa.

Ad-dik-kun-maig.—Tanner, Narr., 314, 1830. **Adi-'kamăg.**—Wm. Jones, inf'n, 1907. **Ude-kumaig.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 44, 1885.

Ugjuktung ('abounding in seal'). An Okomiut Eskimo winter village of the Saumingmiut subtribe in Baffin island.—Boas in Deutsche Geog. Blätt., VIII, 32, 1885.

Ugjulirmiut ('people possessing seal'). A tribe of Eskimo occupying King William id. and Adelaide penin., Arctic coast. These are the Eskimo who fell heir to the wrecked ship of Franklin. The Netchilirmiut, who in recent times regularly visited King William island, became mixed with the Ugjulirmiut. Their village is Kingmiktuk.

Kρikeρtaloρméut.—Petitot in Bib. Ling. et Ethn. Am., III, xi, 1876 (sig. 'islanders': Kopagmiut name). **Oogeoo-lik.**—Ross, Second Voy., 308, 1835. **Ook-joolik.**—Gilder, Schwatka's Search, 85, 1881. **Ookwolik.**—Ibid., 199. **Ugjulik.**—Boas in Zeitschr. Ges. Erdk., 226,

1883. **Ugjulirmiut.**—Boas in Trans. Anthr. Soc. Wash., III, 101, 1885. **Ukdschulik.**—Schwatka quoted in Ausland, 653, 1885. **Ukdshúlik.**—Schwatka in Century Mag., XXII, 76, 1881.

Uglariak. A winter settlement of the Aivilirmiut Eskimo at the entrance of Repulse bay, N. end of Hudson bay.

Uglariaq.—Boas in 6th Rep. B. A. E., 447, 1888.

Uglirn. A winter settlement of Iglulirmiut Eskimo on án island in N. W. Fox channel, N. Hudson bay.

Ooglit.—Parry, Second Voy., 359, 1824. **Ooglitt.**—Lyons, Priv. Jour., 406, 1825. **Uglirn.**—Boas in 6th Rep. B. A. E., map, 1888.

Uissuit. Dwarfs which the Central Eskimo believe to inhabit the depths of the sea. They fish for them with hook and line, but none is ever caught, because, it is believed, when one is hooked and drawn up, as soon as he comes near the surface he flashes his legs above water and dives below.—Boas in 6th Rep. B. A. E., 621, 1888.

Ukadlik. A winter village of Nugumiut Eskimo on the coast between Frobisher bay and Cumberland sd., Baffin island.

Ukadliq.—Boas in 6th Rep. B. A. E., 422, 1888. **Ukadlik.**—Boas in Petermanns Mitteil., XVII, suppl., No. 80, 67, 1885.

Ukiadliving ('autumn settlement'). A winter settlement of Okomiut Eskimo of Saumia on N. Cumberland sd., Baffin id.: pop. 17 in 1883.

Okkiadliving.—Boas in Trans. Anthr. Soc. Wash., III 98, 1885. **Ukiadliving.**—Boas in 6th Rep. B. A. E., map, 1888; Boas in Petermanns Mitteil., No. 80, 70, 1885. **Ukiolik.**—Rink, Eskimo Tribes, 33, 1887.

Ukusiksalik. A winter village of the Aivirlirmiut Eskimo on Wager inlet, N. W. Hudson bay.—Boas in 6th Rep. B. A. E., 449, 1888.

Ukusiksalirmiut ('people possessing pot-stone kettles'). A tribe of the Central Eskimo living on Back r., Kee., and formerly on the shores of Boothia penin. According to Schwatka they are nearly extinct, the few survivors living at Dangerous rapids. They live on musk-ox and fish, do not hunt seal, and have no fuel.

Oogueesik Salik.—Schwatka in Science, 543, 1884. **Ooguensik-salik-Innuits.**—Ausland, 653, 1885. **Ooqueesiksillik.**—Schwatka in Century, XXII, map, 1881. **Ootkooseek-kalingmœoot.**—Franklin, Journ. to Polar Sea, II, 42, 1824. **Stone Kettle Esquimaux.**—Ibid. **Thleweechodezeth.**—Back, Narr., map, 1836. **Ukusiksalik.**—Boas in 6th Rep. B.A.E., 458, 1888. **Ukusiksalingmiut.**—Boas in Trans. Anthr. Soc. Wash., III, 101, 1885. **Ukusiksalirmiut.**—Boas in 6th Rep. B.A. E., 458, 1888. **Ukusiksillik.**—Klutschak, Als Eskimo unter den Eskimo, map, 64, 1881. **Utku-hikalik.**—Richardson, Polar Regions, 170, 1861. **Ut-ku-hikaling-mëut.**—Ibid., 300. **Ut-ku-sik-kaling-me' ut.**—Richardson, Arct. Exped., I, 362, 1851. **Utkusiksalik.**—Boas in Zeitsch. Ges. f. Erdk., 226, 1883. **Utkutçikialiñ-méut.**—Petitot in Bib. Ling. et Ethn, Am., III, xi, 1876. **Uvkusigsalik.**—Rink, Eskimo Tribes, 33, 1887.

Ulksin (*U'lk's'n*, 'point'). A Squawmish village community on Burrard inlet, Brit. Col. —Hill-Tout in Rep. Brit. A. A. S., 475, 1900.

Umanaktuak. A winter settlement of Talirpia Okomiut Eskimo on an island near the S. W. coast of Cumberland sd., not far from the entrance, Baffin id.

Annanactook.—Kumlien in Bull. 15, U. S. Nat. Mus., 15, 1879. **Umanaqtuaq.**—Boas in 6th Rep. B. A. E., 426, 1888. **Umanaktuak.**—Boas in Petermanns Mitteil., XVII, No. 80, p. 70, 1885.

Umiak. See *Oomiak*.

Undl-skadjins-gitunai (*'Anʔ squadjî'ns gîtAnā'-i*, 'Gituns on the river Skadjins'). A subdivision of the Gituns, a Haida family of the Eagle clan living at Masset, Q. C. ids. The name was derived from that of a small stream which flows into the upper expansion of Masset inlet, and upon which they used to camp.—Swanton, Cont. Haida, 275, 1905.

Upeshipow. A tribe, related to the Cree, living near the E. coast of James bay, Quebec, between Rupert and Great Whale rs., bordering on the Eskimo of Ungava penin. One band, the Winnepeskowuk, lived on Eastmain r., another was said to live on Moose r., probably the Monsoni, who were doubtless a cognate if not the same tribe.

Upe-shi-pow.—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 38, 1851.

Upper Fraser Band. One of 4 subdivisions of the Upper Ntlakyapamuk of the interior of British Columbia.

Slaxa'yux.—Teit in Mem. Am. Mus. Nat. Hist., II, 170, 1900. **Upper Fraser band.**—Ibid.

Upper Kutenai. The larger of the 2 divisions of the Kutenai, speaking a different dialect and more amenable to civilizing influences than the Lower Kutenai. They live in the region inclosed between the Selkirks and Rocky mts., on the lakes at the head of Columbia r., and on upper Kootenay r., B.C. Their sub-divisions are Akiskenukenik, Akamnik, Akanekunik, and Akiyenik.

Ki'tōnā'qa.—Chamberlain in 8th Rep. N. W. Tribes Can., 6, 1892. **Upper Kootanais.**—Mayne, Brit. Col., 298, 1862. **Upper Kootanie.**—Tolmie and Dawson,

Comp. Vocabs., 124B, 1884. **Upper Kootenay.**—Boas in 5th Rep. N. W. Tribes Can., 10, 1889. **Upper Kootenuha.**—Tolmie and Dawson, op. cit.

Upper Thompson Indians. The Ntlakyapamuk on Fraser r, and its tributaries above Cisco, Brit. Col. They embody 4 minor divisions: the Lytton, Upper Fraser, Spence Bridge, and Nicola bands.

Nku'kûmamux.—Teit in Mem. Am. Mus. Nat. Hist., II, 168, 1900 (='people above'). **Upper Thompsons.**—Ibid.

Utikimitung. A village of the Talirpingmiut Okomiut Eskimo, on the s. shore of Cumberland sd., Baffin id.

Utiqimitung.—Boas in 6th Rep. B. A. E., map, 1888.

Utlums. An abandoned Salishan village on the s. side of Galiano id., Brit. Col.

Ut-lums.—Dawson, Can. Geol. Surv., map, 1887.

Viger. A Malecite settlement in Viger township, Temiscouata co., Quebec, containing 106 inhabitants in 1911.

Wabezhaze ('marten'). A gens of the Chippewa.

Wa-be-zhaze'.—Morgan, Anc. Soc., 166, 1877. **Wâbishesh.**—Gatschet, Ojibwa MS., B.A.E., **Waub-ish-ash-e.**—Warren in Minn. Hist. Soc. Coll., v, 44, 1885.

Wachapalaschuk (*Wachap'dlaschuk*). The name of an ancestor of a gens of the Kwakiutl proper; also applied to the gens itself (Boas in Petermanns Mitteil., pt. 5, 131, 1887).

Wachaskesouek. A tribe mentioned in 1648, in connection with bands of the Ottawa, as allies of the Hurons, living s. of lake Huron.

Ouachaskesouek.—Jes. Rel. 1648, 62, 1858. **Wachaskesouek.**—Jes. Rel., III, index, 1858.

Wachegami (prob. 'beaver-dam lake,' or possibly 'shining lake.'—Hewitt). An unidentified tribe or band living in Canada N. of lake Nipissing; probably named from a lake on which they resided.*

Ouachegami.—Jes. Rel. 1640, 34, 1858. **Wachegami.**—Jes. Rel., III, index.

Waddington Harbour Indians. A body of Salish of Fraser River agency, Brit. Col., numbering 37 in 1895, the last time the name appears.

Waddington Harbour.—Can. Ind. Aff., 277, 1894. **Wadington Harbour.**—Ibid., 189, 1883.

Wadjahonak ('those who seek a living'). The name given by the Algonkin of Oka (q.v.) to the Iroquois women of the same settlement on account of their custom of peddling their manufactures to the neighbouring whites, a thing which the Algonkin women of Oka never do.—Cuoq, Lexique Algonquine, 416, 1886.

Waitlas. A village of the Goasila at the mouth of Samo r., Smith inlet, Brit. Col.

Oi-cle-la.—Kane, Wand., in N. A., app., 1859. **Wycless.**—Boas in Bull. Am. Geog. Soc., 226, 1887.

Wakashan Family. A linguistic family occupying the w. coast of British Columbia between lat. 54° and 50° 30′, the N. and w. portions of Vancouver id., and the extreme N.W. corner of Washington, nearly to lat. 48°. The name is derived from *waukash*, 'good,' which Cook heard at Friendly cove, Nootka sd., and supposed to be the name ot a tribe. The culture of these people is almost identical with that of the coast Salish to the S. and E. of them, and with that of the Tsimshian, Haida, and Tlingit in the N. In physical characteristics they rather approach the coast Salish, and their language conforms in type most closely with that of the Salish and Chimakuan. Juan de Fuca probably reached the coast of British Columbia and was the first white man to see the lands of the Wakashan. If Fuentes be not an imaginary person, nor his voyage a fable, he sailed in 1640 through the archipelago where the Wakashan live.* Ensign Juan Perez is believed to have anchored in Nootka sd. in 1774. In the following year Bodega and Maurelle passed along the Wakashan coast on their way s. In 1786 English vessels under Capts. Hanna, Portlock, and Dixon called at this coast, and, from that time, visits of British and American trading vessels were constant, Nootka in particular being much frequented. Between 1792 and 1794 Capt. George Vancouver, R.N., the famous British explorer, made the first accurate and detailed survey of the coast. In 1803 the *Boston*, of Boston, of Mass., was destroyed by the people of Nootka, and all on board except two persons were killed. From the account of one of these, John R. Jewitt, we have important information regarding the tribes of the w. coast of Vancouver id. The Hudson's Bay Co. established a post at Victoria in 1843, and from that time relations with the natives became more intimate. Since then the native population has pretty steadily declined. Mission stations have been established at many points with considerable

*Probably Shining-tree lake in Gowganda dist., N. E. of Sudbury, Ont.

*Both voyages are utterly discredited.

success in the N., but half of the southern Kwakiutl still hold to their ancient customs and beliefs. Most of the Nootka have been converted by Roman Catholic missionaries. Wakashan dwellings were large structures of huge cedar beams and planks, and stood in a row fronting the sea. Each accommodated several families which had separate fires. The canoe was one of the essentials of existence on these shores, where there were no better seamen than the tribes of the w. coast of Vancouver id. These and a few of the neighbouring tribes in Washington were the only people who pursued and killed the whale, others being content to wait until the animals drifted ashore dead. For the rest of their diet they depended mainly upon fish, but they also hunted land and sea animals and collected shell-fish, roots, and berries, each family owning its own fishing grounds and salmon creeks, which it guarded jealously. Although good carvers of wood, they were excelled in this respect by the Haida and Tlingit. The northern tribes, the Heiltsuk Kwakiutl, reckoned descent in the female line; but the southern tribes, though in a transitional stage, are rather to be reckoned in the paternal stage. Intertribal warfare was constant and slavery an institution. Head flattening was practised by the tribes of Vancouver id. The potlatch was one of the cardinal institutions, and around it centred a large part of the social and religious interests of the people. Owing mainly to smallpox and vices, the number of Wakashan has fallen off steadily since their first contact with whites. In 1909 there were enumerated in the Dominion of Canada 4,150, to which are to be added 434 Makah in Washington; total, 4,584. Of these, 2,090 were Kwakiutl and 2,494 Nootka. (J. R. S.)

>Wakash.—Gallatin in Trans. Am. Antiq. Soc., II, 15, 306, 1836 (of Nootka Sound; gives Jewitt's vocab.); Gallatin in Trans. Am. Ethnol. Soc., II. pt, 1, 77, 1848 (based on Newittee); Berghaus (1851), Physik. Atlas, map 17, 1852; Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (includes Newittee and Nootka Sound); Latham in Trans. Philol. Soc. Lond., 73, 1856 (of Vancouver id.); Latham, Opuscula, 340, 1860; Latham, El. Comp. Philol., 403, 1862 (Tlaoquatsh and Wakash proper; Nûtka and congeners also referred to here). **×Wakash.**—Latham, Nat. Hist. Man., 301, 1850 (includes Naspatle, proper Nutkans, Tlaoquatsh, Nittenat, Klasset, Klallems; the last named is Salishan). **=Wakashan.**—Powell in 7th Rep. B. A. E., 128, 1891. **×Nootka-Columbian.**—Scouler in Jour. Roy. Geog. Soc., XI, 221, 1841 (includes Vancouver id., Haeeltzuk, Billechoola, Tlaoquatch, Kawitchen, Noosdalum, Squallyamish, Cheenooks); Prichard, Phys. Hist. Mankind, V, 435, 1847 (follows Scouler); Latham in Jour. Ethnol. Soc. Lond., I, 162, 1848 (remarks on Scouler's group of this name); Latham, Opuscula, 257, 1860 (the same). **<Nootka.**—Hale in U.S. Expl. Exped., VI, 220, 569, 1846 (proposes family to include tribes of Vancouver id. and tribes on south side of Fuca str.). **>Nutka.**—Buschmann, Neu-Mexico, 329, 1858. **>Nootka.**—Gatschet in Mag. Am. Hist., 170, 1877 (mentions only Makah, and Classet tribes of cape Flattery); Gatschet in Beach, Ind. Misc., 446, 1877. **×Nootkahs.**—Keane in Stanford, Compend., Cent. and So. Am., 473, 1878 (includes Muchlahts, Nitinahts, Ohyahts, Manosahts, and Quoquoulths of present family, together with a number of Salishan tribes). **×Nootka.**—Bancroft, Nat. Races, III, 564, 608, 1882 (a heterogeneous group, largely Salishan, with Wakashan, Skittagetan, and other families represented). **>Straits of Fuca.**—Gallatin in Trans. Am. Antiq. Soc., II, 134, 306, 1836 (vocabulary of, referred here with doubt; considered distinct by Gallatin). **×Southern.**—Scouler in Jour. Roy. Geog. Soc., XI, 224, 1841 (same as his Nootka-Columbian above). **×Insular.**—Scouler, ibid., (same as his Nootka-Columbian above). **×Haeltzuk.**—Latham in Jour. Ethnol. Soc. Lond., I, 155, 1848 (cites Tolmie's vocab.; spoken from 50° 30′ to 53° 30′); Latham, Opuscula, 251, 1860 (the same). **>Haeeltsuk and Hailtsa.**—Latham, Nat. Hist. Man., 300, 1850 (includes Hyshalla, Hyhysh, Esleytuk, Weekenoch, Nalatsenoch, Quagheuil, Tlatla-Shequilla, Lequeeltoch). **>Hailtsa.**—Latham in Trans. Philol. Soc. Lond., 72, 1856; Buschmann, Neu-Mexico, 322, 1858; Latham, Opuscula, 339, 1860; Latham, El. Comp. Philol., 401, 1862 (includes coast dialects between Hawkesbury id., Broughton archipelago, and northern portion of Vancouver id.). **>Ha eelb zuk.**—Schoolcraft, Ind. Tribes, v. 487, 1855; Kane, Wand. in N. A., app., 1859 (or Ballabola; a census of N. W. tribes classified by language). **>Ha-ilt'-zûkh.**—Dall, after Gibbs, in Cont. N. A. Ethnol., I, 144, 1877 (vocabularies of Bel-bella of Milbanke sd. and of Kwákiûtl.)' **<Nass.**—Gallatin in Trans. Am. Ethnol. Soc. II, pt. 1, c. 1848. **<Naass.**—Gallatin, ibid., 77 (includes Hailstla, Haceltzuk, Billechola, Chimeysan); Gallatin in Schoolcraft, Ind. Tribes, III, 402, 1853 (includes Huitsla). **×Nass.**—Bancroft, Nat. Races, III, 564, 606, 1882 (includes Hailtza of present family). **>Aht.**—Sproat, Savage Life, app., 312, 1868 (name suggested for family instead of Nootka-Columbian); Tolmie and Dawson, Comp. Vocabs., 50, 1884 (vocab. of Kaiookwâht). **×Puget Sound Group.**—Keane in Stanford, Compend., Cent. and So. Am., 460, 474, 1878. **×Hydahs.**—Keane, ibid., 473 (includes Hailtzas of the present family). **>Kwakiool.**—Tolmie and Dawson, Comp. Vocabs., 27-48, 1884 (vocabs. of Haishilla, Hailtzuk, Kwiha, Likwiltoh septs; also map showing family domain). **>Kwâ'kiutl.**—Boas in Petermanns Mitteil., 130, 1887 (general account of family, with list of tribes).

Wakouingouechiwek. An Algonquian tribe or band living on a river about 60 leagues s. of Hudson bay and 150 leagues N. W. of Three Rivers, Quebec. They were probably a part of the Mistassin living on Marten r.

K8ak8ak8chiouets.—Jes. Rel., LX, 244, 1900. **K8ak8chi8ets.**—Jes. Rel., LXII, 248, 1900. **Koüakoüikoüesioüek.**—Jes. Rel. 1672, 54, 1858. **Kouakouikouesiwek.**—Jes. Rel., LXXIII, 60, 1901. **Kwakwakouchiouets.**—Ibid., LX, 245. **Ouakouingouechiouek.**—Jes. Rel. 1658, 20, 1858. **Oukouingouechiouek.**—Ibid.

Walas (*Wā'las*, 'the great ones'). A gens of the Nakoaktok and of the Mamalelekala Kwakiutl tribes.—Boas in Rep. U. S. Nat. Mus. 1895, 329, 1897.

Walas Kwakiutl ('the great Kwakiutl'). A sept of the true Kwakiutl, comprising the Tsentsenkaio, Gyekem, Waulipoe, Tlekem, and Tletlkete gentes. Pop. 30 in 1889, the last time they were enumerated separately.

La'kuilila.—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897 ('the tramps': a nickname). **Lock-qua-lillas.**—Lord, Natur. in Brit. Col., I, 165, 1866. **Wa'las Kwakiutl.**—Boas, op. cit., 330. **Wālis-kwā-ki-ool.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Waw-lis-knahkewith.**—Can. Ind. Aff., 189, 1884. **Waw-lis-knahk-newith.**—Ibid., 1889, 270, 1890.

Walasnomoqois. An ancestor of a Kwakiutl gens whose name was sometimes given to the gens itself.—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Wamnughaoin. ('shell ear pendant'). A band of the Sihasapa or Blackfoot Sioux.

Wamnuǧa-oiŋ.—Dorsey in 15th Rep. B. A. E., 219, 1897. **Wamnuxa-oi^{n}.**—Ibid.

Wampum (the contracted form of New England Algonquian *wampŭmpeak*, *wampŭmpeage*, or *wampŏmpeag*, expressed phonetically as *wa^{n}pa^{n}piak* or *wa^{n}ba^{n}biag*, the component lexical elements of which are *wamp*, for *wa^{n}b*, a derivative of *wab*, '(being) white'; *umpe* or *ompe*, for *a^{n}bi* or *a^{n}pi*, 'a string (of shell-beads)'; *ak* or *ag*, the grammatic sign of the animate plural. As the native expression was too cumbersome for ready utterance by the New England colonists, the sentence-word was divided by them into *wampum* and *peak* or *peage*, regardless of the exact line of phonetic division between the component lexical elements of the expression). The shell beads in use among the North American Indians, wrought out of several kinds of shells found along both the western and the eastern littorals of the continent, including various species of Veneridæ, as the *poquaûhaug* (Venus mercenaria), usually contracted to *quahaug* or *quahog*, formerly sometimes called *hens*, the common round or hard-shell clam, which in the S. sometimes attains a weight of 4 pounds; the periwinkle (Pyrula carica and P. canaliculata), or winkle, the *meteaûhock* of Roger Williams; the whelk (Buccinum undatum); fresh-water shells of the genus Unio; and, on the Pacific coast, the Dentalium (D. entalis, and D. indianorum), the abalone or haliotis (H. rufescens, H. splendens, and H. cracherodii), the scallop shells or pectens, and the olivella (O. biplicata), and a number of other sea shells.

In the manufacture of these shell beads much patient labour and a marked degree of skill and careful manipulation were required. Their manufacture was apparently not confined to any class of persons among the natives, for Roger Williams (Key, 128, 1827) remarks that, in general, those who live along the seashore manufacture the beads, and that "as many make as will." In New England and along the Atlantic seaboard wampum was chiefly of two colours: the white and the violet or purple, which latter varied in shade from pale or pink violet to dark rich purple. The value of these shell beads was determined by their colour and degree of finish. In form they were cylindrical, being from about $\frac{1}{8}$ to $\frac{25}{168}$ in. in diameter, and from $\frac{1}{8}$ to $\frac{7}{16}$ in. in length. Notwithstanding the abundant literature concerning the multifarious uses of these shell beads in trade, in the embroidering of articles of dress, the making of objects for personal adornment and badges of rank and official dignity, and in the fiducial transactions of private and public life, no technical statement of the exact methods employed by the natives in their manufacture is available.

According to Barber and Howe (Hist. Col. N. J., 1844) the method of manufacture after contact with the whites was as follows: The wampum was wrought, largely by the women, from the thick blue portions of the shell, and the process, though simple, required a skill acquired only by long practice. The intense hardness and brittleness of the materials made it impossible to wear, grind, and bore the shell by machinery alone. First the thin portions were removed with a light, sharp hammer, and the remainder was clamped in a scissure sawed in a slender stick, and was then ground into an octagonal figure, an inch in length and half an inch in diameter. This piece being ready for boring was inserted into another piece of wood, sawed like the first stick which was firmly fastened to a bench, a weight being so adjusted that it caused the scissure to grip the shell and to hold it securely. The drill was made from an untempered handsaw, ground into proper shape and tempered in the flame of a candle. Braced against a steel plate on the operator's chest and nicely adjusted to the centre of the shell, the drill was rotated by means of the common hand-bow. To clean the aperture, the drill was dexterously withdrawn while in motion, and was cleared by the thumb and finger of the particles of shell. From a vessel hanging over the closely

clamped shell drops of water fell on the drill to cool it, for particular care was exercised lest the shell break from the heat caused by friction. When the drilling reached halfway through the shell, the shell was reversed and the boring was completed from the opposite side. To finish the surface and to shape the edges were the next processes. A wire about a foot long was fastened at one end to a bench; beneath and parallel with the wire was a grindstone with a grooved face, which was worked by a foot-treadle. The beads were strung on the wire; the free end was grasped in the left hand and the wire of beads was drawn into the groove of the fast-revolving grindstone. By means of a flat piece of wood, held in the right hand, the beads were continually turned. By this process the beads soon became round, smooth, and polished, and were then strung on hempen strings about a foot in length. Five to ten such strings could be made in a day, and were sold to country merchants at the rate of 12½ cents apiece.

Wampum very early in the intercourse between the whites and the Indians, as it already was among themselves, became a medium of exchange at fixed values, not only in merchandise but also in dollars and cents. So important was this use of it that Weeden (Johns Hopkins Univ. Stud., 2d s., VIII-IX, 1884) wrote a monograph on wampum with the suggestive title, "Indian Money as a Factor in New England Civilization." in which this phase of the subject is fully discussed. Powers, Stearns, Goddard, and others mention facts showing that, at an early time on the Pacific coast, shell money became a medium of exchange, not only among the Indians but also among the whites. Goddard (Life and Culture of the Hupa, 48-49, 1903) says that a single shell of the decorated dentalium is measured and its value determined by the creases on the left hand; that strings of these shells reaching from the thumb-nail to the point of the shoulder contain 11 of the largest and 14 of the smallest of these shells; that some of the natives have a set of lines tattooed on the inner side of the left forearm, which indicate the length of 5 shells of the several standards of length. Rosendale (Wampum Currency, 1896) shows by ample citations from the ordinances of New Netherland that the period from 1641 to 1662 "marked the decadence of wampum as currency." His article is valuable and interesting for giving the value of the different kinds and grades of wampum in stivers and guilders at the periods mentioned.

Williams (op. cit.). speaking of the *poquaûhock* or *quahaug*, called *hens* by the English, or the hard round clam, says that the Indians "break out of the shell about half an inch of a black part of it, of which they make their *suckaûhock*, or black money," and that they manufacture from the stem or stock of the *meteaûhock*, or periwinkle, their "wómpam or white money," of half the value of the *suckáwhock* or black money or shell beads. In his lexicon Williams gives the words *sawhóog* and *sawhósachick* as the native terms for 'loose beads,' *enomphósachick* as that for 'strung ones,' and *máchequoce* as 'a girdle, or belt,' curiously made from one to five or more inches in width of these shell beads. Such a belt, he tells us, was worth sometimes more than £10 sterling, and was worn either as a girdle or as a scarf or sash around the shoulders or breasts, hence the common name of belt for this article. Strings were also so worn as ornaments around the necks of women and children. Williams quaintly adds: "Princes make rich caps and aprons (or small breeches) of these beads, thus curiously strung into many forms and figures: their black and white finely mixed together." As to their means of manufacture he says also before the Indians obtained awl blades from Europeans they "made shift to bore this their shell money with stone," and that the work of smoothing the beads "they doe on stones" and other things.

Lawson (Hist. Car., 315-316, 1714) writes that the Indians of Carolina had two different kinds of shell money, called *peak* and *ronoak*, chiefly the former kind, which at New York went by the name of *wampum*, and was used as current money. He believed that *peak* was used on the continent "as far as the bay of Mexico." The *peak*, he says, was called "porcelan" by many writers, and was made in great quantities in New York and "with us in some measure." It was made from shells found on the coast, very large and hard, so that it was difficult to cut them; that some English smiths attempted "to drill this sort of shell money" for profit, but found the task too hard and saw that nothing could be gained for the "drilling was the most difficult part of the work to the Englishmen, which the Indians manage with a nail stuck in a cane or reed, which was rolled by them on their thighs with the right hand and the bit of shell was held in the left, so in time they drill a

hole quite through it, which is a tedious work; but especially in making their *ronoak*, four of which will scarce make one length of their wampum." He does not say how the drilling was done before the Indians had nails. For this shell money "skins, furs, slaves, and whatever the Indians possessed might be bought; by it they might be enticed to do anything—to part with anything except their children for slaves; by its means murders and other crimes were adjusted and settled." Beverley (Hist. Va., bk. III, 58, 1705) says that the Indians of the Virginia and Carolina littoral had *peak* and *roenoke;* that the *peak* was of two colours, dark purple and white; that they (presumably the purple and the white) were alike in size and figure, being made of different portions of the same shell (evidently the *poquaûhock*); they were polished as smooth as glass, and were strung through holes drilled through their centres; the purple or dark-coloured beads were more valuable than the white, bringing among the Indian traders 18 pence per yard, while the white brought only 9 pence; and that these Indians made of these shell beads pipes (probably tubular objects), 2 or 3 in. long and "thicker than ordinary, which are much more valuable;" that they also made *runtees* of the same shell, grinding them smooth as the beads of the *peak*, "the strung beads," and that these *runtees* were either large like an oval bead, drilled through the length of the oval, or they were flat and circular, nearly an inch in width and 3 in. thick, and were drilled edgewise. The *peak*, the *runtees*, and the "pipes," he continues, were used for coronets, bracelets, belts, or else the shell beads were made into long strings to hang down before the breast, to lace up their garments, or to adorn their tomahawks and other weapons and implements; lastly, he adds, that these Indians made another kind of beads, of less value than the other, from the cockle shell, which was broken into small fragments, which were left with rough edges, and drilled through in the same manner as the other shell beads forming the *peak;* these rough-edged "beads" were called *roenoke* (the *ronoak* of Lawson), and they were used in the same manner as the *peak* or strung beads.

To the Iroquois and to many other Indians white as a colour was auspicious, and its use in ritual and ceremony therefore indicated peace, health, welfare, and prosperity—ideas expressed by white wampum when ceremonially employed; on the contrary, black as a colour was inauspicious, and its use therefore indicated hostility, sorrow, death, condolence, and mourning—ideas expressed by dark or purple wampum when ceremonially employed; nevertheless the dark or purple variety of wampum was commercially much more valuable than the white kind, and the darker its shade the more valuable it was. Commonly the ratio was as one to two. In commercial transactions wampum was used strung or unstrung. In trade it was usually exchanged by count when loose, by the string, or by the fathom. The fathom was a count. Williams (Key, chap. XIV) says that *piúckquat* was the native name for 10 sixpence, or 60 pence, and that this was called *nquittómpeg*, that is, 'one fathom,' 5 shillings. So a fathom was a count of beads, the number of which was determined by the number legally current for a penny. Williams said that 6 white and 3 black beads were current for a penny; therefore at this ratio 360 white and 180 black beads constituted a fathom. A large portion of the white shell beads was consumed in the manufacture of various articles of personal adornment and in the embroidery of various articles of raiment for both men and women. For use in public affairs and in official communications, in ritualistic and fiducial transactions, wampum was wrought into two well-known products—strings, often tied into bundles or sheaves of strings, and belts or scarfs or sashes. The first variety was made originally by stringing the wampum beads on small strands of skin or sinew, and, later, on a strong thread or on several threads twisted together; these strings of shell beads were called "branches" by French writers generally, probably including the bunches or sheaves. In making these strings of beads it was possible, by using all white, all purple, or by a combination of the two colours in definite proportions, regulated by the colour symbolism of the people, to convey mnemonically a variety or a difference of ideas, indicated by the proportion, the sequence of the two colours, and the figures or outlines portrayed by them on the strand or string; for example, there might be one white bead and then one purple bead alternately on the strand, or a white bead and then two purple beads alternately, or there might be two or more white beads followed by two or more purple beads alternately on the strand; or the strand might be composed one half of white and the other half of purple beads; or one-half of the string of beads might

be arranged in one way and the other half in another. Thus it was possible by these simple devices to indicate by means of the two available colours a number of combinations, differing one from another sufficiently to convey a number of ideas without much chance of confusion. The white strings tinged red by vermilion or some other red colour were used as a challenge or declaration of war, or as an invitation to friends to join in a war. For these reasons some strings of beads consisted wholly of white beads, while others were composed entirely of purple or dark beads. A string composed entirely of dark beads is the official string of beads by which one of the Iroquois tribes notifies its brother and cousin tribes of the death of one or more of its chiefs. White strings were commonly employed in matters of ordinary routine, requiring only some degree of formality, or merely as preliminary exhibits to others of more and deeper import. The second kind of shell-bead product was the more or less broad sash, scarf, or belt, on which the white and purple beads, first suitably proportioned on strings, were fastened together by small strands of sinew or skin in such manner as to form a neat and durable fabric. By suitable combinations of the two colours dominant in the beads various symbolic figures and devices were neatly and deftly wrought into the body of the belt or scarf. Sometimes the fabric took the form of a symbolic sun. But the breadth and length of the belt or sash, and the proportions of the white and the purple beads composing it, were naturally determined by the nature and importance of the occasion for its use. According to Lafitau (1724), a very good authority, the usual size of a belt in his time was 11 strands of 180 beads each, or about 1,980 wampum beads. There are references to belts composed of 6,000 and 7,000 beads, and proportionately long. Some belts were employed to convey a double message—that is, one half to one person and the other half to another, or two messages to one person or people.

The chiefs and the elders of the people were accustomed to assemble to rehearse the matters mnemonically connected with the several wampum strings, sheaves of strings, and belts in their keeping. In complex and important affairs, certain of these annalists were charged with remembering only a particular portion of the record, while to others were entrusted other portions, thereby rendering it the more easy to remember the details of the entire matter without forgetting any material circumstance. To aid these annalists and others they devised the complex and varied forms of wampum strands, sheaves, and belts already noted. Belts were used for various purposes, as the ratification of treaties, the confirmation of alliances, and the authentication of proposals made by one people to another.

In addition to packs of skins and furs, the public treasure of a people, such as the tribes of the Iroquois league, consisted largely of wampum, together with the strands, bunches, or sheaves of strings or strands, and the belts, scarfs, or sashes made from it, as above described. Not having the use of writing of any kind, the Indians, naturally apt to forget events and occurrences happening among them, devised the variety of uses for wampum and its products.

In addition to the descriptive names or merely denotive designations of wampum and the things made from it, a number of terms of political import were applied to these wampum strings and belts by the Iroquoian tribes, which indicate the importance attached to these several objects. By all these tribes the term *kană''să'*, 'a braid or plaited object,' was applied to strings of wampum of whatever nature. The Mohawk applied the term *gāioñ'nŭ'* to the belt of wampum, while the Onondaga and the Seneca use *'kăs'hwĕn''tă'*. Figuratively, and perhaps ceremonially, these people apply the following names to wampum employed officially and formally: *kari''hwă'* (*gāi''hwă'*, dialectic variant), 'the business, the affair, or the authentic credential'; *gawĕñ'-nă'*, 'the voice, the word, or the proposition,' because every proposal of a public nature, as an edict, required for its authentication a belt or a string of wampum according to its importance and to the exigency of the case; and *kāianerĕn''seră'* (*gāianĕñ''să'*, a dialectic variant 'welfare,' 'the commonwealth,' 'justice,' here 'the law.' For wampum the Mohawk have the name *oneko'r'hă'*, which by strict dialectic changes of sounds ($n=t$, and the dropping of r) becomes *otko''ă'*, which is the Onondaga and the Seneca name for it.

The Dutch about New York (Manhattan) applied the Algonquian term *sewan* (also written *sewant*, *sewared*, *zeewand*, etc.), 'scattered or loose (beads),' to all shell beads, in the same manner that the English called all *peage*, or strung beads, wampum, 'white.' The Dutch applied the name *Sewan hacky*, 'Wampum

land,' to Long island, perhaps in imitation of the natives, for it was noted for its abundance of shells suited to shell bead making. In New England *mowhackees*, 'black beads,' was used.

As early as 1640, in New England and especially in New Netherlands, there was much trouble and discontent owing to the manufacture of counterfeit and unfinished wampum. It was complained that payments were made in nothing but rough, unpolished stuff, while the good, polished beads, commonly called "Manhattan wampum," were exported, concealed, or at least not to be had at all. Many ordinances of the Director and Council of New Netherlands were passed in more or less successful attempts to remedy this growing evil. The following citation from such an ordinance, passed May 30, 1650, shows to what an alarming extent wampum was counterfeited: "Whereas, we have by experience, and for a long time seen the decline and daily depreciation of the loose wampum among which are circulating many with holes and half finished; also some of stone, bone, glass, muscle-shells, horn, yea, even of wood and broken beads, together with the manifold complaints of the inhabitants that they cannot go to market with such wampum, nor obtain any commodities, not even a small loaf of white bread or a pot of beer from the traders, bakers, or tapsters for loose wampum. . . in order hereby to prevent the further importation of all lump and unperforated wampum, so as in future to obviate all misunderstanding, the Hon'ble Director and Council aforesaid do ordain that the commercial shall pass and be good pay as heretofore, to wit, six white or three black for one stiver; on the contrary, poor strung wampum shall pass eight white and four black for one stiver [stiver = one penny]."

On the Pacific coast, according to Powers, Gibbs, and other writers, immense quantities of shell money or beads were in circulation, the value of which fluctuated greatly from tribe to tribe. Much of it was made from the so-called tusk-shell, a species of dentalium, which was obtained in the following manner: To the end of a suitable pole a strip of wood was secured, being placed transversely to the line of the pole, and first studded with bone or wooden teeth. From the bow of a canoe or boat, propelled usually by a woman, the tusk-shell fisher stood and carefully prodded the sands at the botton of the water a number of times with his comb-like instrument, and then drew it to up see whether any of the shells had become impaled on the teeth of the instrument. Sometimes four or five of the shells were brought up, and sometimes none at all. This was a practical method of obtaining these shells, as they are not found between tide marks. The form of this shell, which gave it its name of tusk-shell, is tooth- or fang-shaped, having an orifice at each end. A fine specimen is about 3 in. in length, but usually they are much shorter. With the small end invariably downward, it is found burrowed in the sand in from 4 to 8 fathoms of water in sheltered harbours or inlets. The women string these shells neatly on bits of dried sinew; they are afterward ornamented with fragments of haliotis shell and with tufts of mountain-goat's wool. A string of 25 of these shells, which, placed end to end, reached one fathom, or 6 ft., was called a *hiaqua* and was the standard of value. The shorter broken shells were strung in like manner, and these inferior strings were called *kopkops*, of which 40 were equal in value to one *hiaqua*. Bands or belts were also made of dentalium shells, and these also served as currency and for ornament. But according to Gibbs "forty to the fathom" was the standard, or one *hiaqua*, which would purchase as a rule one male and two female slaves: this was approximately £50 sterling. According to Powers and others *álli-co-chick* was the name of this tusk-money in California. In the central and southern portions of the state there was a staple currency known as *hawock* or *hawok*, made from the shells of "a bivalve, a ponderous clam when adult." The shell was cut into small discs, of which the larger were worth about 25 cents and the smaller about 4 cents. Some of the discs, 2 in. in diameter and ½ in. in thickness, were worth a dollar apiece. Powers mentions a necklace of *hawok*, worn by a young woman, which was 10 yds. long, consisting of 1,160 pieces, and was worth about $225. The olivella shell money was known as *kolkol*, or *col-col*. The shell was prepared by simply grinding off the apex and stringing it mouth-to-mouth with others. This money it is said, was "slightly esteemed," perhaps owing to the great abundance of the species. The abalone or haliotis shell money was known as *uhl-lo* or *ŭl-lo*; this was made from a very beautiful shell, rather too large and cumbersome to be used as money. The shell was prepared for use by cutting it into oblong strips from 1 in. to 2 in. long and about ½ in.

in width. Holes were drilled near one end of the strip, and the strips were then strung edge to edge. Ten pieces constituted a string. The larger pieces are worth $1 apiece, thus making the value of a string about $10.

The literature pertaining to shell money and to shell objects is extensive. The more important writings on the subjects are: Barber and Howe, Hist. Coll. N. J., 1844; Beach, Indian Miscel., 295, 1877; Beauchamp (1) in Am. Antiq., Mar. 1889; (2) in Bull. N. Y. State Mus., VIII, No. 41, 1901, with bibliog.; Beverley, Hist. Va., bk. III, 58, 1705; Boas, (1) in Rep. Brit. A. A. S., 36, 1889; (2) in Rep. on N. W. Tribes Can., 85, 1890; Bradford in Mass. Hist. Soc. Coll., 4th s., 3, 234-35, 335–36, 1856; Brinton, Myths of the New World, 1903; Burnaby, Travels in N. Am., 60, 1775; Bushnell, in Jour. Anthr. Inst. Gt. Brit., XXXVI, 172, 1906; Cartier in Hakluyt, Voy., III, 272, 1600; repr. 1810; Carver, Travels, 235, 1796; Cox, Adventures, 332-33, 1831; Eells in Smithson. Rep. 1887, 647, 1889; Forsyth, Acct. Man. and Cust. of the Sauk, 3, 1826; Goddard in Univ. Cal. Pub., I, 49, 1903; Gookin (1674) in Mass. Hist. Soc. Coll., 1st s., I, 152, 1792; Hale in Am. Nat., XVIII, 1884; Holm (1646) in Mem. Hist. Soc. Pa., III, 1834; Holmes in 2d Rep. B. A. E., 179, 1883; Ingersoll in Am. Nat., XVII, No. 5, 1883; Jewitt, Narr., 76, 1815; Jones, Antiq. So. Ind., 1873; Josselyn, Acct. Two Voy. to New Eng., 1865; Kane, Wanderings in N. Am., 238, 1859; Lawson (1714), Hist. Car., 1860; Lord, Naturalist in Brit. Col., II, 22, 1866; Morgan, (1) League of the Iroq., 1904; (2) in Rep. N. Y. State Mus., 5, 71, 73, 1852; Norton in Am. Mag., Mar. 1888; Penn in Harvey, Hist. Shawnee Inds., 20, 1855; Powers in Cont. N. A. Ethnol., III, 1877; Pratt in Proc. Davenport Acad. Sci., II, 1876; Proud, Hist. Pa., I, 133-34, 1797-98; Ross, Adventures in Oregon, 95, 1849; Ruttenber, Ind. Tribes Hudson R., 26, 1872; Smith, Hist. N. Y., II, 42, 1829; Stearns, (1) in Rep. U. S. Nat. Mus., 1887; 297-334, 1889; with bibliography; (2) in Proc. Cal. Acad. Sci., July, 1873; (3) in Am. Nat., XI, 1877; Stites, Economics of the Iroq., 1905; Thompson, Hist. Long Island, I, 84-88, 1843; Timberlake, Memoir, 50, 62, 1765; Townshend, Quinnipiack Inds., 33, 1900; Trumbull, Hist. Conn., 52, 1818, repr. 1898; Van der Donck, Descrip. New Netherlands, 206, 1841; Weeden, Indian Money, 1884; Whipple, Pac. R. R. Rep., III 115, 1856; Williams (1643), Key into Lang. of Amer., 1827 and 1866; Woodward, Wampum, 1878. (J. N. B. H.)

Waneta ('The Charger'). A Yanktonai Sioux of the Pabaksa or Cuthead band, son of Shappa or Red Thunder; born on Elm r., in the present Brown co., S. Dak., about 1795. He enlisted with his father in the English service in the War of 1812, and fought valiantly at Ft. Meigs and Sandusky, winning his name by his bravery in charging the Americans in the open, and being seriously wounded in the battle at the latter place. After the war he was given a captain's commission by the British, and visited England. He continued to sympathize with the British until 1820, when he attempted to destroy Ft. Snelling by stealth, but being thwarted in his enterprise by Col. Snelling, he afterwards heartily supported American interests. Waneta was a dominant chief of the Sioux and exceedingly active in his operations. He signed the treaty of trade and intercourse at Ft. Pierre, July 5, 1825, and, on Aug. 17 of the same year, signed the treaty of Prairie du Chien which fixed the boundaries of the Sioux territory. He died in 1848 at the mouth of the Warreconne, the present Beaver cr., Emmons co., N. Dak. His name is variously spelled, as Wahnaataa, Wanotan, and Wawnahton. (D. R.)

Wanigan. A receptacle in which small supplies or a reserve stock of goods are kept; also a large chest in which the lumbermen of New Brunswick, Maine and Minnesota keep their spare clothing, pipes, tobacco, etc. Called also *wongan*-box, and spelled *wangun* and *wangan*. (2) A boat used on the rivers of New Brunswick and Maine for the transportation of the entire personnel of a logging camp, along with the tools of the camp and provisions for the trip. (3) A place in a lumber camp where accounts are kept and the men paid. "Running the *wangan*" is the act of taking a loaded boat down a river, from station to station, particularly in swiftly flowing water. The word is from Abnaki *waniigan*, 'trap'; literally, that into which any object strays, wanders, or gets lost; a receptacle for catching and holding stray objects; from *wan*, 'to wander', 'go astray,' 'get lost,' *-igan*, often used in Abnaki in the sense of 'trap.' Similarly, a locker in a hunting phaëton is called a 'trap,' and this eventually gave its name to the vehicle itself. (W. R. G.)

Wanineath (*WaninEa'th*). A sept of the Seshart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Wanlish. A division of the true Kwakiutl, probably named mistakenly from its chief.—Lord, Nat. in Brit. Col., I, 165, 1866.

Waokuitem (*Wāō'kuitEm*). A clan of the Wikeno, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 328, 1897.

Washatnagunashka. A Montagnais village on a bay on the N. shore of the gulf of St. Lawrence, Quebec.—Stearns, Labrador, 271, 1884.

Wastsanek (*Wā'stsanEk*). A sept of the Toquart, a Nootka tribe.—Boas in 6th Rep. N. W. Tribes Can., 32, 1890.

Watap. Roots of the pine, spruce, tamarack, etc., used to sew birch-bark for canoes and other purposes: from *watap*, in the Chippewa and closely related Algonquian dialects, signifying root of the tamarack. The word has come into English through Canadian French. Cuoq (Lex. Alg., 426, 1886) says the word is known from one end of Canada to the other and deserves adoption by the French Academy. (A. F. C.)

Watshishu. A Montagnais village near Manikuagan bay, on the N. shore of the gulf of St. Lawrence, Quebec.—Stearns, Labrador, 271, 1884.

Watopapinah ('canoe people'). A band of the Assiniboin which, according to Lewis and Clark, in 1804, roved on Souris r. and the branches of the Assiniboine N. of the Mandan tribe, in the United States and Canada. At this period they numbered 450 warriors, in 200 tipis. In 1806, Henry (Coues, Henry-Thompson, II, 522, 1897) said they had 160 lodges; while Hayden (Ethnog. and Philol. Mo. Val., 387, 1862) in 1856, said that they ranged from White Earth r. to the sources of the Souris and Pembina rs. and occupied 220 lodges, averaging 4 persons.

Assiniboin Menatopa.—Lewis and Clark Exped., I, 146, 1814. **Band Iar Gru (crain) or canoe.**—Orig. Jour. Lewis and Clark, VI, 104, 1905. **Canoe and Paddling Assiniboines.**—Henry, quoted by Coues, Henry-Thompson, 522, 1897. **Canoe Assiniboines.**—Ibid. **Canoe band.**—Culbertson in Smithson. Rep. 1850, 143, 1851. **Canoe Indians.**—U. S. Ind. Aff. Rep., 289, 1854. **Gens de Canot.**—Brackenridge, Views of La., 79, 1814 (=Manelopec, ibid., ed. 1817). **Gens des Canoe.**—Lewis and Clark Discov., 43, 1806. **Gens des canots.**—Maximilian, Travels, 194, 1843. **Les gens des Caruts.**—U.S. Ind. Aff. Rep., 289, 1854. **Manelopec.**—Brackenridge, op. cit., 1814 (='Gens de Canots,' ibid., ed. 1815). **Ma-ne-to'-pâ.**—Lewis and Clark, Discov., 44, 1806 **Ma-ne-to-par.**—Orig. Jour. Lewis and Clark, VI, 104, 1905. **Menatopa.**—Lewis and Clark Exped., 184, 1817. **Otaopabinè.**—Maximilian, Travels, 194, 1843 (sig. 'les gens des canots'). **Wato-pana.**—Iapi Oaye, XIII, no. 5, p. 17, 1884. **Wah-to-pan-ah.**—Denig quoted by Dorsey in 15th Rep. B. A. E., 222, 1897. **Wah-to'-pap-i-nah.**—Hayden, Ethnog. and Philol. Mo. Val., 387, 1862.

Wauanouk. A former village near St. Francis, Quebec, probably of refugee Wewenoc.—Lattré map, 1784.

Waulipoe (*Wa'ulipoē*, 'those who are feared'). A gens of the Kwakiutl proper on the coast of British Columbia.—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897.

Wawikyem (*Wā'wik'em*). A clan of the Wikeno, a Kwakiutl tribe.—Boas in Rep. U.S. Nat. Mus. 1895, 328, 1897.

Wazhush (*wazhash*, 'muskrat'). A gens of the Chippewa. In the beginning of the 19th century they were considered a division of the Kenozhe gens, and resided on the N. shore of lake Superior at Grand portage and Thunder bay.

Hawoyzask.—Long. Voy. and Trav., 62, 1791. **Musquash.**—Ibid. **Omackāsiwag.**—Wm. Jones, inf'n, 1907. **Omåschkåsè Wenenewak.**—Long, Exped. St. Peter's R., II, 153, 1824. **Omush-kas.**—Warren (1852) in Minn. Hist. Soc. Coll., V, 84, 1885. **O-mush-kas-ug.**—Ibid. **Rat nation.**—Long, Voy. and Trav., 117, 1791.

Weendigo, Wendigo. See *Windigo*.

Weperigweia. An Algonquian tribe living in 1635 N. of St. Lawrence r., below Tadoussac, Quebec.

Oueperigoueiaouek.—Jes. Rel. 1643, 38, 1858. **Ouperigoue-ouaouakhi.**—Jes. Rel. 1635, 18, 1858. **Weperigoueiawek.**—Jes. Rel., III, index, 1858.

Weskarini. An Algonquian tribe that lived on the N. side of Ottawa r. below Allumettes id., Quebec, with the people of which they appear to be closely associated in the Jesuit Relations.

Little Nation of the Algomquins.—Jefferys, Fr. Doms., pt. 1, map, 1761. **Ouaouechkaïrini.**—Jes. Rel. for 1640, 34, 1858. **Ouaouechkairiniouek.**—Jes. Rel. for 1658, 22, 1858. **Ouaouiechkaïrini.**—Champlain (1613), Œuvres, III, 299, note, 1870. **8a8iechkariniSek.**—Jes. Rel. for 1646, 34, 1858. **8e8eskariniens.**—Jes. Rel. for 1643, 61, 1858. **Ouescharini.**—Champlain (1613), Œuvres, III, 299, 1870. **Petite Nation.**—Jes. Rel. for 1633, 34, 1858. **Petite nation des Algonquins.**—Jes. Rel. for 1640, 34, 1858. **Petits Algonquins.**—La Tour map, 1784. **Quieunontateronons.**—Sagard, Hist. du Can., III, 738, 1866 (Huron name). **Wawechkaïrini.**—Jes. Rel., III, index, 1858. **Waweskaïrini.**—Ibid. **Wewechkaïrini.**—Ibid.

Wewamaskem (*Wē'wamasqEm*, 'the noble ones'). A gens of the Mamalelekala, a Kwakiutl tribe.—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897.

Wewanitowuk. A band of Cree.—Hutchins (1770) quoted by Richardson, Arct. Exped., II, 37, 1851.

Wewenoc. A tribe of the Abnaki confederacy that lived on the coast of Maine about the mouth of the Kennebec r., in Lincoln and Sagadahoc cos. They were closely related to the Arosaguntacook, with whom they combined at an early period when displaced by the English. They figured in the Falmouth treaty of 1749 and other treaties of that period. Before 1727 most of them had removed to St. Francis and Bécancour, Quebec, and in 1747 only a few families remained in Maine, who soon afterward removed also to Canada, where a remnant still exists.

8an8inak.—French letter (1721) in Mass. Hist. Soc. Coll., 2d s., VIII, 263, 1819. **8arinakiens.**—Rasle (trans. of 1724) in Mass. Hist. Soc. Coll., 2d s., VIII, 247, 1819. **Sheepscot Indians.**—Williamson in N. Y. Doc. Coll. Hist., IX, 475, 1855 (local name). **Sheepscuts.**—Douglass, Summary, I, 184, 1755. **Walinâki.**—Gatschet, Penobscot, MS., B. A. E., 1887 (Penobscot name). **Walnonoak.**—Douglass, op. cit., 185. **Wananoak.**—Alcedo, Dic. Geog., V, 331, 1789. **Wanonoaks.**—Jefferys, Fr. Doms., pt. 1, map, 1761. **Waweenock.**—Casco conf. (1727) in N. H. Hist. Sod. Coll., II, 261, 1827. **Wawenech.**—Colman (1727) in Mass. Hist. Soc. Coll., 1st s., VI, 117, 1800, **Wawenock.**—Casco conf. (1727) in N. H. Hist. Soc. Coll., II, 261, 1827. **Weewenocks.**—Falmouth jour. (1749) in Me. Hist. Soc. Coll., IV, 164, 1856. **Weweenocks.**—Falmouth jour. (1749), ibid., 155. **Wewenocks.**—Niles (*ca.* 1761) in Mass. Hist. Soc. Coll., 4th s., V, 365, 1861. **Wewoonock.**—Falmouth treaty rep. (1726) in Me. Hist. Soc. Coll., III, 390, 1853. **Winnenocks.**—Falmouth Treaty rep. (1726) in Me. Hist. Soc. Coll., III, 386, 1853. **Wiscassett.**—Sullivan in Mass. Hist. Soc. Coll., 1st s., IX, 220, 1804 (local name). **Woenoeks.**—Falmouth treaty rep. (1726) in Me. Hist. Soc. Coll., III, 386, 1853. **Womenog.**—Gyles (1726) in Me. Hist. Soc. Coll., III, 357, 1853 (misprint). **Wowenocks.**—Falmouth treaty rep. (1726), ibid., III, 386, 1853.

Wharnock. A Kwantlen village on Fraser r., a few miles below the mouth of Stave r., Brit. Col.; pop. 29 in 1910.

Hō'nak.—Hill-Tout in Ethnol. Surv. Can., 54, 1902. **Stcuwā'çɛl.**—Boas, MS., B. A. E., 1891 (probably identical). **Wharnock.**—Can. Ind. Aff., pt. II, 160, 1901. **Whonnoch.**—Hill-Tout, op. cit. **Whonock.**—Can. Ind. Aff., 74, 1878.

Whatlminek (*Whatl-min-ēk'*). An Okinagan village 6½ m. N. of Deep cr., Okanagan lake, Brit. Col—Dawson in Trans. Roy. Soc. Can., sec. II, 44, 1891.

Whulk. A Nimkish village at the mouth of Nimkish r., E. coast of Vancouver id., Brit. Col.—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887.

Wickaninnish. Originally the name of a chief, but used by authors to designate several tribes, separately and collectively, between Nootka sd., Vancouver id., and Juan de Fuca str., Brit. Col.

Wickaninnish.—Jewitt, Narr., 37, 1849. **Wick-a-nook.**—Ross, Adventures, 159, 1849 (near Nootka). **Wickinninish.**—Jewitt, op. cit., 76.

Widja (*Wī'dja*). A Haida town of the Widja-gitunai family formerly on the N. coast of Graham id., just W. of the entrance to Masset inlet, Queen Charlotte ids., Brit. Col.

(J. R. S.)

Wī'dja.—Swanton, Cont. Haida, 281, 1905. **Wī'ts'a.**—Boas in 12th Rep. N. W. Tribes Can., 23, 1898.

Widja-gitunai (*Wī'dja gītAnā'-i*, 'Gituns of the town of Widja'). A Haida family of the Eagle clan, named from its town on the N. coast of Graham id., Brit. Col., between Masset inlet and Virago sd. This with the Tohlka-gitunai, Chets-gitunai, and Djus-hade formed one larger related group.

(J. R. S.)

Wī'dja gitAnā'-i.—Swanton, Cont. Haida, 275, 1905. **Wī'ts'a gyit'inai'.**—Boas in 12th Rep. N. W. Tribes Can., 23, 1898.

Wigwam. (1) A name for an Algonquian dwelling, an arbour-like or conical structure in which, from Canada to North Carolina, was employed the same general mode of erection, which varied mainly in the plant materials (saplings, barks, rushes, or flags) used, and which differences in soil and climate changed here and there to a certain extent (see *Habitations*). The word, which appears in English as early as 1634 (Wood, New England's Prospect, 65, 1634) was, like the terms skunk, musquash, etc., borrowed from Abnaki by the colonists of E. Massachusetts, who adopted it as the name for an Indian habitation, in preference to the term *weiu* (*witu*) used by the natives among whom they settled. The Massachusett Indians, like the Narraganset, used also as the name for a house the word *wetuom* (*wituôm*), formed from the same base. Eliot (Indian Grammar Begun, 11, 1666), who was ignorant of the origin of the word under consideration, mentions, we may suppose through an inadvertence, a word *wekuwomut* (for *wetuomut*), which he interprets 'in his house,' and adds: "hence we corrupt this word

[to] wigwam." This erroneous etymology, based on a word nonexistent in the Massachusett dialect, and, in fact, impossible in any Algonquian dialect, has unfortunately been copied by nearly every English dictionary.

The Abnaki word *wigwâm*, literally 'dwelling,' is from *wigw*, 'he dwells,' + the formative *-am*, from the Algonquian root *wig*, *wik* (*ig*, *ik*, in composition), 'to dwell,' and is cognate with Micmac *wigwâm*, Mohegan *wikwâm*, Lenape (Delaware) *wikwam*, and Chippewa *wigiwam* (from *wigiw*, 'he dwells,' a word obsolete in Chippewa but preserved in Cree), and Nipissing *wikiwâm*, and by change, in this dialect, of *w* to *m*, *mikiwâm*. The Virginia Renape seem not to have employed the word *wikwâm* used by their relatives of the N., but substituted for it the term *kómŭk*, which, like its cognates in other Algonquian dialects (Lenape *gámĭk*, or *kámĭk*, Abnaki *gámĭk*, Cree and Chippewa *kámĭk*, Masachuset *kómŭk*, Narraganset *kómŏk*, etc.), was always used in compounds, and never disjunctively. The word *wigwang* used by Beverley (Hist. Virginia, 1705) is merely a corruption of the northern vocable *wigwâm*, with which he was evidently unfamiliar.

(2) A name applied by travellers to the dwellings of Indians other than those of Algonquian stock, or to the habitations of the natives of countries other than North America, as for example: "Their houses or wigwams which they [the Caribs] call carbets" (Stedman, Exped. against the Revolted Negroes of Surinam, I, 403, 1806); "The Fuegian wigwam resembles in size . . . a haycock" (Darwin, Jour. of Researches, 212, 1845); "rude jackales, somewhat resembling the wigwams of the Pawnees" (Gregg, Commerce of the Prairies, I, 286, 1851).

(3) A name applied by the founders of the Tammany Society of New York City to their headquarters.

(4) A name sometimes applied to a large structure in which a nominating convention or other political meeting takes place.

Certain summer hospital tents for children are known as "wigwams," and there is also a "wigwam shoe" or "wigwam slipper."

(W. R. G. A. F. C.)

Wikeno (*Wik'ē'nō*, 'the portage makers'). A Kwakiutl tribe speaking the Heiltsuk dialect and living on Rivers inlet, Brit. Col. Their clans, according to Boas, are: Koikaktenok, Gyigyilkam, Waokuitem, Wawikem, Guetela, and Nalekuitk. Their towns are: Tlaik, Niltala, Wikeno, Nuhitsomk, Somhotnechau, and Tsiomhau. Pop. 131 in 1901, 108 in 1911.

Awī'k-ēnōx.—Boas in Nat. Mus. Rep. 1895, 328, 1897. **Awī'ky'enoq.**—Boas in 6th Rep. N. W. Tribes Can., 52, 1890. **Oweckano.**—Sproat in Can. Ind. Aff., 145, 1879. **O-wee-kay-no.**—Can. Ind. Aff., 304, 1893. **Oweekayo.**—Ibid., 361, 1897. **Wee-kee-moch.**—Kane, Wand. in N. A., app., 1859. **Weekenoch.**—Scouler (1846) in Jour. Ethnol. Soc. Lond., I, 233, 1848. **Wikanee.**—Brit. Col. map, 1872. **Wikeinoh.**—Tolmie and Dawson, Vocabs. Brit. Col., 117B, 1884. **Wīk'ĕnō.**—Boas in Petermanns Mitteil., pt. 5, 130, 1887. **Wykenas.**—Scott in U. S. Ind. Aff. Rep., 316, 1868.

Wikeno. A town of the Wikeno tribe (q. v.) of British Columbia. (F. B.)

Wikoktenok (*Wī'k'ōxtēnôx*, 'eagle'). A clan of the Bellabella, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 328, 1897.

Wikyuwamkamusenaikata ('painted lodge'). A Cree band, taking the name of its chief, living in 1856 about Fort de Prairie,*—Hayden, Ethnog. and Philol. Mo. Val., 237, 1862.

Williams Lake. A Shuswap village or band on Williams Lake, which drains westward into Fraser r., Brit. Col., about lat. 52° 10′. Pop. 155 in 1911. The name is applied also to an Indian agency.

Windigo ('cannibal'). A mythical tribe of cannibals said by the Chippewa and Ottawa to inhabit an island in Hudson bay. Some of the Chippewa who dwelt on the N. W. shore of lake Superior were said to practice cannibalism and were called by this name. The Maskegon on the shores of Hudson bay, though reproached as cannibals by the other tribes, were said to be themselves in constant fear of the Windigo.

Onaoulentagos.—Bacqueville de la Potherie, Hist., II, 49, 1753 (misprint). **Weendegoag.**—Tanner, Narr., 316, 1830 (Ottawa form). **Weendigoes.**—Kane, Wanderings of an Artist, 60, 1859. **Windigos.**—Kingsley, Stand. Nat. Hist., pt. 6, 153, 1883.

Wininish. See *Ouananiche*.

Winnepeskowuk. A division of the Upeshipow living in 1770 on Eastmain r.,

*An old post on the N. side of the Saskatchewan, in the vicinity of Nipawi, seems to have been the first—ante 1757—to acquire the name Fort des Prairies. Later, it was applied to various different establishments as trade gradually pushed up the river; thus, in 1810, Forts Vermilion, George and Augustus were called Fort des Prairies and any two such in simultaneous operation were distinguished as Upper and Lower. (Coues, Henry and Thompson Journals, II., 481.)

Quebec—Hutchins (1770) quoted by Richardson, Arctic Exped., II, 38, 1851.

Wiokemae (*Wī'oqEmaē*, 'whom no one dares to look at'). A gens of the Tsawatenok, a Kwakiutl tribe.—Boas in Rep. U. S. Nat. Mus. 1895, 331, 1897.

Wisakedjak. See *Nanabozho*.

Wiweakam (*Wī'wāgam*, 'true frog tribe'). Two Lekwiltok gentes, one belonging to the Wiwekae sept, the other to the Kueha. There seems to be considerable confusion between the people bearing this name and those called Wikae. The population of each is enumerated separately in the Dept. of Indian Affairs reports, and in 1911 the number of persons in this division was placed at 58. In 1885 their principal town was called Tatapowis.

(J. R. S.)

Weewaikun.—Brit. Col. map, 1872. **Weewok.**—Ibid. **We-wai-ai-kum.**—Can. Ind. Aff., 270, 1889. **Wewark-kum.**—Kane, Wand. in N. A., app., 1859. **Weway-a-kum.**—Powell in Can. Ind. Aff., 119, 1880. **Wī'wāgam.**—Boas in Mem. Am. Mus. Nat. Hist., v, pt. II, 318, 1902. **Wi-wai-ai-kum.**Can. Ind. Aff., 364, 1897. **Wī'wēak'am.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Wī'wēaqam.**—Boas in Petermanns Mitteil., pt. 5, 131, 1887. **Wī'-wē-ēkum.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Wi-wi-kum.**—Tolmie and Dawson, Vocabs. Brit. Col., 119B, 1884.

Wiwekae (*Wī'wēq'aē*, 'the Wē'qaēs,' from an ancestor of that name). A sept of the Lekwiltok, living between Bute and Loughborough inlets, Brit. Col. Its gentes, according to Boas, are: Gyigyilkam, Gyeksem, Wiweakam, and a fourth, the name of which is unknown. Their principal town, according to Dawson, is Tsakwalooin, at cape Mudge. Pop. 86 in 1911.

M-Wai-ai-kai.—Can. Ind. Aff., 435, 1896 (misprint). **Waiwaiaikai.**—Ibid., pt. 2, 41, 1909. **We-wai-ai-kai.**—Ibid., 189, 1884. **Wé-wark-ka.**—Kane, Wand. in N. A., app., 1859. **Weway-a-kay.**—Sproat in Can. Ind. Aff., 149, 1879. **We-way-a-ky.**—Powell, ibid., 119, 1880. **Wi-wai-ai-kai.**—Can. Ind. Aff., 362, 1895. **Wiwayiki.**—Brit. Col. map, 1872. **Wī-wē-eke.**—Dawson in Trans. Roy. Soc. Can., sec. II, 65, 1887. **Wī'-wēk'aē.**—Boas in 6th Rep. N. W. Tribes Can., 55, 1890. **Wī'wēqaē.**—Boas in Rep. U. S. Nat. Mus. 1895, 331, 1897. **Wī'wēq'aē.**—Boas in Petermanns Mitteil., XVII, pt. 5, 131, 1887.

Wohuamis (*Wōxuā'mis*). A gens of the Koskimo, a Kwakiutl tribe.—Boas in Rep. Nat. Mus. 1895, 329, 1897.

Wyah. A Nitinat village on the E. shore of the outlet of Nitinat lagoon, S. W. coast of Vancouver id.; pop. 63 in 1902.

Whyack.—Whymper, Alaska, 73, 1869. **Wyah.**—Can. Ind. Aff., 264, 1902.

Wyandot. See *Huron*.

Xumskhumesilis (*Xúmsχumesī'Lis*). An ancestor of a Quatsino gens after whom the gens was sometimes named.—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Yaaihakemae (*Yaai'x̣'aqEmaē*, 'the crabs'). A gens of the Komoyue, a sept of the true Kwakiutl, and a clan of the Tenaktak.

Yaai'Hak ʟmaē.—Boas in 6th Rep. N. W. Tribes Can., 54, 1890. **Yaai'x̣'aqEmaē.**—Boas in Rep. U. S. Nat. Mus. 1895, 330, 1897. **Yīχ̣ā̆qęmāe.**—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Yadus (*Yā'dAs*). An important subdivision of the Stustas, a great Haida family of the Eagle clan. It constituted one of the Kaigani families, and was subdivided like them (in the Tlingit style) into 5 house-groups: Ildjunaihadai, Naalgus-hadai, Nakons-hadai, Otkialnaas-hadai, and Otnaas-hadai.—Swanton, Cont Haida, 276, 1905.

Yagun. An ancient Haida town formerly on the N. coast of Queen Charlotte ids., Brit. Col.

Yā'gAn.—Swanton, Cont. Haida, 281, 1905.

Yagunkun-lnagai (*Ya'gun-kun-lnagā'-i*, 'Yagun river point-town people'). A branch of the Kuna-lanas, a great Haida family belonging to the Raven clan. The Yagun is the largest stream on the Queen Charlotte ids.

(J. R. S.)

Yāgun kunilnagai'.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Ya'gun kun lnagā'-i.**—Swanton, Cont. Haida, 271, 1905.

Yagunstlan-lnagai (*Ya'gun sL!an lnagā'-i*, 'Yagun river rear-town people'). A local subdivision of the Stlenga-lanas, a Haida family belonging to the Raven clan.—Swanton, Cont. Haida, 271, 1905.

Yaku (*Yak!ᵘ*). A Haida town of the Dostlan-lnagai family, that formerly stood on the N. W. coast of Graham id., opposite North id., Queen Charlotte ids., Brit. Col. This town, or it and the neighbouring one of Kiusta together, may be that designated Lu-lan-na by John Wark, 1836-41, to which he assigned 20 houses and 296 people. Old people remember 4 large houses and 4 small ones in Yaku, and 9 houses in Kiusta. This would seem to indicate a population in Yaku proper of about 100 to 120. (J. R. S.)

Iā'k'ō.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898. **Kakoh.**—Dawson, Q. Charlotte Ids., 162B, 1880 (corrupted form). **Yak!ᵘ.**—Swanton, Cont. Haida, 281, 1905. **Yukh.**—Deans, Tales from Hidery, 94, 1899.

Yaku-gitinai (*Yā'ku gîtînā'-i*, 'the middle Gitł'ns'). A subdivision of the Hlgahet-gitinai, a Haida family of the Eagle clan. They received their name from having lived in the middle of Skidegate village; there they killed a chief and fled to the w. coast.—Swanton Cont. Haida, 274, 1905.

Yaku-lanas (*Yā'ku lā'nas*, 'middle-town people'). A large and important Haida family belonging to the Raven clan. By the Skidegate people it is said they were so named because they occupied the middle row in a legendary five-row town, where all the Raven side formerly lived (see *Skeena*). The Masset people attributed it to the fact that wherever the members of this family settled they occupied the middle of the village. They are said to have come originally from the s. end of Queen Charlotte ids., but the greater portion finally moved to Alaska, where they constituted the most important Raven family among the Kaigani. One subdivision, the Aoyaku-lnagai, settled in Masset inlet. Of the Kaigani part of the family there were 4 subdivisions, the Kaad-naas-hadai, Yehlnaas-hadai, Skistlai-naihadai, and Nakaduts-hadai. The extinct Ta-ahl-lanas of North id. perhaps belonged to it. Before they left Queen Charlotte ids. their principal town was Dadens. In Alaska it was Klinkwan. The Hlgahet-gu-lanas are said to have once been a part of this family.—Swanton, Cont. Haida, 271, 1905.

Yak' lā'nas.—Boas, 12th Rep. N. W. Tribes Can., 22, 1898. **Yākwū Lennas.**—Harrison in Proc. Roy. Soc. Can., sec. II, 125, 1895.

Yan ('directly opposite' a ledge). A former Haida town on the w. side of the mouth of Masset inlet, Queen Charlotte ids., Brit. Col. It was built in comparatively recent times after troubles between two Masset families. One family stayed in Masset, while the other, the Aostlan-lnagai, settled at Yan.

Ia'an.—Boas, 12th Rep. N. W. Tribes Can., 23, 1898. **Yan.**—Dawson, Q. Charlotte Ids., 163, 1880. **Yēn.**—Harrison in Proc. Roy. Soc. Can., sec. II, 124, 1895.

Yaogus (*YáogAs*). A Haida town of the Kagials-kegawai family, formerly on the s.w. side of Louise id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 279, 1905.

Yaqatlenlish (*Yáqallęnl̄isch*). An ancestor of one of the gentes of the Kwakiutl proper, after whom the gens itself was sometimes named.—Boas in Petermanns Mitteil., pt. 5, 131, 1887.

Yarahatssee (*Ya-ra-hats'-see*, 'tall tree'). A clan of the Hurons (q. v.).—Morgan, Anc. Soc., 153, 1877.

Yastling (*YasL!i'ñ*). A Haida town of the Koetas family, formerly in Naden harbour, Graham id., Queen Charlotte ids., Brit. Col.—Swanton, Cont. Haida, 281, 1905.

Yatcheethinyoowuc (Wood Cree: *Ayâtchithĭnĭwŭk*, 'foreign men,' 'foreigners.'—Lacombe.) A name applied indiscriminately by the Cree to all tribes w. of themselves and the Assiniboin, in Canada. It has no ethnic significance.

Jatche-thin-juwuc.—Egli, Lexicon, 532, 1880. **Yatcheé-thin-yoowuc.**—Franklin, Narr., 108, 1823.

Yatza ('knife'). An important camping place on the N. coast of Graham id., between North id. and Virago sd., Q. C. ids., B.C. A house or two were erected here and potlatches were held for the purpose, which circumstances led Dawson (Q. Charlotte ids., 162B, 1880) to suppose it was a new town.

(J. R. S.)

Yehlnaas-hadai (*Ye'l na's xā'da-i*, 'Raven house people'). A subdivision of the Yakulanas, a Haida family of the Raven clan, probably named from one house, although they occupied a large part of the town of Kweundlas.—Swanton, Cont. Haida, 272, 1905.

Yatl nas: had'ā'l.—Boas Fifth Rep. N. W. Tribes Can., 26, 1889.

Yekolaos. One of the two Cowichan tribes on Thetis id., off the S. E. coast of Vancouver id., Brit. Col. If identical with the Tsussie of the Dept. of Indian Affairs reports, the population was 55 in 1911.

Tsussie.—Can. Ind. Aff., pt. II, 66, 1902. **Yéqolaos.**—Boas, MS., B. A. E., 1887.

Yesheken (*Yē'cEqEn*). A division of the Nanaimo on the E. coast of Vancouver id., Brit. Col.—Boas in 5th Rep. N. W. Tribes Can., 32, 1889.

Yucuche. A Tatshiautin village at the head of Stuart lake, Brit. Col., and the portage between it and Babine lake. Pop. 36 in 1911.

Ya-ku-tce.—Morice, Notes on W. Dénés, 26, 1893. **Yucutce.**—Can. Ind. Aff. Reps.

Yukuts. A Squawmish village community on the right bank of Skwamish r., Brit. Col.

Yik'ts.—Boas, MS., B. A. E., 1887. **Yū'kuts.**—Hill-Tout in Rep. Brit. A. A. S., 474, 1900.

Yukweakwioose. A Chilliwak village on lower Chilliwak r., which flows into the lower Fraser r., Brit. Col.; pop. 28 in 1911.

Yahweakwioose.—Can. Ind. Aff. Rep., pt. 2, 44, 1909. **Yakweakwioose.**—Can. Ind. Aff. Rep., 277, 1894. **Yak-y-you.**—Ibid., 309, 1879. **Yukkweakwioose.**—Ibid., pt. II, 160, 1901. **Yukūkwēū's.**—Hill-Tout in Rep. N. W. Tribes of Can., 4, 1902. **Yu-kwea-kwioose.**—Can. Ind. Aff. Rep., 414, 1898. **Yuk-yuk-y-yoose.**—Brit. Col. map, Ind. Aff., Victoria, 1872.

Yuquot. The principal town of the Mooachaht, situated in Friendly cove, Nootka sd., W. coast of Vancouver id. In olden times it was a widely known place, continually frequented by trading vessels. Pop. 172 in 1904, 140 in 1910.

Moacha.—Can. Ind. Aff., pt. 2, 88, 1910. **Nootka.**—Jewitt, Narr., passim., 1849. **Yucuatl.**—Galiano, Relacion, 117, 1802. **Yuquot.**—Can. Ind. Aff., 264, 1902.

Yutsutkenne ('people down there'). A Sekani tribe whose hunting grounds are between McLeod lake and Salmon r., Brit. Col. From time immemorial they have bartered stone axes, arrows, and other implements with the Takulli for beads and articles of metal.

Yu-tsú-tqaze.—Morice, letter, B. A. E., 1890. **Yu-tsu-tquenne.**—Morice, Notes on W. Dénés, 28, 1893.

Zakhauzsiken (*Zaxzauzsi'kɛn*, 'middle ridge' or 'middle hill'). A village of the Spence Bridge band of Ntlakyapamuk ½ m. back from Thompson r., on the s. side, about 31 m. above Lytton, Brit. Col.—Teit in Mem. Am. Mus. Nat. Hist., II, 173, 1900.

Zoar. A Moravian mission among the Suhinimiut Eskimo on the E. coast of Labrador, established in 1865.

Zoht. A village of the Nicola band of Ntlakyapamuk living near the W. end of Nicola lake, 50 m. above Spence Bridge, Brit. Col. Pop. 31 in 1901, the last time the name appears.

Nicola.—Brit. Col. map, Ind. Aff., Victoria, 1872 (one of two villages so named on Nicola lake may correspond to this town). **Yoht.**—Can. Ind. Aff., 277, 1894. **Yon-kt.**—Ibid., 198, 1885. **Zoht.**—Ibid., 232, 1886. **Zōqkt.**—Hill-Tout in Rep. Ethnol. Surv. Can., 4, 1899.

Zutsemin ('red ochre,' or 'red earth'). An Okinagan town on upper Similkameen r., Brit. Col.

Vermillion.—Teit in Mem. Am. Mus. Nat. Hist., II, 174, 1900 (white men's name). **Zu'tsamin.**—Ibid. **Zu'tsɛmin.**—Ibid.

APPENDIX I

Schedule of Indian Reserves in Canada

Note.—The orthography of names of reserves is practically in accordance with that used by the Department of Indian Affairs except that, where the names have been ruled on by the Geographic Board, Canada, the spelling conforms to the rulings of the Board.

This list includes practically all the Indian reserves in Canada except some timber berths, meadows, fisheries and hay lands.

NOVA SCOTIA

No.	Name	Where situated	Tribe or Band	Area, acres
1	Middle River	Middle r., Victoria co	Micmac	796
2	Whycocomagh	Whycocomagh basin, Inverness co	"	1,555
4	Malagawatch	Denys River Basin, Inverness co	"	1,200
25	Margaree River	Margaree r., Inverness co	"	2
26	Port Hood	Port Hood, Inverness co	"	Not surv.
3	Eskasoni	St. Andrews chan., Cape Breton co	"	2,800
28	Sydney	Sydney harb., Cape Breton co	"	3
29	Caribou Marsh	5 m. from Sydney, Cape Breton co	"	650
5	Chapel Island	Bras d'Or l., Richmond co	"	1,281
6	Bear River	Bear r., Digby and Annapolis cos	"	1,600
7 & 9	Kejimkujik Lake	Annapolis and Queens cos	"	1,015
8	New Liverpool Road	New Liverpool road, Annapolis co	"	572
10	Ponhook Lake	Ponhook l., Queens co	"	200
11	Medway River	Medway r., Queens co	"	10
12	Wild-cat	Wild-cat cr., Queens co	"	1,150
13	Shubenacadie or Grand Lake	Grand l., Halifax co	"	1,000
15	Sambro	Sambro harb., Halifax co	"	300
16	Ingram River	Ingram r., Halifax co	"	325
17	Beaver Lake	Beaver l., Halifax co	"	100
18	Ship Harbour Lake	Ship Harbour l., Halifax co	"	500
30	Minister Lake	Minister l., Halifax co	"	44
14	Indian Brook	Indian br., Hants co	"	1,790
34	St. Croix	Ponhook lake, Hants co	"	263
19	Pennal Reserve	Wallabeck l., Lunenburg co	"	100
19A	New Germany	Lake Peter, Lunenburg co	"	953
20	New Ross	Nine-mile l., Lunenburg co	"	1,000
21	Gold River	Mahone bay, Lunenburg co	"	1,041
24	Fishers Grant, 24 to 24F	Pictou har., Pictou co	"	321
31	Merigomish Harbour	Merigomish har., Pictou co	"	35
22	Franklin Manor	Franklin Manor, Cumberland co	"	1,000
23	Pomquet and Afton res.	Pomquet har., Antigonish co	"	525
27	Millbrook, Nos. 27 to 27C	Near Truro, Colchester co	"	155
32	Cambridge or Cornwallis	Cambridge, Kings co	"	10
35	Horton	Horton tp., Kings co	"	423
33	Yarmouth	Yarmouth, Yarmouth co	"	21

PRINCE EDWARD ISLAND

1	Lennox Island	Malpeque bay, Prince co	Micmac	1,320
2	Morell	Morell r., tp. No. 39, Kings co	"	204

NEW BRUNSWICK

No.	Name	Where situated	Tribe or Band	Area, acres
1	Indian Point	N.W. Miramichi r., Northumberland co	Micmac	100
2	Eel Ground	" " " "	"	2,682
4 & 7	Red Bank	S.W. " " "	"	6,330
8	Big Hole Track	N.W. " " "	"	6,303
9	Tabusintac	Tabusintac r., Northumberland co	"	8,077
12	Renous	S.W. Miramichi r., Northumberland co	"	100
14	Burnt Church	Burnt Church r., Northumberland co	"	2,058
3	Eel River, 3 and 3A	Eel r., Restigouche co	"	300
6	French Village	R. St. John, York co	"	460
22	St. Croix	Chiputneticook l., York co	"	200
24	St. Mary	Opp. Fredericton, York co	"	2
10	St. Basil, Edmundston	R. St. John, Madawaska co	Malecite	714
20	Tobique	R. St. John, Victoria co	"	5,797
11	Pabineau	Pabineau r., Gloucester co	Micmac	1,000
25	Gould Island	Nipisiguit bay, Gloucester co	"	16
13	Pokemouche	Pokemouche r., Gloucester co	"	2,477
15	Richibucto	Richibucto r., Kent co	"	2,203
16	Buctouche	Buctouche r., Kent co	"	352
28	Indian Island	Richibucto har., Kent co	"	100
27	Fort Folly	Petitcodiac r., Westmorland co	"	62
18	The Brothers	Kennebecasis bay, St. John co	"	10
19	Kanus River	Chiputneticook r., Charlotte co	Malecite	100
23	Woodstock	St. John r., Carleton co	"	153
26	Oromocto	St. John r., Sunbury co	"	125

QUEBEC

1	Restigouche	Restigouche r., Bonaventure co	Micmac	8,869
2	Maria	Grand Cascapedia r., Bonaventure co	"	416
3	Bersimis	Bersimis r., Saguenay co	Montagnais, Tadoussac, Papinachois and Naskapi	63,100
5	Ouiatchuan	L. St. John, Lake St. John co	Montagnais	3,779
7	Lorette	8 m. from Quebec city, Quebec co	Huron	27
10	Crespieul	W. of Crespieul tp., Lake St. John co	Abnaki	8,375
11	Bécancour	Near Bécancour, Nicolet co	"	122
12	Pierreville	Pierreville, Yamaska co	"	1,538
14	Caughnawaga	St. Lawrence r., Laprairie co	Iroquois	12,479
15	St. Regis	St. Lawrence r., Huntingdon co	"	6,887
17	Doncaster	Doncaster tp., Montcalm co	"	18,500
18	Maniwaki	Desert r., Ottawa co	Algonquin	43,721
19	Timiskaming	L. Timiskaming, Pontiac co	Ottawa and Algonquin	14,660
21	Whitworth	Whitworth tp., Temiscouata co	Malecite	399
22	Cacouna	Cacouna, Temiscouata co	"	1
23	Weymontachi	St. Maurice r., Champlain co	Algonquin and Têtes de Boule	7,408
24	Coucoucache	St. Maurice r., Champlain co	Algonquin and Têtes de Boule	380
25	Escoumains	Escoumains r., Saguenay co	Montagnais	97
26	Manuan	Kempt lake, Maskinonge co	Têtes de Boule	1,906
27	Seven Islands	Letellier tp., Saguenay co	Montagnais	95

ONTARIO

1	Maganetawan	Maganetawan r., Parry Sound dist	Chippewa	694
2	Henvey Inlet	Georgian bay " "	"	23,811
3	Grondine Point	Grondine pt., Sudbury dist	"	10,160

ONTARIO

No.	Name	Where Situated	Tribe or Band	Area, acres
4	Whitefish River	Whitefish r., Sudbury dist	Chippewa	10,600
5	Spanish River	Spanish r., "	"	28,000
6	Whitefish Lake	Whitefish l., Algoma dist	"	43,755
7	Serpent River	E. of Mississagi r., Algoma dist	"	27,030
8	Mississagi River	Mississagi r., Algoma dist	"	4,350
9	Dokis	French r., Parry Sound dist	"	30,300
10	Nipissing	Lake Nipissing, Nipissing dist	"	6,237
11	Wanapitei	Wanapitei lake, Sudbury dist	"	2,560
12	Thessalon	Thessalon tp., Algoma dist	"	2,307
13	French River	French r., Parry Sound dist	"	4,524
14	Garden River	Garden r., Algoma dist	"	28,510
15	Goulais Bay, 15 A & C	Batchawana bay, Algoma dist	"	1,600
16	Parry Island	Georgian bay, Parry Sound dist	"	18,482
17	Shawanaga	Shawanaga tp., Parry Sound dist	"	8,373
17	Naiscoutaing, 17 A & B	Harrison and Wallbridge tps., Parry Sound	"	2,813
18	Bear Island, Timagami	L. Timagami, Nipissing dist	"	.....
19	Cockburn Island	Cockburn id., lake Huron, Manitoulin dist	Ottawa and Chippewa	864
20	Sheshegwaning	Robinson tp., Manitoulin id	" "	5,000
21	Obidgewong	Mills and Burpee tps., Manitoulin id	" "	732
22	West Bay	Billings tp., Manitoulin id	" "	8,399
23	Sucker Creek	Howland tp., Manitoulin id	" "	1,665
24	Sheguiandah	Sheguiandah tp., Manitoulin id	" "	5,106
25	Sucker Lake	Assiginack tp., Manitoulin id	" "	599
26	Manitoulin Island (unceded portion)	East penin., Manitoulin id	" "	105,300
27	Cape Croker	Saugeen penin., Bruce co	" "	15,586
28	Chiefs Point	" " "	" "	1,280
29	Saugeen reserve	" " "	" "	9,020
30	Christian, Hope and Beckwith ids	Georgian bay, Simcoe co	Chippewa	13,264
31	Gibson or Watha	Gibson tp., Muskoka dist	Iroquois and Algonquin	25,582
32	Rama	Rama tp., Ontario co	Chippewa	2,274
33	Georgina Island	L. Simcoe, York co	"	3,574
34	Scugog	L. Scugog, Ontario co	Mississauga	860
35	Mud Lake	Smith tp., Peterborough co	"	1,664
36	Rice Lake	Rice l., Peterborough co	"	1,860
36A	Islands in Trent waters	Peterborough and Victoria cos	"	246
37	Alnwick	Alnwick tp., Northumberland co	"	3,048
37A	Sugar Island	Rice l., Peterborough co	"	100
38	Tyendinaga	Tyendinaga tp., Hastings co	Mohawk	17,604
39	Golden Lake	Golden lake, Renfrew co	Algonquin	1,560
40	Tuscarora	Tuscarora, Oneida and Onondaga tps., Brant and Haldimand cos	Six Nations	38,775
40A	Mississauga	Tuscarora and Oneida tps., Brant co	Mississauga	10,800
41	Oneida	Delaware tp., Middlesex co	Oneida of the Thames	5,272
42	Caradoc	Caradoc tp., Middlesex co	Chippewa of the Thames and Munsee	10,800
43	Stony Point	Bosanquet tp., Lambton co	Chippewa	2,555
44	Kettle Point	Bosanquet tp., Lambton co	"	2,224
45	Sarnia	Sarnia tp., Lambton co	"	6,161
46	Walpole Island	Lake St. Clair	Chippewa and Potawatami	40,480
47	Orford	Orford tp., Kent co	Moravians of the Thames	3,010
48	Michipicoten	Michipicoten r	Chippewa	178
49	Gros Cap	Lake Superior, Algoma dist	"	10,180
50	Pic River	" Thunder Bay dist	"	800
51	Pays Plat	" "	"	605
52	Fort William	" "	"	12,586
53	Red Rock	Nipigon river, Thunder Bay dist	"	468

ONTARIO

No.	Name	Where situated	Tribe or Band	Area, acres
54	McIntyre Bay	L. Nipigon, Thunder Bay dist	Chippewa	585
55	Gull River	" " "	"	9,825
56	Island Point	" " "	"	135
57	Jackfish Island	" " "	"	363
58	Long Lake	Long lake " "	"	612
59	Cornwall Island	Stormont co	Iroquois	2,050
60	Hunting Reserve	St. Edmund tp., Bruce co	Chippewa of Saugeen and Cape Croker	3,800
61	Chapleau	Chapleau, Sudbury dist		220
62	Missinaibi	Dog lake, Algoma dist		216

Treaty No. 3

1	Agency Res.,Fort Frances	Rainy river		167
10	Little Forks	"		1,920
11	Manitou Rapids	"		5,674
12	Long Sault No. 2	"		5,021
13	" 1	"		6,335
14	'The Bishop,' Hungry Hall No. 1	"		3,983
15	'Paskonkin,' Hungry Hall No. 2	"		2,266
15M	Wild Lands Reserve	"		24,398
16A	Rainy Lake	Rainy Lake	Couchiching band	160
16D	"	"	"	11,200
17A	"	"	Niacatchewenin band	3,711
17B		Clearwater lake		2,440
18B		Rainy lake		4,587
18C		"		3,861
21	Grassy Narrows	English river		10,244
21	Wabaskang	Wabaskang lake		8,042
22A1	Lac des Mille Lacs	Lac des Mille Lacs		3,751
22A2	Seine River	Seine river		8,477
23	Sturgeon Falls	"		6,237
23A	Seine River	"		4,346
23B	"	"		2,235
24C	Kawaiagamak	Sturgeon lake	Sturgeon lake	5,948
25D	Nekwakwan Lake	Lac la Croix	Lac la Croix	15,355
26A	Rainy Lake	Rainy lake		4,815
26B	"	"		2,640
26C	"	"		2,737
27	Wabigoon Lake	Wabigoon lake		12,872
27	Eagle Lake	Eagle lake		8,882
28	Lac Seul	Lac Seul		49,000
29	Islington	Winnipeg river		20,954
29	Swan Lake	Swan lake		3,277
29	One-man Lake	English river		668
30	Agency Res.,Sabaskasing	Lake of the Woods		640
31A	Naongashing	"		1,280
31B	Lake of the Woods	"		726
31C	"	"		800
31D	Big Island	"		925
31E	"	"		1,920
31F	"	"		1,174
31G	Lake of the Woods	"		275
31H & 31G	Big Island (31G, pt.)	"		1,541
31J	Shoal Lake	Shoal lake		1,280

SESSIONAL PAPER No. 21a

ONTARIO

Treaty No. 3

No.	Name	Where situated	Tribe or Band	Area, acres
32A	Whitefish Bay	Lake of the Woods	Chippewa	4,865
32B	Yellow Girl Bay	"	"	4,454
32C	Sabaskong Bay	"	"	1,280
33A	Whitefish Bay	"	"	3,091
33B	Northwest Angle	"	"	3,299
34	Lake of the Woods	"	"	641
34A	Whitefish Bay	"	"	1,529
34B	Shoal Lake	Shoal lake	"	1,066
34C	N.W. Angle 34C and 37B	Northwest Angle river	"	1,959
35A	Naongashing	Lake of the Woods	"	1,280
35B	Obabikong	"	"	1,760
35C	Sabaskong Bay	"	"	1,920
35D	"	"	"	1,280
35E1	Little Grassy River	"	"	640
35E2	Lake of the Woods	"	"	Not surv
35F	Sabaskong Bay	"	"	1,280
35G	Big Grass River	"	"	8,960
35H	Sabaskong Bay	"	"	640
35J	Lake of the Woods	"	"	3,482
37	Big Island	"	"	1,946
37	Rainy River	Rainy river	"	10
*37A	Shoal Lake	Shoal lake	"	216
37B	Lake of the Woods	Lake of the Woods	"	1,959
38A	Rat Portage	"	"	8,064
38B	Kenora	"	"	5,290
38C	The Dalles	Winnipeg river	"	8,064
38D	Lake of the Woods	Lake of the Woods	"	Not surv
*39	Shoal Lake	Shoal Lake	"	875
*39A	"	"	"	7,850
*40	"	"	"	1,033

Treaty No. 5

15	Pekangikum	Berens river		2,240

Treaty No. 9

63A	Osnaburgh	Lake St. Joseph		12,800
63B	"	Lake St. Joseph, Patricia dist		33,920
64	Fort Hope	Lake Calumet, Patricia dist		64,000
65	Marten Fall	Albany river		19,200
66	English River	Kenogami r., 3 m. below English River post		7,680
67	Fort Albany	Confluence of North and Albany rivers		89,600
68	Moose Factory	Moose river at South Bluff cr		42,240
69	New Post	8 m. S. of New post, Abitibi river		Not surv
70	Abitibi	South shore, lake Abitibi, Nipissing dist		19,200
71	Mattagami	Near fort Mattagami, Nipissing dist		12,800
72	Matachewan	North of fort Matachewan, Nipissing dist		10,276
73	Flying Post	Kakozhisk river, Sudbury dist		14,720
74	Chapleau	Adjacent to Chapleau res., No. 61	Chippewa	160
75	"	Chapleau lake, Sudbury dist	Cree	276
76	New Brunswick House	Missinaibi lake, opp. New Brunswick post		17,280
77	Long Lake	East side Long lake, Thunder Bay dist		17,280
78	McDougall Chute	Matheson tp., Nipissing dist		18

*37A, 39, 39A and 40 are partly in Ontario and partly in Manitoba. The areas given above refer to the area in Manitoba only.

MANITOBA

Treaty No. 1

No.	Name	Where situated	Tribe or Band	Area, acres
1B	Peguis	Fisher river	Chippewa and Cree	75,096
2	Roseau River	Tp. 2 and 3, R. 2E, 1st Mer	Chippewa	5,651
2A	Roseau Rapids	Tp. 3, R. 4E., 1st Mer	"	2,080
3	Fort Alexander	Mouth of Winnipeg river	"	21,670
4	Brokenhead	Mouth of Brokenhead river	"	13,611
5	Sandy Bay	Tp. 18, R. 9 W. 1st Mer	"	12,132
6	Long Plain	Tps. 9 and 10, R. 8 W. 1st Mer	"	10,816
7	Swan Lake	Tp. 5, R. 11 W. 1st Mer	"	6,818
8	Indian Gardens	Tp. 9, R. 9 W. 1st Mer	"	640
8A	Lot 14, Por. la Prairie		Sioux	109

Treaty No. 2

43	Jackhead	Lake Winnipeg	Maskegon	2,688
44	Fisher River, 44 and 44A	"	"	15520
45	Waterhen River	Waterhen lake	Chippewa	4,608
46	Dog Creek	Lake Manitoba	"	9,427
46A	Rock Island	Tp. 22, R 9 W. 1st Mer	"	101
48	Little Saskatchewan	Lake St. Martin		3,200
49	The Narrows	"	"	4,032
50	Fairford	St. Martin and Manitoba lakes	"	12,981
51	Crane River	Lake Manitoba	"	7,963
52	Ebb and Flow	Ebb-and-flow lake	"	10,816
57	Birdtail Creek, 57 & 57A	Tp. 15, R. 27 W. 1st Mer	Birdtail Sioux	6,955
58	Oak River	Tp. 10, R. 23 W. 1st Mer	Oak River Sioux	9,734
59	Oak Lake, 59 and 59A	Tps. 7 and 8, R. 26 W. 1st Mer	Oak Lake "	2,880
61	Riding Mountain	Tp. 18, R. 21 W. 1st Mer	Keeseekoowenin band	5,559
61A	Clear Lake	Tp. 20, R. 19 W. 1st Mer	"	1,076
62	Lizard Point	Tps. 19 & 20, R. 25 & 26, W. 1st Mer	Waywayseecappo band	24,942
62A	Fishing Station	Tp. 20, R. 24, W. 1st Mer	Sioux bands	74
63	The Gambler	Near Binscarth	Gambler band	860
63A	Valley River	Tps. 25 & 26, R. 25 & 26 W. 1st Mer	Chippewa	11,544
66A	Pine Creek	Tp. 35, R. 20 W. 1st Mer		23,947
67	Rolling River	Tp. 17, R. 19 W. 1st Mer		13,920

Treaty No. 3

34C	Northwest Angle	Lake of the Woods	Northwest Angle bands	750
36	Buffalo Point	"	Buffalo Bay band	5,763
*37A	Shoal Lake	Shoal lake	Northwest Angle band	1,704
37C	Northwest Angle River	Northwest Angle river	" "	690
*39	Shoal Lake	W. Shore, Shoal Lake	Shoal lake band	156
*39A	"	N. W. Shore, "	" "	575
*40	"	Indian Bay "	" "	726

Treaty No. 4

65	Dawson Bay, 65A to E.	Winnipegosis and Swan lakes	Maskegon	5,498

* 37A, 39, 39A and 40 are partly in Ontario and partly in Manitoba. The areas given above refer to the area in Manitoba only.

SESSIONAL PAPER No. 21a

MANITOBA

Treaty No. 5

No.	Name	Where situated	Tribe or Band	Area, acres
9	Black River	Lake Winnipeg	Maskegon	2,000
10	Manigotagan River	"	"	3,574
11	Loon Creek	"	"	1,135
12	Bloodvein River	"	"	3,370
13	Berens River	"	"	6,354
14	Little Grand Rapids	Berens river	"	5,600
16	Poplar River	Lake Winnipeg	"	3,800
17	Norway House	Norway House	"	18,448
19	Cross Lake	Nelson river	"	5,760
21	Pas	Pas	"	1,028
21A	Indian Pear Island	"	"	1,303
21	For Pas Band, 21B to K.	"	"	6,143
31	Moose Lake, 31A to E.	Moose lake	"	3,663
32	Chemawawin	Cedar lake	"	3,011
33	Grand Rapids	Mouth of Saskatchewan river	"	4,646

SASKATCHEWAN

Treaty No. 2

70	White Bear	Tps. 9 and 10, R. 2 & 3 W. 2nd Mer	Cree and Chippewa	30,040

Treaty No. 4

64	Cote	Tps. 30 and 31, R. 31 and 32 W. 1st Mer.	Chippewa	19,920
65	The Key	Tp. 32, R. 1 and 2 W. 2nd Mer	"	14,945
66	Keescekoose	Tp. 32, R. 32 W, 1st Mer	"	10,671
71	Ochapowace	Tps. 17 and 18, R. 3 & 4 W. 2nd Mer	Cree	52,864
72	Broadview	Tps. 17 and 18, R. 4 & 5 W. 2nd Mer	"	14,606
72A	Kawkewistaha	Tp. 19, R. 5 W. 2nd Mer	"	67
73	Cowessess	Tps. 17 and 18, R. 5 & 6 W. 2nd Mer	"	29,083
74	Sakimay	Tps. 18 and 19, R. 6 W. 2nd Mer	"	21,668
74A	Shesheep	Tp. 19, R. 6 W. 2nd Mer	"	3,549
75	Piapot, Nos. 75 and 75A	Tps. 20 and 21, R. 18 W. 2nd Mer	"	36,145
76	Assiniboine	Tps. 15 and 16, R. 11 and 12 W. 2nd Mer	Assiniboin	40,897
78	Standing Buffalo	Tps. 21 and 22, R. 14 W. 2nd Mer	Sioux	5,415
79	Pasqua	Tps. 20 and 21, R. 14 to 16 W. 2nd Mer	Chippewa and Cree	22,143
80	Muskowpetung 80-80B	Tps. 20 and 21, R. 16 & 17 W. 2nd Mer	" "	21,936
81	Peepeekeesis	Tps. 21 and 22, R. 10 & 11 W. 2nd Mer	Cree	26,624
82	Okanase	Tp. 22, R. 10 & 11 W. 2nd Mer	"	14,310
83	Star Blanket	Tp. 23, R. 10 & 11 W. 2nd Mer	"	13,760
84	Little Black Bear	Tp. 23 and 24, R. 10 & 11 W. 2nd Mer	"	29,760
85	Muskowekwan	Tp. 27, R. 14 to 16, W.2nd Mer	Chippewa	23,953
86	Gordon	Tps. 26 and 27, R. 16 & 17 W. 2nd Mer	Cree and Chippewa	35,456
87	Day Star	Tps. 29 and 30, R. 16 & 17 W. 2nd Mer	Cree	15,360
88	Poor Man	Tps. 29 and 30, R. 17 & 18 W. 2nd Mer	"	27,200
89	Yellow Quill	Tps. 33 and 34, R. 12 & 13 W. 2nd Mer	Chippewa	8,905
90	Nut Lake	Tps. 38 to 40, R. 12 W. 2nd Mer	"	14,400
160	Wood Mountain	Tp. 4, R. 4 W. of 3rd Mer	Sioux	10,240

Treaty No. 5

20	Cumberland House 20 & 20A	Cumberland lake	Maskegon	1,947
28A	Shoal Lake	Tp. 52, R. 5 W. 2nd Mer	"	2,887
29	Red Earth	Tp. 49, R. 9 W. 2nd Mer	"	3,596
29A	Carrot River	Tp. 52, R. 6 and 7 W. 2nd Mer	"	2,040

SASKATCHEWAN

Treaty No. 6

No.	Name	Where situated	Tribe or Band	Area, acres
91	Kinistino, 91 & 91A	Tps. 40 to 42, R. 16 W. 2nd Mer	Chippewa	9,489
94	White Cap	Tps. 33 and 34, R. 5 and 6 W. 3rd Mer	Sioux	3,712
94A	Wahpaton	Tp. 49, R. 27 W. 2nd Mer	"	2,330
95	One Arrow	Tps. 42 and 43, R. 28 W. 2nd Mer	Cree	10,210
96	Okemasis	Tps. 43 and 44, R. 3 W. 3 Mer	"	28,160
97	Beardy	Tps. 43 and 44, R. 3 W. 3. Mer	"	
99	Muskoday (John Smith)	Tps. 46 & 47, R. 24 & 25 W. 2 Mer	"	23,936
100	Fort a la Corne	Tps. 47 & 48, R. 20 W. 2 Mer	"	17,792
100A	James Smith	Tps. 46 to 48 R. 20 W. 2 Mer	"	19,520
101	Sturgeon Lake	Tps. 50 & 51, R. 1 & 2 W. 3 Mer	"	22,016
102	Muskeg Lake	Tps. 45 & 46, R. 6 & 7 W. 3 Mer	"	26,880
103	Mistawasis	Tps. 47 to 49, R. 6 W. 3 Mer	"	47,673
104	Sandy Lake	Tps. 50 & 51, R. 6 & 7 W. 3 Mer	"	43,008
105	Meadow Lake, 105 & 105A	Tps. 58 to 60, R. 17 & 18 W. 3 Mer	"	9,600
106	Montreal Lake	Tps. 57 to 60, R. 26 & 27, W. 2 Mer	"	14,720
106A	Little Red River	Tps. 50 to 52, R. 26 & 27 W. 2 Mer	"	36,160
108	Red Pheasant	Tps. 40 & 41, R. 15 W. 3 Mer	"	24,320
109	Mosquito	Tps. 40 & 41, R. 16 & 17 W. 3 Mer	Assiniboin	22,962
110	'Grizzly Bear's Head' and 'Lean Man'	Tp. 41, R. 16 & 17 W. 3 Mer	"	8,600
111				
112	New Moosomin, 112A to C	Tps. 44 to 46, R. 17 & 18 W. 3 Mer	Cree	16,340
112D	Thunderchild and Moosomin	Tp. 53, R. 15 W. 3 Mer	"	1,572
113	Sweet Grass	Tps. 43 & 44, R. 19 W. 3 Mer	"	42,502
113A	Strike-him-on-the-back	Tp. 45, R. 18 & 19 W. 3 Mer	"	2,125
114	Poundmaker	Tps. 44 & 45, R. 20 & 21 W. 3 Mer	"	19,156
115	New Thunderchild, 115B and C	Tps. 52 & 54, R. 18 & 20 W. 3 Mer	"	14,528
116	'Little Pine' and 'Lucky Man'	Tps. 45 & 46, R. 21 & 22 W. 3 Mer	"	14,720
118	Big River, 118 and 118A	Tps. 52 to 54, R. 8 & 9 W. 3 Mer	"	28,684
119	Seekaskootch	Tps. 54 & 55, R. 26 & 27 W. 3 Mer	"	38,400
120	Makaoos	Tp. 54, R. 27 and 28, W. 3rd Mer	"	5,050
121	Frog Lake	Tps. 56 & 57, R. 2 & 3 W. 4 Mer	"	21,120
122	Frog Lake	Tps. 57 & 58, R. 3 & 4 W. 4 Mer	"	25,600
123	Keheewin	Tp. 59, R. 6 & 7 W. 4 Mer	"	20,531
125	Saddle Lake	Tps. 57 & 58, R. 10 to 13 W. 4 Mer	"	73,600
125A	Cache Lake	Tps. 58 & 59, R. 12 W. 4 Mer	"	8,960
128	Whitefish Lake	Tps. 61 & 62, R. 12 & 13 W. 4 Mer	"	11,200
159	Saulteaux	Tps. 47 and 48, R. 16 W. of 3rd Mer	Chippewa	9,015
161	Ministikwan, 161 & 161A	Tps. 57 and 58, R. 25 and 26 W. of 3rd Mer.	Cree	33,628

Treaty No. 10

156	Lac la Ronge	H. B. Co. post, Lac la Ronge	Montreal Lake band	1,587
156A	Potato River	S.W. side Lac la Ronge	" "	1,012
156B	Kitsakie	Mouth of Montreal river	" "	191
156C	Sucker River	W. side of Lac la Ronge	" "	42
157	Stanley	South of Churchill river	" "	621
157A	Stanley	Confluence of Churchill and Rapid rivers	" "	9
157B	Old Fort	N. end of Lac la Ronge	" "	13
157C	Four Portages	N.W. corner of Lac la Ronge	" "	5
157D	Fox Point	S.E. side of Lake la Ronge	" "	1,402
157E	"	Island east of Fox point	" "	103
158	Little Hills	Montreal River	" "	1,278
158A	"	"	" "	324
158B	"	"	" "	95
165	Canoe Lake	W. of Lac la Plonge	Cree	9,657

ALBERTA

Treaty No. 6

No.	Name	Where situated	Tribe or Band	Area, acres
120	Makaoos	Tp. 54, R. 1 W. 4th Mer.	Cree	9,030
132	Michel	Tps. 53 & 54, R. 26 & 27 W. 4th Mer.	Iroquois	15,694
133	Alexis	Tps. 54 & 55, R. 3 & 4 W. 5th Mer.	Assiniboin	14,696
133	Wabamun, 133 and 133A	Tp. 52, R. 3 & 4 W. 5th Mer.	Cree & Assiniboin	29,589
134	Alexander	Tps. 55 & 56, R. 27 W. 4th Mer.	Cree	16,802
135	Stoney Plain	Tp. 52, R. 25 & 26 W. 4th Mer.	"	12,900
137	Samson	Tps. 43 & 44, R. 23 to 25 W. 4th Mer.	"	31,960
138	Ermineskin	Tps. 44 & 45, R. 24 & 25 W. 4th Mer.	"	24,843
138A	Pigeon Lake (fishing res.)	Tp. 46, R. 27 & 28 W. 4th Mer.	"	4,979
138B	Louis Bull	Tp. 45, R. 25 W. 4th Mer.	"	8,452
139	Montana (Bobtail)	Tp. 43 & 44, R. 24 & 25 W. 4th Mer.	"	7,005
153	Beaver Lake	Southeast of Lac la Biche		13,696
149	Cold Lake, 149 to 149B.	Tp. 62 to 64, R. 2 & 3, W. 4th Mer.	Chipewyan	46,753

Treaty No. 7

142–144	Stoney	Morleyville, Tps. 24 to 26, R. 5 to 8 W. 5th Mer.	Assiniboin	74,878
145	Sarsi		Sarsi	69,044
146	Blackfoot	Tps. 20 to 23, R. 19 to 24 W. 4th Mer.	Siksika	174,957
147	Piegan	Tps. 6 to 8, R. 27 & 28 W. 4th Mer.	Piegan	93,152
148	Blood	Tps. 3 to 9, R. 21 to 28 W. 4th Mer.	Blood	349,857

Treaty No. 8

150	Driftpile River	Tps. 73 & 74, R. 11 to 13 W. of 5th Mer.	Cree	15,908
150A	Sucker Creek	Tps. 74 & 75, R. 14 & 15 W. of 5th Mer.	"	15,250
150B	Freeman	Lesser Slave Lake settlement	"	73
150C	Halcro	Tp. 76, R. 14 W. 5 Mer.	"	51
150D	Pakashan	Big Prairie settlement	"	964
150E	Swan River	Tps. 73 & 74, R. 9 & 10 W. 5 Mer.	"	12,424
150F	Assineau River	Tp. 74, R. 8 W. 5 Mer.	"	175
150G	Sawridge	Tps. 72 & 73, R. 4 & 5 W. 5 Mer.	"	2,263
150H	"	Tp. 73, R. 6 W. 5 Mer.	"	2,614
151	Peace River Landing	Tp. 82, R. 24, W. 5 Mer.	Cree & Beaver	3,520
151A	" "	Tp. 82, R. 25, W. 5 Mer.		5,120
151B	John Felix Tustawits	Tp. 81, R. 24, W. 5 Mer.		294
151C	Taviah Mooswa	Tp. 82, R. 24, W. 5 Mer.		127
151D	Alinckwonei	Tp. 82, R. 24, W. 5 Mer.		92
151E	Duncan Tustawits	Tp. 82, R. 23, W. 5 Mer.		119
151F	David Tustawits	Tp. 82, R. 23, W. 5 Mer.		134
151G	Gillian Bell	Tp. 82, R. 23, W. 5 Mer.		6
151H	Louison Cardinal	Tp. 84, R. 23 W. 5 Mer.		160
151K	Wm. McKenzie	Tp. 81, R. 19 W. 5 Mer.		960
152	Beaver	Tp. 82, R. 3 & 4, W. 6 Mer.	Beaver	15,360
152A	Nipi Chief	Tp. 80, R. 3 W. 6 Mer.	"	260
154	Sturgeon Lake	Tp. 70, R. 23, 24, W. 5 Mer.	Cree	21,555
154A	"	Tp. 71, R. 23, W. 5 Mer.	"	650
154B	"	Tp. 69, R. 24 W. 5 Mer.	"	240
155	Utikooma Lake, 155-155B	Whitefish and Mink lakes	"	11,993
162	Fox Lake	Tps. 109 & 110, R. 3 & 4 W. 5 Mer.	"	17,775
163	Beaver Ranche	Tps. 108 & 109, R. 11 W. 5 Mer.	"	2,080
164	Boyer River, 164 & 164A	Tp. 109, R. 14 & 16 W. 5 Mer.	Beaver	17,600

BRITISH COLUMBIA

BABINE AND UPPER SKEENA AGENCY

Cassiar Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
	Moricetown	35 m. S.E. of Hazelton, on Bulkley river	Hagwilget	1,333
	Corgatsakwa	Trail to Hazelton, 2 m. N. of No. 1	"	360
3	Oschawwinna	Fraser l. trail, 5 m. S. of No. 1	"	160
4	Clotalairkwot	Babine r., 3. m. N. of Babine post	"	198
5	Nokut	Babine r., 2 m. N. of Babine post	"	197
6	Babine	Outlet of Babine lake	"	695
8	Kasdeded	E. shore of Babine lake	"	107
9	Tsak	W. shore of Babine lake	"	1,520
10	Ne-tsaw-greece	E. shore Babine l., 18 m. S. of H.B.C. post	"	226
11	Nedoats	E. shore Babine l. 25 m. S. of H.B.C. post	"	977
13	Nedoats	Adjoins No. 11	"	546
14	Chanoodandidalch	One m. E. of No. 10; N. shore Babine l.	"	235
15	Tadinlay	Adjoins No. 10; N. shore Babine l.	"	462
16	Babine	Adjoins No. 7; head of Babine r.	"	705
1	Hazelton	Skeena river at Hazelton	Hazelton-Kitanmaiksh	2,704
2A	Tsoo-gun-ya	Two-mile cr., 1¼ m. N. E. of Hazelton	" "	360
3	Tsitsk	Bulkley r., 2⅝ m. E. of Hazelton	" "	443
4	Anlaw	Skeena r., 2½ m. N. of Hazelton	" "	284
	Kishgagass	Babine r., 4 m. from Skeena r.	Kishgagass	2,415
1	Kispiox	8 m. above Hazelton, at mouth of Kispiox r.	Kispiox	2,870
2	Sik-e-dakh	Skeena r. 3½ m. above Hazelton	"	1,266
3	Agwedin	Kispiox r. 3 m. from mouth	"	780
1	Kitzegukla	Skeena r., 11. m. below Hazelton	Kitzegukla	2,483
2	New Kitzegukla	Skeena r., seven m. below Hazelton	"	1,032
1	Kitwanga	Skeena r. at mouth of Kitwanga river	Kitwanga	3,385
3	Squin-lix-stat	Skeena r., 10 m. below Kitwanga river	"	23
4	Kwa-tsa-lix	Skeena r., 22 m. below Kitwanga river	"	125
5	Tum-bah	Skeena r., 2⅝ m. below Kitwanga river	"	147
6	Kits-ka-haws	Skeena r., 5 m. below Kitwanga river	"	100
7	Koonwats	Skeena r., 8 m. above Lorne cr.	"	185
8	Chig-in-kaht	Skeena r., 1½ m. below Lorne cr.	"	103
1	Kuldo	Skeena r., 70 m. above Hazelton	Kuldo	446

BELLACOOLA AGENCY

Coast Dist.

1	Kitsalas	Kitsalas cañon, Skeena r.	Kitsalas	1,470
2	Chimdimash	Skeena r., 4 m. above cañon	"	610
3	Ikshenigwolk	Skeena r., 12 m. above cañon	"	90
4	Kshish	Skeena r., 3. m. below cañon	"	620
5	Zaimoetz	Skeena r., 4 m. below cañon	"	323
6	Kulspai	Skeena r., 9 m. below cañon	"	17
7	Ketoneda	Skeena r., 17 m. above the cañon	"	145
2A	Chimdimash	Skeena r., adjoining res. No. 2	"	370
4A	Kshish	Skeena r., adjoining res. No. 4	"	490
1	Bellabella, 1 and 1A	Campbell id., McLaughlin bay	Bellabella	1,642
2	Hoonees	West shore Roscoe inlet, near mouth	"	21
3	Quartchs	Mouth of Quartcha r., Roscoe inlet	"	32
4	Noota	Mouth of Noota r., head of Roscoe inlet	"	16
5	Clatse	Mouth of Clatse r., Roscoe inlet	"	222
6	Elcho	Left bank Elcho r., Dean canal	"	80
7	Kis-ameet	Fisher chan, mouth of Kisameet river	"	13
8	Howeet	Mouth of Howeet r., Lama pass., Hunter id.	"	610
9	Kunsoot	Mouth of Kunsoot r., Denny id.	"	95
10	Jajustus	North shore Denny id., Gunboat pass	"	16
11	Werkinellek	Goose ids., 25 m. S. W. of Bellabella	"	63

BRITISH COLUMBIA

BELLACOOLA AGENCY

Coast Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
12	Yellertlee	Goose ids., ½ m. N. E. of res. No. 11	Bellabella	161
1	Bellacoola	Head of N. Bentinck arm, Burke channel	Bellacoola	3,363
2	Nooseseck	Mouth of Nooseseck r., N. Bentinck arm	"	13
3	Taleomy	Taleomy r., near head of S. Bentinck arm	"	500
4	Kwatlena	Kwatlena r., 6 m. E. of Bentinck arm	"	131
1	Kimsquit	Mouth of Kimsquit r., Dean canal	Kimsquit	502
2	Chatskaw	Chatskaw r., head of Dean canal	"	428
1	Kitasoo	Swindle id., Trout bay, Klemtu pass	Kitasoo	812
2	Canoona	Princess Royal id., Graham reach	" "	542
1	Kitimat	Klaklalisha r., Douglas chan	Kitimat	467
2	"	E. shore Douglas chan., 3 m. S. of res. No. 1	"	386
3	Wawelth	E. shore Douglas chan., 1 m. S. of res No. 2	"	41
4	Tahla	Head of Kildala arm, Douglas chan	"	12
5	Tsingueise		"	92
6	Bish		"	180
7	Kitisa		"	10
8	Kildala arm		"	
1	Kitkatla	North shore Kitkatla bay, Douglas chan	Kitkatla	278
3	Quaal	Right bank Quaal r., 1m. from mouth	"	71
4	Kulkayu	South shore, Hartley bay, Douglas chan	"	323
1	Dolphin Island	Between Hecate st. and Ogden chan	"	3,848
2	Grassy Islet	1 m. N. of Dolphin id	"	1
3	Kumowadah	At head of Lowe inlet, Grenville chan	"	184
4	Sand Island	1 m. N. of res. No. 1	"	5
5	Klapthlon, 5, 5A	1 m. N. W. of Calvert pt., Grenville chan	"	238
6	Pa-aat	East shore Pitt id	"	15
7	Tsimtack	Pitt id., W. shore of Union pass	"	27
8	Toowarts	South shore Pitt id	"	52
9	Citeyats	Pitt id., 2 m. N. of Steep pt	"	36
10	Kitlawaoo	East shore of Banks id., 2½ m. S. of Gale pt	"	6
11	Keecha	East shore Banks id., 1 m. N. of Gale pt	"	4
12	Kooryet	East shore Banks id., 4 m. N. of Gale pt	"	13
13	Clowel	W. shore Pitt id., and S. shore Minktrap cove	"	15
14	Sheganny	W. coast Pitt id., head of Minktrap cove	"	27
15	Tsimlairen	W. coast Pitt id., E. of Anger id	"	39
16	Keswar	W. coast MaCauley id., 3 m. S. of Hankin pt	"	12
17	Keyarka	N. E. shore Banks id., 2 m. E. of End hill	"	21
18	Kul	South shore Bonilla id., Hecate st	"	95
1	Wekellals	Kitlope r., Gardner chan., 4 m. from mouth	Kitlope	215
2	Kitlope	N. shore Gardner chan., 1 m. from head	"	112
3	Kemano	N. shore Gardner chan, ½ m. S. of Kemano r	"	25
1	Kokyet	Yeo id., at mouth of Ellerslie chan	Kokyet	185
2	Grief island	Ellerslie chan., near res. No. 1	"	75
3	Kyarti	Island in Ellerslie chan., near res. No. 1	"	1
4	Neekas	Head of Neekas cove, Ellerslie chan	"	11
5	Tankeah	Berry har., Seaforth chan Milbanke sd	"	32
6	Koqui	Dufferin id., mouth of Gale cr., Seaforth chan	"	95
1	Killutsal, 1 and 1A	Lakelse r., near confluence with Skeena r	Lakelse	204
1	Katit	Banks of Owikano r., Rivers inlet	Owikano	1,628
2	Kiltala	Right bank Kiltala r., Rivers inlet	"	121
3	Cockmi	Island at mouth of Rivers inlet	"	12
1	Ulkatcho	North shore of Ulkatcho lake	Ulkatcho	4,385

COWICHAN AGENCY

Metchosin Dist.

1 to 10	Becher Bay	Becher bay	Becher Bay	737

BRITISH COLUMBIA

COWICHAN AGENCY

Cedar Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
3	Tateke	N. end Valdes id	Tateke	1,756
4	Shingle Point	W. shore Valdes id	"	79
5	Porlier Pass	South end Valdes id	"	5
		Chemainus Dist.		
6	Tsussie	Sec. 6, R. 8,	Penelakut	29
7	Kuper Island	Kuper id	"	2,138
8	Tent Island	Tent island	"	85
9	Fishing station	Porlier Pass, Galiano id	"	15
10-13	Fishing station, etc	Chemainus and Oyster dists	Chemainus and Sikameen	3,084
1	Helelt Island	At mouth of Chemainus r	Chemainus Helelt band	140
2	Helelt	Secs. 3, 4, 5, R. 7,	"	287
		Comox Dist.		
1	Comox	North shore, Comox harbour	Comox	155
2	Puntledge	Confluence of Puntledge and Tsolum rivers.	"	209
		Quamichan Dist. and Cowichan Dist.		
1	Cowichan	R. 2 to 8, Quamichan dist. and R. 1 to 8. Cowichan dist.	Cowichan, Quamichan, Comiakin, Clemclemalats, Hamutzen, Somenos, and Kenipsim bands	5,723
		Cowichan Dist.		
2	Theik	R. 3, Sec. 7	" "	75
3	Kil-pah-las	R. 5, Sec. 6	" "	51
		Shawnigan Dist.		
4		R. 5, Sec. 19	" "	75
		Sahtlam Dist.		
5	Tsart-lam	On left bank Cowichan r	" "	16
6	Kakalatza	On left bank Cowichan r	Cowichan	24
		Cowichan Lake Dist.		
7-8	Skutz, Nos. 7, 8,	Cowichan river, at Skutz cañon	"	58
9	Cowichan	Near confluence of Koksila and Cowichan rs	"	49
	Cowichan Lake	Cowichan l., near outlet	Cowichan Lake	130

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

COWICHAN AGENCY

Esquimalt Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
.....	Esquimalt.....	East shore Esquimalt harbour.....	Esquimalt.....	47
	Nanaimo Dist.			
1	Nanaimo Town.....	Nanaimo harbour.....	Nanaimo.....	47
	Cranberry Dist.			
2	Nanaimo River.....	Left bank Nanaimo r.....	"	128
3	" "	Secs. 19-21, R. 7, and Sec. 21, R. 6.....	"	260
4	" "	Secs. 18 and 19, R. 8.....	"	200
	Nanoose Dist.			
.....	Nanoose.....	South shore Nanoose harbour.....	Nanoose.....	209
	Newcastle Dist.			
.....	Qualicum.....	Mouth of Qualicum river.....	Saanen.....	197
	South Saanich Dist.			
1	South Saanich.....	Secs. 7-9 R. 1 W. and 2 W.....	Saanich.....	483
2	East Saanich.....	R. 4 E., 5 E., and 6 E.....	"	605
	North Saanich Dist.			
3	Cole Bay.....	R. 1 W., and 2 W.....	"	705
4	Union Bay.....	Sec. 15 N., R. 1 W.....	"	71
	Cowichan Dist.			
5	Fulford Harbour.....	Saltspring id.....	"	43
6	Mayne Island.....	Mayne island.....	"	323
7	Saturna Island.....	Deep cove.....	"	360
8	Pender Island.....	Hay pt., Pender id.....	"	8
9	Bare Island.....	5 m. east of Saanich.....	"	26
10	Senanus Island.....	Saanich inlet.....	"	4
	Malahat Dist.			
11	Malahat.....	West shore Saanich inlet.....	"	586

BRITISH COLUMBIA

COWICHAN AGENCY

Shawnigan Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
12	Hatch Point	Sec. 11, 12, R. 10	Saanich	92
		Goldstream Dist.		
13	Goldstream	At mouth of Goldstream river	"	12
		Esquimalt Dist.		
1A	New Songish	Adjoins Esquimalt res	Songish	112
		Victoria Dist.		
2	Deadman or Halkett Id.	Victoria harbour	"	½
		Cowichan Dist.		
3	Discovery Island	North portion of Discovery id	"	90
4	Chatham Islands	About ½ m. N.W. of res. No. 3	"	57
		Sooke Dist.		
1 to 4	Sooke	Sooke r., at its mouth	Sooke	167

KAMLOOPS AGENCY

Kamloops Div., Yale Dist.

1	Hustalen	Foot of Adams l., on left bank	Adams Lake band	2,178
2	Skwaam	West shore Adams l., in Agate bay	" "	80
3	Toops	Foot of Adams l., on right bank	" "	25
4	Sahhahltkum	S. Thompson r., foot of Little Shuswap lake	" "	3,206
4A	"	Right bank of South Thompson river	" "	334
5	Stequmwhulpa	South shore of Little Shuswap lake	" "	250
6	Switsemalph	Shuswap l., Tp. 20, R. 10, W. 6th. Mer	" "	766
7	"	Shuswap l., Tp. 20, R. 10, W. 6th Mer	" "	319
1	Cheetsum Farm	Tp. 20, R. 24, W. 6th Mer	Ashcroft	770
2	105-Mile Post	Tp. 20, Rs. 24 and 25, W. 6th Mer	"	3,470
3	McLean Lake	Tp. 21, R. 25, W. 6th Mer	"	1,003
4		Lots 446 and 17, Group 1	"	307
3 & 3A	Bonaparte	Tps. 21 and 22, R. 25, W. 6th Mer	Bonaparte	1,760
4	Mauvais Rocher	Thompson r., Tp. 21, R. 23, W. 6th Mer	"	100
		Lillooet Dist.		
5	Loon Lake	West end Loon l., 25 m. N. of Ashcroft	"	59
1	Upper Hat Creek	Tp. 21, R. 26, W. 6th Mer	"	2,057
2	Lower Hat Creek	Tp. 22, R. 25 and 26, W. 6th Mer	"	2,078

BRITISH COLUMBIA

KAMLOOPS AGENCY.

Kamloops Div., Yale Dist.

No.	Name	Where situated	Tribe or Band	Area acres
1	Kumcheen	Thompson r., mouth of Nicola r.	Cook Ferry	22
2	Skoonkoon	Th mpson r., 5 m. below Spence Bridge	"	55
3	Shawniken	Thompson r., 1 m. below Spence Bridge	"	106
4	Nos. 4, 4A and 4B	Thompson r., ½ m. below Spence Bridge	"	151
5	Chuchhriaschin	Chuchhriaschin valley, 3 m. N. of Spence Bridge	"	20
5A	"	Chuchhriaschin valley, 2 m. N. of Spence Bridge	"	20
6	Nicoelton	Nicoelton valley, 4 m. N. of Spence Bridge	"	2,008
7	Kloklowuck	Nicola r., 7 m. from Spence Bridge	"	219
8	Tsinkahtl	Thompson r., 6 m. above Spence Bridge	"	20
8A		Above 87-mile post on Yale-Cariboo road	"	10
9	Pemynoos	Thompson r., 5 m. above Spence Bridge	"	4,508
10	Pukhaist	Thompson r., adjoining res. No. 9	"	36
11	Spatsum, 11 and 11A	Thompson r., ½ m. above Kimball station	"	353
12	Chilthnux	Pukhaist cr., 15 m. from mouth	"	365
13	Quiltanton	Divide l., 1 m. N. E. of res. No. 12	"	520
14	Enquocto	Highland valley, 1¾ m. E. of res. No. 13	"	560
15	Squetankilhats	Highland valley, ¾ m. E. of res. No. 14	"	520
	Deadman Creek	Deadman cr., a trib. of Thompson r	Deadman Creek	20,134
1	Kamloops	Confluence of South and North Thompson rs.	Kamloops	33,131
1 & 2	Neskainlith	Thompson r., 4 m. below Little Shuswap l.	Halaut	5,691
3	Switsemalph	Salmon arm, Shuswap l., Tp. 20, R. 10, W. 6th Mer	"	1,274
	North Thompson	North Thompson r., 45 m. from Kamloops	North Thompson and Canoe Lake	3,220
2	Nekalliston	Opp. Nekalliston cr., 50 m. above Kamloops	"	5
3	Barrier River	Barrier r., ½ m. from North Thompson r	"	6
4	Lewis Creek	Lewis cr., ¼ m. from North Thompson r	"	8
1	Hay Meadow	Venables valley, Tp. 19, R. 25, W. 6th Mer	Oregon Jack Creek	30
2		Oregon Jack cr., Tp. 19, R. 25, W. 6thMer	"	35
3	Oregon Jack Creek	Thompson r., at mouth of Oregon Jack cr	"	120
4	Nepa	Thompson r. at Nelson cr.,	"	322
5		Thompson r., adjoining res. No. 3	"	1,043
6		Nelson cr., Tps. 19 and 20, R. 23, W. 6th Mer	"	751
7		S. of res. No. 6	"	80
1	Quaaout	Right bank of Adams cr. at mouth,	Lit Shuswap Lake (Kuaut)	4,265
2	Chum Creek	S. E. corner of Little Shuswap lake	" "	600
4	Scotch Creek	Shuswap l., at mouth of Scotch cr	" "	2,105
5	North Bay	Salmon arm, Shuswap l., at Tappen siding	" "	787

BRITISH COLUMBIA

KOOTENAY AGENCY

East Kootenay Dist.

No.	Name	Where situated	Tribe or Band	area, acres
1	Kootenay	Kootenay r., at mouth of St. Mary r.	Kutenai	17,425
2	Tobacco Plains	Kootenay r. valley, adjacent to Inter. Bdy.	"	10,560
3	Columbia Lake	Windermere lake	"	8,360
4	Isidore Ranch	In the Kootenay valley	"	680
5	Cassimayooks	"	"	160
6	Bummer Flat	Kootenay r., 3 m. above mouth of St. Mary r.	"	190
1	Creston, 1 to 1B	Kootenay r., 3 m. N. of Inter. Bdy	Lower Kutenai	3,950
2	Shuswap	Columbia r., opp. mouth of Toby cr.	Shuswap, Kinbasket band	2,707

West Kootenay Dist.

	Arrow Lake	Lower Arrow lake	Arrow Lake	255
	Robson	Near West Robson	Kutenai	15

KWAWKEWLTH AGENCY

Rupert Dist.

1	Fort Rupert or Tsa-kis	Beaver harbour, Vancouver id.	Fort Rupert, Kwakiutl	4
2	Kip-pase	Beaver harbour, near res. No. 1	" "	34
3	Shell Island	Beaver harbour, 1 m. N. of res. No. 1	" "	1
4	Tsul-kwa-te	West shore of Hardy bay	" "	39
5	Thomas Point	Thomas pt., about 1 m. E. of Fort Rupert	" "	42
6	Keogh	Mouth of Keogh r., 2½ m. E. of Ft. Rupert.	" "	4
7	Klickseewy	Queen Charlotte sd., 12 m. S.E. of Ft. Rupert.	" "	135

Coast Dist.

1	Gwayasdums	West shore Gilford id., Retreat pass	Tsawatenok	63
2	Kunstamis	On north shore of Claydon bay	"	17
3	Keogh	East extremity of Mackenzie sd.	"	10
4	Quay	West shore of Nimmo bay, Mackenzie sd.	"	10
5	Lawanth	South shore of Embley lagoon	"	14
6	Gleyka	East shore of Actæon sd.	"	8
7	Quaee	Tsawatenok r., head of Kingcome inlet	"	432
8	Alalco	Ah-kwaw-ah-mish r., head of Wakeman sd.	"	293

Rupert Dist.

1	Telaise	2½ m. N. of Klaskino inlet	Klaskino	48
2	Tsowenachs	½ m. E. of Anchorage id., Klaskino inlet	"	55
3	Klaskish	½ m. E. of Shelter id., Klaskish inlet	"	12

Coast Dist.

1	Tsawwati	Mouth of Tsawwati r., head of Knight inlet.	Knight Inlet, Tenaktak and Awaheetlala bands	404
2	Keogh	East shore Glendale cove, Knight inlet	"	108
3	Kwatse	½ m. S. of Macdonald pt., Knight inlet	"	51

Sayward Dist.

1	Salmon River	Mouth of Salmon r., Johnstone st.	Lekwiltok, Hahamatses band	329

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

KWAWKEWLTH AGENCY

Coast Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
2	Homayno	Head of Heydon bay, Loughborough inlet	Wiwekae and Kueha bands	38
3	Loughborough	E. shore Loughborough inlet, opp. Williams pt.	"	21
4	Matlaten	Cardero channel, opp. Greene pt	"	96
5	Matsayno	East shore of Philippe arm, at head	"	118
6	Saaiyouck	N. shore Cardero chan., 1 m. W. of Arran raps.	"	51

Sayward Dist.

7	Village Bay	West shore of Village bay, Sutil chan	Wiwekae band	1
8	Open Bay	Northwest shore Open bay, Valdes id	"	19
9	Drew Harbour	Drew har., Valdes id	"	240
10	Cape Mudge	Cape Mudge, Valdes id	"	1,117
11	Campbell River	Mouth of Campbell r., Discovery pass	"	350
12	Quinsam	Quinsam r., 1 m. from confluence with Campbell r.	"	287

Coast Dist.

1	Etsekin	East shore of Havannah chan	Matilpe	32
2	Keecekiltum, or Pt. Harvey	East shore of Port Harvey, Cracroft id	"	29

Rupert Dist.

3	Haylahte	Mouth of Adams r., Johnstone st	"	47

Coast Dist.

4	Port Neville, or Harkhom	North shore of Port Neville, at head	"	37
1	Kekwesta	North shore Seymour inlet, 10 m. from mouth	Nakoaktok	174
3	Pahas	North shore Blunden har., Queen Charlotte sd.	"	98
4	Mahpahkum	Deserter id., Queen Charlotte sd	"	19
5	Ta-a-ack	Storm id., Queen Charlotte sd	"	34
6	Saagoombahlah	East shore Schooner pass., Seymour inlet	"	4
9	Kwetahkis	Head of Nenalmai lagoon, Seymour inlet	"	10
10	Owh-wis-too-a-wan	Mouth of Frederick sd., Seymour inlet	"	13
11	Peneece	Head of Wigwam bay, Seymour inlet	"	8
12	Wawwat'l	Wawwatl r., 1½ m. from Seymour inlet	"	165
13	Tsai-kwi-ee	North shore Village bay, Mereworth sd	"	11
14	Ko-kwi-iss	East shore, Alison sd., near mouth	"	16
15	Kai-too-kwis	North shore Alison sd., 3 m. N. of res. 14	"	51
16	Waump	At head of Alison sd	"	93
17	Pel-looth'l-kai	At head of Belize inlet	"	4

BRITISH COLUMBIA

KWAWKEWLTH AGENCY

Rupert Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Hope Island	Queen Charlotte sd	Nawiti	8,552
2	Semach	Sea Otter cove, Vancouver id	"	6
3	Ouchtum	Cape Scott, Vancouver id	"	12
4	Nawiti	Cape Commerell, Vancouver id	"	22
	Glen-gla-ouch	South end Balaklava id., Goletas chan	"	14
1	Alert Bay, Nos. 1 and 2	Alert bay, Cormorant id	Nimkish	48
3	Ches-la-kee	Mouth of Nimkish r., Broughton st	"	303
4	Ar-ce-wy-ee	Nimkish r., 2½ m. from mouth	"	41
5	O-tsaw-las	Nimkish r., ½ m. from Karmutsen lake	"	53
1	Quattishe	Turn point, S. end of Quatsino narrows	Quatsino	228
2	Toh-kw-eugh	West arm Quatsino sd	"	2
3	Pa-cat'l-lin-ne	West arm Quatsino sd., 2 m. from head	"	9
4	Kultaw	James pt., east shore of Quatsino narrows	"	41
5	Cayilth	Head of Southeast arm, Quatsino sd	"	11
6	Cayuse	West shore of Southeast arm, Quatsino sd	"	94
7	Teeta	West shore Southeast arm, Quatsino sd	"	9
8	Mah-te-nicht	Koskeemo bay, Quatsino sd	"	39
9	Klatux	East shore Koprino har., Quatsino sd	"	73
10	Fishery	North shore Koprino har., Quatsino sd	"	111
11	O-ya-kum-la	East shore Forward inlet, Quatsino sd	"	165
12	Quatleyo	South shore Browning cr., Forward inlet	"	6
13	Grass Point	Grass pt., Winter harbour	"	8
14&15	Clienna, 14 and 15	North shore Winter harbour	"	53
16	Ah-we-cha-ol-to	Head of Winter har., south shore	"	74

Coast Dist.

1	Wyclese	South shore Smith sound, 20 m. from mouth	Goasila	551
2	Nekite	Nekite r., at head of Smith sound	"	165
1	Karlukwees	South shore Turnour id., Beware pass	Turnour Island	27
1	Mahmalillikullaw	West shore Village id., Elliot pass	Village Island	434
2	Meetup	Head of Viner sd	"	16
3	Ahta	Mouth of Ahta r., head of Bond sd	"	17
4	Kakweken	Mouth of Kakweken r., head of Thompson sd	"	10
5	Dead Point	Dead pt., Harbledown id	"	97

LYTTON AGENCY

Yale Div., Yale Dist.

1	Cheam	Tp. 3, R. 28 and 29 W. 6th Mer	Cheam	880
2	Tseataw	Tp. 3, R. 28, W. 6th Mer	"	393
1	Tzaumuk	Fraser r., 32 m. above Yale	Boothroyd, Tzaumuk band	47
2	Tsintahktl	Left bank Fraser r., 33 m. above Yale	"	37
3	Speyum	Right bank Fraser r., opp. res. No. 1	"	374
4	Kahmoose	Left bank Fraser r., 34 m. above Yale	"	60
5	Sho-ook, 5 to 5B	Tps. 11 and 12, R. 26, W. 6th Mer	"	1,237
6	Inkahtsaph, 6 to 6B	Left bank Fraser r., 38 m. above Yale	"	716
7	Chukcheetso	Right bank Fraser r., opp. Inkahtsaph res	Boothroyd	44
8	Staiyahanny, 8 to 8A	Left bank Fraser r., 42½ m. above Yale	"	220

BRITISH COLUMBIA

LYTTON AGENCY

Yale Div., Yale Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
9	Stlakament	West of Fraser r., opp. res. No. 8	Boothroyd	40
10	Dufferin	Fraser r., Tp. 14, R. 27, W. 6th Mer.	"	15
1	Tuckkwiowhum	Left bank Fraser r., at mouth of Anderson r.	Boston Bar	95
2	Kopchitchin	Right bank Fraser r., at North Bend	"	359
3	Austin Flat	Left bank Fraser r., near Hell Gate, 19 m. above Yale.	"	3¼
4	Bucktum	Left bank Fraser r., 4 m. above North Bend.	"	64
4A	Boston Bar	Tp. 11, R. 26, W. 6th Mer.	"	26
5	Scaucy	Right bank Fraser r., 5 m. below North Bend	"	18
6	Paul	Right bank Fraser r., 1 m. above Hell Gate	"	2
7	Shrypttahooks	Right bank Fraser r., 4 m. below North Bend.	"	87
1	Hope	Town of Hope	Hope	10
2	Schkam	Fraser r., 1 m. above Hope	"	193
3	Greenwood Island	Sec. 9, Tp. 5, R. 26, W. 6th Mer.	"	10
4	Chawuthen	Fraser r., 3 m. below Hope	"	1,407
.....	Seabird Island	Seabird id., Fraser r.	Hope, Popkum, Squawtits, Ohamil, Skwawahlooks, Union Bar and Yale	4,511
1	Nekliptum	Left bank Fraser r., 46½ m. above Yale	Kanaka Bar	30
2	Kanaka Bar	Left bank Fraser r., 47 m. above Yale	"	118
3	Pegleg	¼ m. E. of res. No. 2	"	10
4	Whyeek	Right bank Fraser r., at Kanaka bar	"	351

Lillooet Dist.

1	Clinton	West of Clinton and adjoining Lot 3, Group 5.	Clinton	229
2	.....	39-mile post on road from Lillooet to Clinton.	"	848
1	High Bar	Banks of Fraser r. adjoining Lot 36, Group 1.	High Bar	2,924
1	.....	Fraser r., at confluence of Cayoosh cr.	Lillooet	919
2	Towinck	Right bank Fraser r., 8 m. below Lillooet	"	220
3	Kilchult	Right bank Fraser r., 1 m. N. of Towinok res.	"	104
4	McCartney Flat	Left bank Fraser r., 1½ m. S.E. of Lillooet.	"	423
5	.....	Foot of Seton l., at outlet	"	75

Kamloops Div., Yale Dist.

1	Nananâhout	In tp. 17, R. 26, 27, W. 6th Mer.	Lytton	770
2	Nuuautin	Fraser r., 2 m. N. of Lytton	"	477
3	Spintlum Flat, 3 & 3A	Fraser r., 7 m. above Lytton	"	439
4	Nickle Palm, 4 to 4E	Fraser r., 20 m. above Lytton	"	1,000
5	Seah, 5 & 5A	Fraser r., 1. m. below Foster bar	"	449
6	Nesikep	14½ m. below Lillooet, on Fraser r.	"	1,363
7	Fish Lake	Foot of Fish l., on Stuouck cr.	"	80
8	Maka	Tp. 15, R. 26, W. 6th mer.	"	10
9	Stryen, 9 to 9B	Right bank Fraser r., at Stryen cr.	"	1,205
10	Nkaih	Right bank Fraser r., 1½ m. above No. 9 res.	"	281
11	Yawaucht	Right bank Fraser r., joining res. No. 10,	"	289
12	Tsaukan	Right bank Fraser r., 12 m. above Lytton,	"	141
13	Cameron Bar, 13 & 13A	Fraser r., 13 m. above Lytton,	"	132
14	Halhalaeden	Fraser r., in Tp. 15, R. 27, W. 6th mer.	"	92
15	Bootahnie	10 m. from Lytton in Tps. 16, 17, R. 26, W. 6th mer.	"	3,840
16	Two-mile Creek	Left bank Thompson r., 1½ m. above Lytton,	"	11
17	Klahkamish	S. E. of Lytton, in Tp. 15, R. 26, W. 6th mer.	"	22
18	Klikkumcheen	Thompson r., at confluence with Fraser r.	"	48
19	Nocten	Thompson r., opp. 61 m. post from Yale	"	9
20	Kitzowit	55 m. post, Yale-Cariboo waggon road	"	27

BRITISH COLUMBIA

LYTTON AGENCY

Kamloops Div., Yale Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
21	Inklukcheen, 21 & 21A..	3. m. N. of Lytton, Tp. 15, R. 27, W. 6th mer	Lytton	332
22	Kleetlekut	Adjoining res. No. 2	"	300
23	Nohomeen	Right bank Fraser r., 1½ m. above Lytton	"	32
24	Tuckozap	Confluence of Thompson and Fraser rivers	"	211

Yale Div., Yale Dist.

25	Nickeyeah	Right bank Fraser r., 1½ m. below Lytton	"	246
26	Skwayaynope, 26 and26A	Adjoining res. 25, Tp. 14, R. 27, W. 6th Mer	"	466

Kamloops Div., Yale Dist.

27	Papyum, 27 to 27B	Right bank Fraser r., opp. Lytton	"	435
1	Nikaomin	Left bank Thompson r., 68 m. from Yale.	Nikaomin	151
2	Kykinalko	Nicomen cr. ½ m. from Thompson r.	"	130
3	Sackum	Thompson r., near 71 m. post from Yale	"	20
4	Skhpowts	Right bank Thompson r., ½ m. below res. No. 3	"	16
5	Klakowit	Thompson r., opp 72 m. post from Yale	"	197
6	Sleetsis	Right bank Thompson r.,near Drynoch	"	22
7	Shoskhost	Thompson r., opp. 67 m. post from Yale,	"	19
8	Unpukpulkwatum	Thompson r., opp. 68 m. post from Yale	"	6
9	Skeikut	In Tp.15, R. 24, W. of 6th mer	"	390
10	Squianny	3 m. E. of Drynoch	"	1,520
11	Enhalt	¼ m. S. of res. No. 10	"	140
12	Skaynaneichst	Tp. 16, R. 24, W. 6th mer	"	200
13	Naykikoulth	Nicola r., Tp. 16, R. 23, W. 6th Mer	"	152
14	Putkwa	Thompson r., Tp. 15, R. 26, W. 6th Mer	"	10
15	Shouchten	Thompson r., Tp. 15, R. 26, W. 6th Mer	"	10
1	Nicola Mameet	Near confluence of Nicola r. and Guichon cr.	Nicola (Lower)	1,135
2	Joeyaska	In Sec. 11, Tp. 91	"	320
3	Pipseul	About 6 m. N. of Mamit lake	"	220
4	Zoht No. 1	Near foot of Nicola lake, in Tp. 94	"	500
5	Zoht No. 2	In lot 716, group 1,	"	160
6	Logan	Quilchena cr., 12 m. from Nicola lake	"	45
7	Hamilton Creek	Banks of Quilchena cr., 7 m. from mouth	"	4,400
8	Spius	1 m. S.E. of junction of Nicola and Spius rs.	"	280
9	Nooaitch Grass	1½ m. E. of Nicola r. and 25 m. from mouth	"	1,960
10	Nooaitch	Banks of Nicola r., 20 m. from mouth	"	2,310
11	Shackan	Banks of Nicola r., 12 m. from mouth	"	6,470
12	Soldatkwo	In Tp. 16, R. 23, W. of 6th Mer	"	2,440
13	Papsilkwa	Papsilkwa cr., Tp. 16, R. 23, W. 6th Mer	"	730

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

LYTTON AGENCY

Kamloops Div. Yale Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Nicola Lake	E. shore Nicola l. at head, in tps. 96 and 97	Nicola (Upper)	2,692
2	Quilchena	South shore Nicola l.,at mouth of Quilchena cr.	"	60
3	Douglas Lake	Lower end of Douglas l., partly in Tp. 96	"	23,047
4	Spahomin Creek	Spahomin cr., 7 m. from mouth	"	320
5	Chaperon Lake	West shore of Chaperon lake	"	725
7	Salmon Lake	Trail from Nicola to Grande Prairie	"	172
8	Spahomin Creek	Between res. Nos. 3 and 4	"	3,857
1	Ohamil	Left bank of Fraser r., opp. Ruby cr.	Ohamil	458
2	Wahleach Island	Fraser r., west of res. No. 1	"	171

Yale Div., Yale Dist.

1	Spuzzum	Right bank of Fraser r., 9 m. N. of Yale	Spuzzum	302
2	Papsilkwa	11 m. N. of Yale, in Tp. 8, R. 26, W. 6thMer	"	41
3	Teequaloose	¼ m. S.W. of Suspension bridge, Tp. 9, R.26	"	19
4	Yelakin	Left bank Fraser r., 16 m. above Yale	"	72
5	Long Tunnel	Right bank Fraser r., 15 m. from Yale	"	8
6	Skuet	Fraser r., ¾ m. below Suspension bridge	"	13

Kamloops Div., Yale Dist.

1	Coldwater	Banks of Coldwater r., 4 m. from mouth	Lower Nicola, Spuzzum, Boston Bar, Boothroyd Cisco, Upper Similkameen, in common	4,640
2	Paul Basin	Left bank Coldwater r., 12 m. from mouth	"	1,594

Yale Div., Yale Dist.

1	Kupchynalth (Upper)	8 m. S. of Lytton, Tp. 13, R. 26, W. 6th Mer.	Cisco Flat	20
2	Kupchynalth (Lower)	Left bank Fraser r., 8 m. below Lytton	"	15
3	Cisco Flat	Left bank Fraser r., 7 m. below Lytton	"	91
5	Zacht, Nos. 5 and 5A	Cariboo waggon road, 6½ m. S. of Lytton	"	118
	Humhampt	5½ m. below Lytton, right bank Fraser r.	"	10
7	Nahamanak	Can. Pac. Ry. bridge below Lytton	"	362
1		½ m. E. of Fraser r. and 4½ m. S. of Lytton	Skappa	20
2	Inklyuhkinatko	Left bank Fraser r., 3 m. below Lytton	"	169
2A	Skappa	Tp. 14, R. 27, W. 6th Mer.	"	44
3	Pooeyelth	Near right bank Fraser r., 5 m. below Lytton	"	20
4	Skappa	Left bank Fraser r., 4 m. below Lytton	"	59
	Popkum	Tp. 3, R. 28, W. 6th Mer., Fraser r.	Popkum	381
1	Skwawahlooks	Tp. 5, R. 27, W. 6th Mer.	Skwawalooks	151
2	Ruby Creek	Tp. 5, R, 27, W. 6th Mer.,	"	45
1	Squawtits	Fraser r., opp. head of Seabird id.	Squawtits	335
2		N. of and adjoining res. No. 1	"	98
1	Yale Town	Tp. 7, 26, W. 6th Mer.	Yale	17
2	4½-Mile reserve	Right bank Fraser r., 4½ m. above Yale	"	15
3	Kuthlalth	Left bank Fraser r., ¾ m. above Yale	"	362
4	Qualark	Left bank Fraser r., 3 m. below Yale	"	27
5	Albert Flat	Fraser r., 3 m. below Yale	"	150

BRITISH COLUMBIA

LYTTON AGENCY

Yale Div., Yale Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
6	Squeah	Left bank Fraser r., 5 m. below Yale	Yale	46
7	Kaykaip	Left bank Fraser r. 5½ m. below Yale	"	31
8	Stullawheets	Tp. 6, R. 26, W. 6th Mer.	"	134
9	Lukseetsis-sum	At mouth of Ruby creek	"	157
10	Skawahlum	Tp. 6, R. 26, W. 6th Mer.	Yale, Union Bar band	15
11	Puckatholetchin	Fraser r., 5 m. above Hope.	" "	566
12	Klaklacum	Right bank of Fraser r., 3 m. above Hope	" "	72
13	Trafalgar Flat	Left bank Fraser r., 2½ m. above Hope	" "	172
15	Aywawwis	Left bank Fraser r., mouth of Coquihalla r.	" "	229
16	Kawkawa	Tp. 5, R. 26, W. 6th Mer., Kawkawa lake	" "	16

NASS AGENCY

Cassiar Dist.

1	Kitlakdamax, 1 and 1A	Nass r., about 45 m. from mouth	Nass River	3,718
2	Tsimmanweenclist	Nass r., ½ m. above Grease trail	"	82
3	Seaks	Island at confluence of Seaks and Nass rs.	"	41
4 & 5	Shumarl, Nos. 4 and 5	Right bank Nass r., at mouth of Shumarl cr.	"	195
6	Amatal	Left bank Nass r., W. of res. No. 5	"	78
7	Kitwillukshilt	Banks of Nass r., at Lava beds	"	493
8	Andegulay, 8 and 8A	Left bank Nass r., 5 m. above Lackaltsap	"	541
9 & 9A	Lackaltsap or Grenville	Banks of Nass r., at head of tide	"	3,960
10	Stony Point	Right bank Nass r., at Stony pt.	"	347
11	Black Point	Right bank Nass r., at Black pt.	"	40

Coast Dist.

12	Lachtesk	Left bank Nass r., 12 m. from mouth	"	299
13	Red Cliff	Right bank Nass r., 9 m. from mouth	"	773
14	Kincolith, 14 and 14A	Right bank Nass r., at mouth	"	1,600
15	Kinnamax	Kinnamax r., 9 m. N. of Fort Simpson	"	4
16	Talahaat	Banks of Kinnamax r., 2½ m. from mouth	"	160
17	Georgie	East shore Portland canal, near Blue pt.	"	71
18	Kullan	West shore Portland canal, 1 m. from head	"	108
19	Skamakounst	Portland canal at head, mouth of Bear r.	"	58
20	Kinmelit	Salmon cove, west shore, Observatory inlet	"	48
21	Slooks	Dawkins pt., east shore Observatory inlet	"	17
22	Stakwo	E. shore Observatory inlet, 4 m. N. of No. 21.	"	47
23	Ktsinet	Perry bay, east shore Observatory inlet	"	271
24	Gitzault	West shore, Alice arm, Observatory inlet	"	202
25	Witzimagon	West shore, Hastings arm, Observatory inlet.	"	950
26	Tackuan	West. shore Hastings arm, Observatory inlet.	"	500
27	Kshwan	Kshwan r., Hastings arm, Observatory inlet.	"	133
28	Skowban	Observatory inlet, 2½ m. N. of North pt.	"	
29	Zaulzap, 29 & 29A	Nass r., ½ m. below res. No. 7	"	574
30	Dachlabah	Right bank Nass r., 1 m. W. of res. No. 8A	"	151
1	Kitsumgallum	Skeena r., at mouth of Kitsumgallum r.	Kitsumgallum	1,040
3	Zimagord	Skeena r., 6 m. below Kitsumgallum	"	73
	Port Essington	Left bank Skeena r., near mouth	Kitsalas, Kitsumgallum and other Indians	Notsurv.
1	Fort Simpson	Port Simpson, Tsimshian peninsula	Tsimshian, Pt. Simpson	57
2	Tsimshian reserve	Tsimshian peninsula	Tsimshian, Port Simpson and Metlakatla	44,175
3	Wilnaskancaud	East shore Kaien id., near Prince Rupert	Tsimshian, Metlakatla	6
4	Shoowatlans	W. shore Tsimshian pen., E. of Metlakatla	" "	18
5	Cloyaw	W. shore Tsimshian pen., mouth of Cloyaw r.	" "	77

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

NASS AGENCY

Coast Dist

No.	Name	Where situated	Tribe or Band	Area, acres
6	Willaclough	Right bank Skeena r., at Inverness	Tsimshian, Pt. Simpson and Metlakatla	29
7	Point Veitch	Skeena r., 2 m. W. of Port Essington	" "	16
8	Khyex	Skeena r., at mouth of Khyex r.	" "	43
9	Kilkutseen	Left bank Skeena r., 6 m. E. of Port Essington	" "	18
10	Khtahda	Skeena r., at mouth of Khtahda river	" "	7
11	Skuttsap	Left bank Skeena r., at head of tide	" "	9
12	Tymgowzan	Compton id., at mouth of Wark canal	" "	73
13	Ensheshese	Left bank Ensheshese r., Wark canal	" "	45
14	Wilskaskammel	N. branch of Wark canal, 2 m. from forks	" "	8
15	Toon	Toon r., head of N. branch of Wark canal	" "	20
16	Lakmak	Lakmak r., head of Wark canal	" "	27
17	Spakels	Somerville id., Steamer pass	" "	19
18	Birnie Island	2½ m. N. of Fort Simpson	" "	113
19	Finlayson Island	1 m. W. of Fort Simpson	Tsimshian, Pt. Simpson	1,589
20	Burnt Cliff island	Pearl har., 4 m. S. of Fort Simpson	" "	67
21	Tugwell Island	1½ m. W. of Metlakatla	" Metlakatla	312
22	Dashken	Smith id., N. pass., Skeena r.	" Pt. Simpson and Metlakatla	7
23	Kshaoom	De Horsey id., N. pass., Skeena r.	" "	5
24	Meanlaw	Mowitch pt., right bank of Skeena r.	" "	6
25	Lakelse	Lakelse r., 1 m. from Lakelse lake		2

NEW WESTMINSTER AGENCY

New Westminster Dist.

1	Schelowat	Tps. 2 and 3, R. 29, W. 6th Mer., Hope slough	Chilliwak, Skwah band	213
2	Skwahla	Tp. 3, R. 30, W. 6th Mer., Hope slough	" "	29
3	Skwali	Tp. 3, R. 30, W. 6th Mer.	" "	298
4	Skwah	Tps. 2 and 3, R. 30, W. 6th Mer., Hope slough	" "	313
5	Skway	Chilliwak r. at mouth	Skway band	538
6	Koquapilt	Tp 23, East of Coast Mer	Chilliwak, Koquapilt band	155
7	Skwala	Tp. 23, East of Coast Mer., Chilliwak r.	Skwala band	209
8		Left bank, Chilliwak r. at mouth	"	115
9	Atselits	Tp. 23, East of Coast Mer., Chilliwak r.	Atselits band	52
10 &11	Skaukel	Tp. 26, East of Coast Mer., Chilliwak r.	Skaukel band	169
12	Yukweakwioose	Tp. 26, East of Coast mer., Chilliwak r.	Yukweakwioose	48
13	Chiaktel	Chilliwak and Luc-a-cuc r.	Chilliwak, Skaukel and Yukweakwioose bands	697
14	Soowawli	Tps. 22, 23, 25 and 26, East of Coast Mer.	Soowali band	1,140
16	Skumalasph	In township 24, right bank of Fraser r.	Skwah, Skwala, Koquapilt, Skway and Atselits	1,158
17		In Sec. 27, Tp. 23, E. Coast Mer		52
1 & 2	Coquitlam	Tp. 38, W. of Coast Mer., Coquitlam r.	Coquitlam	209
1	Samahquam	24-m. post on Douglas por.	Douglas	249
2 & 2A	Sachteen	23-m. post on Douglas por.	"	65
3	Sweeteen	Near 21-mile post on Douglas por.	"	36
4	Skookumchuck	At 19-mile post on Douglas por.	"	526
5 & 5A	Sklawesten	At 14-mile post on Douglas por.	"	229
6	Lelachen	Lillooet r., 3 m. from mouth	"	37 50/100
8	Douglas	Harrison l., at mouth of Lillooet r.	"	1,030
9	Morteen	At 17-mile post on Douglas por.	"	125

BRITISH COLUMBIA

NEW WESTMINISTER AGENCY

New Westminster Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
10	Franks	At 11-mile post on Douglas por	Douglas	111
11	Perrets	Near 10-mile post on Douglas por	"	30
1	Skowlitz	At mouth of Harrison river	Harrison River	616
3	Skwawkum Creek	Harrison r., 3 m. from mouth	"	392
4 to 6	Chehalis, 4, 5, 5A, 6	Tp. 4, Rs. 29 and 30, W. 6th Mer	"	2,24

Coast Dist.

1	Homalko	Homathko r., at head of Bute inlet	Homalko	711
2		Homathko r., 1 m. from mouth	"	9
3	Potato Point	Head of Bute inlet	"	1
4	Orford Bay	East shore Bute inlet	"	671
5	Mushkin	East shore Valdes island	"	10
6	Aupe	East shore Bute inlet	"	1

New Westminster Dist.

1	Katzik	Tp. 9, E. Coast Mer., right bank Fraser r.	Katzik	109
2		Tp. 9, E. Coast Mer., left bank Fraser r.	"	57
3	Barnston Island	Tp. 9, E. Coast Mer., Fraser r.	"	135
4	Pitt Lake	Outlet of Pitt lake	"	540

Coast Dist.

1	Clahoose	Head of Toba inlet	Clahoose	2,280
3	Salmon Bay	Head of Salmon Bay, Toba inlet	"	174
5	Deep Valley	East shore Ramsey arm	"	61

New Westminister Dist.

4	Siakin	Waddington chan., near Dean pt		7
6	Quequa	East. shore Lewis chan	"	4
9	Ahpocum	Head of Forbes bay, Homfray chan	"	62

Sayward Dist.

7	Tork	West. shore Squirrel cove, Cortes id	"	698
8		North shore, Squirrel cove, Cortes id	"	39
10	Tatpo-oose	Head of Hoskyn inlet, Valdes id	"	29

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

NEW WESTMINSTER AGENCY

New Westminster Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Wharnock	Tps. 14, 15, E. Coast Mer. Fraser river	Langley	92
2	.....	Tp. 15, E. Coast Mer., right bank Stave r	"	127
3	.....	Left bank Stave r., at mouth	"	122
4	.....	Tp. 15, E. Coast Mer., left bank Stave r	"	239
5	.....	Tps. 11 and 12, E. Coast Mer., Fraser river	"	360
6	McMillan Island	Fraser r., near Langley	"	447
7	.....	Sec. 21, Block 5, N., R. 2 W	"	40
8	.....	Left bank Fraser r., opp. New Westminster		5
1	Sahhakum	Sec. 34, Tp. 16, E. Coast Mer	Matsqui	52
2	Matsqui Main reserve	Sec. 7, Tp. 17, E. Coast Mer	"	354
3	Three Islands	Fraser r., north of res. No. 2	"	608
4	Matsqui	Sec. 6, Tp. 13, E. Coast Mer	"	1
1	.....	Left bank Fraser r., opp. New Westminster	Musqueam	5
2	Musqueam	North arm Fraser r., at mouth	"	392
.....	New Westminster	City of New Westminster	New Westminster	22
.....	Poplar Island	North arm Fraser r., opp. New Westminster	"	27

Lillooet Dist.

1	Pemberton,	Upper end of Lower Pemberton meadows	Pemberton	188
2	.....	Upper Pemberton meadows	"	
3	Nesuch	Lower Pemberton meadows	"	910
4	Lokla	Birkenhead r., 7 m. from res. No. 1	"	19
6	.....	Lillooet river, N. of res. No. 3	"	4,000
7	.....	.....	"	320
8	.....	Lots 98 and 99, Group 1	"	813

New Westminster Dist.

	Semiamu	Semiamu bay, on Inter bdy	Semiamu	392
1	Tsawcome	Trail bay, 1½m. N. of White is	Seechelt	45
2	Seechelt	Between Trail and Porpoise bays, Jervis inlet	"	607
3	Sway-calse	West shore Porpoise bay, Jervis inlet	"	11
4	Oalthkyim	West shore Porpoise bay, Jervis inlet	"	9
5	Klaalth	East shore Porpoise bay, Jervis inlet	"	3
6	Klayekwim	East shore Narrows arm, Jervis inlet	"	2
7	"	West shore Narrows arm, Jervis inlet	"	53
8	"	Head of Narrows arm, Jervis inlet	"	196
9	Chickwat	Tsoonye r., 3 m. above res. No. 8	"	5
10	Tchahchelailthtenum	Seshelt inlet, Jervis inlet	"	19
11	Hunaechin	Head of Queens reach, Jervis inlet	"	260
12	Swaywelat	Entrance to Princess Louise inlet, Jervis inlet	"	1
13	Chelohsin	North shore Queens reach, Jervis inlet	"	3
14	Paykulkun	North shore Queens reach, Jervis inlet	"	5
15	Tsooahdi	Deserted bay, Jervis inlet	"	724
16	Slayathlum	Jervis inlet, head of Prince of Wales reach	"	16
17	Skwawkweem	Head of Vancouver bay, Jervis inlet	"	13
18	Smeshalin	Pender harbour, Malaspina strait	"	10
19	Suawbin	Garden bay, Pender har., Malaspina st	"	6
20	Sallalus Nos. 1 & 2	Pender harbour, opposite Gerrans bay	"	4
21	Sekaleton	Id. in Pender har., Malaspina st	"	1
22	Saughanaught	Agamemnon chan., 1 m. N. of Norman pt	"	35
23	Kokqueneets	Mouth of Eagle cr., N. shore of Malaspina st.	"	60

BRITISH COLUMBIA

NEW WESTMINSTER AGENCY

New Westminster Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Mission	North shore Burrard inlet	Squamish	38
2	Seymour Creek	North shore Burrard inlet, Second narrows	"	147
3		North shore Burrard inlet, near North arm	"	275
4	Inlailawatash	Head of North arm, Burrard inlet	"	33
5	Kapilano	North shore Burrard inlet, at First narrows	"	444
6	Kitsilano or False Creek	South. shore False cr., at mouth	"	69
7	Skowishin	Skwamish river, 25 m. from mouth	"	100
8	Chuckchuck	Skwamish r. 3 m. above res. No. 7	"	0·15
9	Poyam	Skwamish r. 7 m. above res. No. 7	"	1
11	Cheakamus	Skwamish r., below Cheakamus r	"	4,046
12	Yookwitz	Skwamish r., opp. mouth of Cheakamus r	"	23
13	Poquiosin and Skamain	Skwamish r. ,near mouth of Cheakamus r	"	112
14	Waiwakum	Left bank of Skwamish r	"	37
15	Aikwucks	Right bank of Skwamish r	"	27
16	Seaichem	Left bank Kowtain slough, Skwamish r	"	68
17	Kowtain	Left bank Kowtain slough, Skwamish r	"	57
18	Yekwaupsum	Left bank Skwamish r. 1½ m. from mouth	"	15
20	Mamaquum Island	Id. in East branch Skwamish r	"	13
21	Skwamish Island	Mouth of Skwamish r	"	416
22	Skuwlwailum	Mouth of Skwamish r., head of Howe sd	"	18
23	Ahtsam	West br. Skwamish r. at mouth	"	229
24	Stawamus	East shore Howe sd. at head	"	141
25	Kaikalahun	West shore Howe sd., opp. Woolridge island	"	33
26	Chekwelp	West shore Howe sd., opp. Keats id	"	34
28	Defence Island	Howe sd		33
1	Sliammon	N. shore Malaspina st., E. of Harwood id	Sliammon	1,924
2	Harwood Island	Strait of Georgia	"	2,095

Sayward Dist.

3	Paukeanum	Smelt bay, Cortes id	"	200

New Westminster dist.

4	Toquana	Head of Theodosia arm, Malaspina inlet	"	395
5	Tokenatch	Head of Freke anchorage, Malaspina inlet	"	53
6	Kawkaykay	Gifford pen., Malaspina inlet	"	45
1	Yaalstrick	Tp. 23, E. Coast Mer., id. in Fraser r	Sumas	284
2	Lackaway	Tp. 23, E. Coast Mer., Fraser r	"	39
4	Papekwatchin	Tp. 20, E. Coast Mer., Fraser r	"	235
5	Aylechootlook	Tp. 20, E. Coast Mer., Sumas r	"	49
6	Upper Sumas	Tp. 19, E. Coast Mer., Sumas r	"	611
7	Sumas	Tp. 19, E. Coast Mer., Sumas r	"	160
8	Holachten	Tp. 24, E. Coast Mer., Nicomen slough	Sumas (Lakahahmen band)	300
10	Skweam	Tps. 23, 24, E. Coast Mer., Nicomen slough	" "	183
11	Lakahahmen	Tp. 24 E. Coast Mer., Nicomen slough	" "	94
	Tsawwassen	Tp. 5, on gulf of Georgia	Tsawwassen	604

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

OKANAGAN AGENCY

Osoyoos Div., Yale Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Okinagan	At the head of Okanagan lake	Okinagan	25.539
2	Otter Lake	Otter l., in Sec. 23, Tp. 7	"	62
3	.....	Sec. 13, Tp. 7	"	160
4	Swan Lake	Tp. 8, on north shore Swan lake	"	68
5	Long Lake	North shore Long l., a portion of Sec. 22, Tp. 9	"	128
6	Priest Valley	Head of South arm Okanagan lake	"	83
7	Duck Lake	North shore of Duck lake	"	457
8	Mission Creek	Banks of Mission cr	"	55
9	Tsinstiketpum	West shore Okanagan l., in Tp. 25	"	2,438
10	.....	W. shore Okanagan l., 3½ m. N. of res. No. 9	"	800

Similkameen Div., Yale Dist.

1	Osoyoos	Head of Osoyoos lake	Nkamip	32.097
2	Dog Lake	Banks of Okanagan r., at outlet of Dog lake	"	71
1	Penticton	Foot of Okanagan lake	Penticton	47.829
3A	Wolf Creek	Adjoining lots 1, 2, 3, group 1	"	360
1	.....	Left bank Similkameen r., Secs. 4 and 9, Tp. 52	Similkameen (Lower)	.....
2	.....	Left bank Similkameen river	" "	208
3	.....	Similkameen r., adjoining res. No. 2	" "	1,750
4	Narcisse Farm	Similkameen r., opp. res. Nos. 2. and 3	" "	1,854
5	Joe Nahumcheen	Banks of Similkameen, adjoining res. No. 3	" "	1,278
6	Blind Creek	Part of Secs. 11 and 14, Tp. 52	" "	400
7 & 8	Skemeoskuamkin	Similkameen r., adjoining Inter. Bdy.	" "	3,800
9	Alexis	Similkameen r., 5 m. above Keremeos	" "	429
10-10B	Ashnola, 10, 10A, 10 B.	Similkameen r., at confluence with Ashnola r.	" "	8,288
11	Ashnola John	Similkameen r., 13 m. above Keremeos	" "	585
12& 12	A	Keremeos cr. 14 m. from Keremeos	" "	1,280
1	Vermilion Forks	Similkameen r., near Princeton	Similkameen (Upper)	26
2	Chuchuwayha, 2 to 2 B	Similkameen r., at Twenty-mile cr	"	5,666
3	Wolf Creek	Similkameen r., at 9 m. from Princeton	" "	518
4	Nine mile Creek	Opp. res No. 3	" "	198
5	Lulu	Similkameen r., 12 m. from Princeton	" "	50

Kamloops Div., Yale Dist.

6	.....	Princeton and Nicola trail, 12 m. from former.	" "	10

Similkameen Div., Yale Dist.

7	Iltcoola	Similkameen r., 11 m. below Princeton	" "	42

Osoyoos Div., Yale Dist.

1	Salmon River	Right bank Salmon r., in Tp. 34	Spallumcheen	3,853
2	Enderby	Banks of Spallumcheen r., in Tps. 35, 37 and 38	"	5,625
3	Sicamous	West shore Mara l, Tp. 21, R. 8, W. 6th Mer.	"	201

BRITISH COLUMBIA

QUEEN CHARLOTTE AGENCY

Queen Charlotte Islands

No.	Name	Where situated	Tribe or Band	Area, acres
1	Masset	Mouth of Masset inlet	Masset	729
2	Hiellen	Right bank of Hiellen r., at mouth	"	70
3	Yagan	Chatham sd., 12 m. E. of Masset inlet	"	86
4	Lanas	Left bank of Yakoun r., 1½ m. from mouth	"	192
5	Satunkwin	Left bank of Yakoun r., at mouth	"	9
6	Ain	Mouth of Ain r., Masset inlet	"	164
7	Yan	West entrance to Masset inlet	"	264
8	Meagwan	6 m. W. of mouth of Masset inlet	"	49
9	Kose	Naden r., Virago sd., 2½ m. from mouth	"	9
10	Naden	Mouth of Naden r., Virago sd	"	27
11	Kung	Head of Virago sd	"	71
12	Daningay	West shore of Virago sd	"	21
13	Yatze	2 m. W. of Virago sd	"	45
14	Jalun	Jalun r., at mouth, 8 m. S. of North id	"	17
15	Kioosta	Parry pass., N. W. extremity of Graham id	"	101
16	Tatense	North id., in Parry pass	"	16
1	Skidegate	North entrance to Skidegate inlet	Skidegate	854
2	Skaigha	Skidegate inlet, 7 m. N. of res. No. 1	"	62
3	Deena	Head of South bay, Skidegate inlet	"	119
4	Khrana	East end Maude id., Skidegate inlet	"	210
5	Lagins	Lagins r., head of Long arm, Skidegate inlet	"	40
6	Kaste	Copper bay, mouth of Kaste river	"	38
7	Cumshewas	North entrance Cumshewas har	"	56
8	Skedance	South entrance to Cumshewas har	"	169
9	Tanoo	E. end Tanoo id., 45 m. S. of Skidegate inlet	"	65

STUART LAKE AGENCY

Cariboo Dist.

1	McLeod	Outlet of McLeod lake	McLeod Lake	286

Coast Dist.

1	Necoslie	Outlet of Stuart lake	Necoslie	734
2	Tat-sel-a-was	Stuart r., 10 m. below Ft. St. James	"	136
3	Sow-chea	Stuart l., 9 m. from Ft. St. James	"	225
4	Uz-ta	Trail from Stuart l. to McLeod	"	960
5	Aht-len-jees	6 m. S. W. of Ft. St. James	"	300
6	Chesda	8 m. S. W. of Ft. St. James	"	360
7	Kwot-ket-kwo	Adjoining Chesda reserve	"	160
1	Stony Creek	Stony cr. between Tachy and Noolki ls	Stony Creek	6,370
2	Sack-a-ni-te-cla	E. shore Noolki lake	"	200
3	Laketown	N. shore Noolki l., near west end	"	540
5	Clus-ta-lach	Southern shore of Tachy lake	"	103
6	Noon-la	Nechaco r., at crossing of Stony cr. and Stuart l. trail	"	115
1	Tachy	Stuart l., at mouth of Tachy river	Tachy	1,655
2	Pinchi	N. shore Stuart l. at mouth of Pinchi r	"	728
3	Nankut	Stuart l., at mouth of Yiko r	"	372
4	U-caus-bey	Outlet of Petit l. 4 m. from res. No. 3	"	445
5	Car-soos-at	Northern shore of Stuart lake	"	124
1	Gelangle	Trembleur l., at mouth of Middle r	Trembleur Lake	945
2	So-yan-do-star	Trembleur l., 4 m. E. of res. No. 1	"	44
3	Tees-lee	Tachy r., ½ m. from outlet of Trembleur lake	"	253
4	Stevan	Tachy r., 2½ m. from Trembleur lake	"	49
5	Grand Rapid	Tachy r., 7 m. from Trembleur lake	"	584

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

STUART LAKE AGENCY

Cariboo Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Blackwater	Fraser r., ¼ m. above Blackwater r.	Blackwater	35
2	Nahlquonate	Blackwater r., 1 m. above Quesnel—Stony Cr. trail	"	217
3	Ulkah	Bobtail l., Quesnel—Stony Cr. trail	"	157
4	Umliisle	Eulata lake	"	128
1	Fort George	Confluence of Fraser and Nechaco rs.	Fort George	1,366
2		Fraser r., 18 m. above Fort George	"	1,310
3	Clesbaoneecheck	Nechako r. at Duck lake	"	304
4	Salakwo	Nechako r., at mouth of Mud r.	"	115

Coast Dist.

1	Nautley	Nechako r., at foot of Fraser lake	Fraser Lake	1,117
2		N. shore Fraser l., near Fort Fraser	"	149
3	Yensischuck	1 m. east of Nechako Ferry	"	160
4	Seaspunkut	S. shore Fraser l., 7 m. from fort Fraser	"	523
5	Stellakwo	Fraser l. at mouth of Stellakwo river	"	2,07[illegible]
1	Tluskes	North shore, Kluskus lake	Tluskes	1,056
2	Kloyadingli	5 m. E. of res. No. 1	"	550
3	Sundayman Meadow	6½ m. E. of res. No. 1	"	80
4	Yaladelassla	Euchiniko l., 10 m. N.E. of res. No. 1	"	172
	Nazeo	Nazeo river	Nazeo	1,146

STIKINE AGENCY

Cassiar Dist.

1	Tahltan	Confluence of Stikine and Tahltan rivers	Tahltan	375
2	Huista Meadow	3 miles N.E. of res. No. 1	"	40

WEST COAST AGENCY

Rupert Dist.

1	Acous	Entrance to Ououkinsh inlet, west shore	Chaicclesaht	100
3	Mahope	Battle bay, Ououkinsh inlet	"	40
4	Hisnit	West shore Ououkinsh inlet, 1½ m. from head	"	15
5	Ououkinsh	East shore Ououkinsh inlet, at head	"	10
6	Upsowis	Near entrance to Ououkinsh inlet	"	61
7	Malksope	N. shore Malksope inlet, at head	"	30

Clayoquot Dist.

1	Opitsat	Meares id., Clayoquot sd.	Clayoquot	180
2	Echachis	Clayoquot sd., entrance to Broken chan.	"	44
3	Esowista	Long bay, 1 m. E. of Schooner cove	"	17
4	Kootowis	Tofino inlet, Clayoquot sd.	"	37

BRITISH COLUMBIA

WEST COAST AGENCY

Clayoquot Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
5	Okeamin	Kennedy r., Tofino inlet	Clayoquot	24
6	Clayokwa	Head of N.W. arm, Kennedy lake	"	110
7	Winche	Head of N.E. arm, Kennedy lake	"	40
8	Ilthpaya	Kennedy r., at head of rapids	"	3
9	Onadsilth	Head of Deer cr., Tofino inlet	"	45
10	Elseuklis	Head of Tranquil cr., Tofino inlet	"	40
11	Yarksis	East shore Vargas id., Clayoquot sd	" Kelsemaht band.	103
12	Kloolthpish	West shore Meares id., Clayoquot sd	" "	59
13	Kwortsowe	Head of Warm bay, Clayoquot sd	" "	36
14	Oinimitis	East shore Bedwell sd. at its head	" "	25
15	Marktosis	Matilda cr., Flores id., Clayoquot sd	" Ahousaht band	260
16	Ahous	South end Open bay, Vargas id., Clayoquot sd.	" "	34
17	Chetarpe	Clayoquot sd., W. of Catface mt	" "	35
18	Sutakwis	½ m. W. of Crane id	" "	27
19	Wahous	Mouth of Trout r., Cypress bay, Clayoquot sd.	" "	143
20	Wahous (village)	North shore Cypress bay, Clayoquot sd	" "	34
21	Tckwa	Bawden bay, Herbert arm, Clayoquot sd	" "	6
22	Peneetle	White Pine cove, Herbert arm, Clayoquot sd.	" "	95
23	Moyehai	West shore Herbert arm, Clayoquot sd	" "	13
24	Seektukis	East shore North arm, Clayoquot sd	" "	3
25	Watta	Head of Shelter arm, Clayoquot sd	" "	12
26	Wappook	North shore Shelter arm, Clayoquot sd	" "	11
27	Openit	West shore Sydney inlet, Clayoquot sd	" Manhauset band	77
28	Tootoowiltena	East shore of Sydney inlet	" "	21
29	Kishnakous	Head of Sydney inlet	" "	34

Nootka Dist.

1	Nuchatl	Island at entrance to Esperanza inlet	Esperanza Inlet, Nuchatlitz.	16
2	"	West shore Nootka id., S. of res. No. 1	" "	57
3	Ahpukto	West shore Port Langford, near head	" "	7
4	Opemit	West shore Nootka id., ½ m. N. of res. No.1.	" "	21
5	Shoomart	Head of inner basin, Nootka sd	" "	16
6	Owossitsa	1 m. S. E. of Centre id., Esperanza inlet	" "	8
7	Ocluoje	Head of Espinoza arm, Esperanza inlet	" "	33
8	Occosh	West shore Port Eliza, Esperanza inlet	" "	31
9	Chiscukwis	East shore Catala id	" "	19
10	Oke, 10 and 10A	North shore Esperanza inlet	Esperanza Inlet, Ehatisaht	34
11	Ehatis	West shore Zeballos arm, at head	" "	40
12	Chonahkint	East shore Queens cove, Port Eliza	" "	56
13	Tatchu	Tatchu pt., 5½ m. W. of Esperanza inlet	" "	13

Clayoquot Dist.

1	Hesquiat	Entrance to Hesquiat har., on west shore	Hesquiat	222
2	Homais	Entrance to Nootka sd., on east shore	"	89
3	Teahmit	West shore Hesquiat har	"	107
4	Maahpe	Northwest shore Hesquiat har	"	159
5	Iusuk	East shore Hesquiat har	"	29

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

WEST COAST AGENCY—*Continued*

Rupert Dist,

No.	Name	Where situated	Tribe or Band	Area, acres
1	Village Island	West entrance to Kyuquot sd	Kyuquot	118
2	Mission Island	East portion of Mission id	"	73
3	Ahmasinnit	Two islands ¼ m. N. E. of res. No. 1	"	11
4	Granite Island	¾ m. N.W. of res. No. 1	"	215
5	Yakats	East shore Clanninick har., Kyuquot sd	"	4
6	Houpsitas	North of Walter Island, Kyuquot sd	"	29
7	Chamiss	North shore Chamiss bay, Kokshittle arm	"	13
8	Kayouk	West shore Easy cr., Kokshittle arm	"	7
9	Kashittle	West shore Kokshittle arm, at head	"	12
10	Kaoowinch	East shore Kokshittle arm, opp. Easy cr	"	20
11	Tawsish	Head of Tawsish arm, Kyuquot sd	"	21
12	Artlish	East shore Tawsish arm, 2 m. from head	"	18
13	Kaouk	Head of Fair har., Tawsish arm	"	13
14	Markale	Between Fair har. and Pinnace chan., Kyuquot sd	"	13
15	Amai	Head of Deep inlet, Kyuquot sd	"	30
16	Machta	Shingle pt., at entrance to Narrow Gut cr	"	9

Barclay Dist.

1	Ahuk	Ahuk l., 3½ m. N.W. of Nitinat lagoon	Nitinat	132
2	Tsukwana	1 m. W. of outlet of Nitinat lagoon	"	235

Renfrew Dist.

3	Wyaw	East shore of outlet of Nitinat lagoon	"	132
4	Cla-oose, 4 and 4A	Mouth of Suwani r., on right bank	"	258
5	Sarque	Right bank of Suwani r., 2 m. from mouth	"	26
6	Carmanah	Adjoining Carmanah Point lighthouse res	"	158

Barclay Dist.

7	Iktuksasuk	North shore Nitinat lagoon, 1 m. from outlet	"	168
8	Homitan	North shore Nitinat lagoon, 4½ m. from head	"	50

Renfrew Dist.

9	Oyees	South shore, Nitinat lagoon, 7½ m. from head	"	104
10	Doobaw	South shore, Nitinat lagoon, 6 m. from head	"	13
11	Malachan	South shore, Nitinat lagoon, 1 m. from head	"	66
12	Iiclo	Near mouth of Nitinat river	"	77
13	Opatseeaw	Mouth of Nitinat river	"	71
14	Wokitsas	Right bank Nitinat r., Sec. 9, Tp. 1	"	40
15	Chuchummisapo	Left bank Nitinat r., Sec. 22, Tp. 1	"	92
16	Saouk	Right bank Nitinat r., Tp. 1 and 2	"	175

BRITISH COLUMBIA

WEST COAST AGENCY

Nootka Dist.

No	Name	Where situated	Tribe or Band	Area, acres
1	Yuquot	Friendly cove, Nootka sd	Nootka	206
2	Tsarksis	South shore Nookta id., 3 m. E. of Bajo pt.	"	81
3	Aass	South shore Nootka id., at Bajo pt	"	14
4	Neswk	East shore of Tlupana arm	"	5
5	Moutcha	East shore of Tlupana arm	"	15
6	Sukwos	North extremity of Head bay, Tlupana arm	"	36
7	Hisnit	Head of Deserteder., Tlupana arm	"	11
8	Hoiss	1 m. N.E. of Canal id., Nootka sd	"	44
9	Coopte	East shore Tawsis canal, Nootka sd	"	35
10	Tsowwin	East shore Tawsis canal, 8 m. from head	"	34
11	Tawsis	East shore, Tawsis canal, at head	"	42
12	Ahaminakwus	Mouth of Gold r., N. shore Muchalat arm	" Muchalat band	39
13	Matchlee	Head of Muchalat arm, north shore	" " "	12
14	Hleepte	North shore, Williamson pass, Muchalat arm	" " "	10
15	Cheeshish	Nootka sd., N.E. of Bligh id	" " "	29

Clayoquot Dist.

16	Mooya	Head of Camp bay, Muchalat arm	" " "	13
17	Ous	South shore, King pass, Muchalat arm	" " "	24

Barclay Dist.

1	Numukamis	Numukamis bay, Barkley sound	Oiaht	1,700
2	Nuchakwis	East shore Copper id., Barkley sd	"	32
3	Dochsupple	Head of Poett nook, Barkley sound	"	21
4	Sacksa	Head of Grappler cr., Barkley sd	"	13
5	Sachawil	Northwest shore of Helby id	"	7
6	Kirby Point	Northwest shore of Diana id	"	35
7	Hamilton Point	South portion of Diana id	"	86
8	Haines Island	Barkley sd	"	30
9	Keeshan	Southern entrance to Barkley sd	"	330
10	Kichha	1½ m. E. of cape Beale	"	12
11	Klutus	West entrance to Pachena bay	"	105
12	Anacla	Head of Pachena bay	"	218
13	Masit	East entrance to Pachena bay	"	83

Alberni Dist.

1	Awawswinis	Left bank, Somass r., 1½ m. from mouth	Opitchesaht	96
2	Klehkoot	Somass r., 5½ m. from mouth	"	290
3	Cous	Alberni canal, at Second narrows	"	132

Clayoquot Dist.

4	Chuchakakook	Alberni canal, 1 m. N. of Namint bay	"	5

Renfrew Dist.

1	Pachena	San Juan har., and S. br. San Juan river	Pachenaht	153
2	"	San Juan har. and N. Br. San Juan river	"	156
3	Cullite	5 m. west of Port San Juan	"	95

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

WEST COAST AGENCY

Alberni Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Tsahaheh	Somass r., 3 m. from its mouth	Seahart	1,030
2	Alberni	East shore of Alberni canal, near head	"	156

Barclay Dist.

3	Iwachis	East shore Alberni canal, at first narrows	"	26
5	Ahmitsa	South shore Seddall id., in Rainy bay	"	..
9	Omoah	East shore, Village id., Barkley sd.	"	308

Clayoquot Dist.

4	Tseoowa	East shore Rainy bay, Barkley sound	"	26
6	Kleho	East shore Nettle id., Barkley sd	"	13
7	Keith Island	In Barkley sd	"	17
8	Ekwis	E. of Lyall pt.,Barkley sd	"	123
1	Makoaw	Village pass., Barkley sd	Toquart	124
2	Deekyakus	Head of Toquart har., Barkley sd	"	214
3	Chekwis	1½ m. S. of res. No. 1, Barkley sd	Toquart	3
4	Chenatha	Mouth of Chenatha r., Barkley sd	"	62
5	Dookkwa	Alpha pass, Barkley sd	"	18
1	Cowishil	Entrance to Uchucklesit har., Barkley sd	Uchucklesit.	175
2	Elhlateese	Head of Uchucklesit har., Barkley sd	"	400
1	Ittatsoo	East shore, Ucluelet arm, Barkley sd	Ucluelet	162
2	Clakamukus	Head of Ucluelet arm, Barkley sd	"	14
3	Outs	Mouth of Effingham inlet, Barkley sd	"	12
4	Kwinakwilth	Head of Effingham inlet, Barkley sd	"	15
5	Kleykleyhous	Head of Namint bay, Alberni canal	"	150
6	Ucluth	1½ m. S. E. of Wreck bay	"	62
7	Wya	½ m. S. E. of Wreck bay	"	22
8	Oo-oolth	North extremity of Wreck bay	"	42
9	Kwisitis	1 m. N. W. of Wreck bay	"	12

WILLIAMS LAKE AGENCY

Cariboo Dist.

1	Alexandria	Fraser r., at 197-m. post, Cariboo road	Alexandria	554
2	Hay ranch	3½ m. east of Alexandria	"	
3		Right bank of Fraser r., opp. res. No. 1	"	1,234
1	Anahim Flat	Chilcoten r., 7 m. N.W. of Hanceville	Anahim	9,285
2	Anahim Meadow	5 m. N. of Anahim village	"	637
	Redstone Flats	West of Alexis creek	Alexis Creek	480

BRITISH COLUMBIA

WILLIAMS LAKE AGENCY—*Continued*

Lillooet Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Alkali Lake	Adjoining Lot 6, Group 3	Alkali Lake	596
2		3 m. N.E. of res. No. 1	"	800
3		1¼ m. E. of res. No. 2	"	180
4		½ m. south of res. No. 3	"	540
5	Alixton	1½ m. S.W. of res. No. 4	"	227
6	Wycott Flat	Left bank Fraser r., 19 m. S.W. of Alkali l.	"	1230
7		North shore lake la Hache	"	14
8	Little Springs	Near lake la Hache	"	480
9	Kludolikum	" "	" "	1,400
10	Loon Lake	" "	"	300
11	Sampson Meadow	" "	"	800
12		" "	"	300
13		2 m. E. of res. No. 14	"	1,400
14	Roper Meadow	1 m. S. of res. No. 5	"	80
1	Nekwatkwe	Head of Anderson lake	Anderson Lake	444
2		1¾ m.S. of Anderson lake	"	20
3		¼ m. W. of res. No. 2	"	20
4		Anderson river, 5 m. S.W. of Anderson lake	"	20
1	Bridge River	Bridge r. at confluence with Fraser r.	Bridge River	9,621
2		Right bank Fraser r., 2¼ m. N.E. of res. No. 1	"	140
1	Canim Lake	Bridge cr., 1 m. W. of Canim lake	Canim Lake	4,400
2		Bridge cr., 100-m. post on Cariboo road	"	160
1	Canoe Creek	Canoe cr., in Sec. 16, Tp. 10	Canoe Creek	93
2		Canoe cr., 1½ m. from res. No. 1	"	4,460
3		Left bank Fraser r., adjoining Tps. 4-10	"	6,931
4	Spilmouse	Canoe cr., 2 m. above res. No. 2	"	400
5	Fish Lake	Foot of Fish l., 1½ m. N.E. of res. No. 4	"	10.
6	Toby Lake	Road from Canoe cr. to 57-m. post on Cariboo road	"	4,440
1	Cayoosh Creek	S. of Cayoosh cr. adjoining Lot 3, Group 1	Cayoosh Creek	367
2	Pashilkwa	Right bank Fraser r., opp. Lillooet res. No. 4	"	785
1	Dog Creek	Dog cr., 3m. from confluence with Fraser river	Dog Creek	357
2		Dog cr., 3¾ m. E. of res. No. 1	"	540
3		Dog cr., ¾ m. N.N.E. of res. No. 2	"	20
4		Fraser r., adjoining Alkali Lake res. No. 6	"	
1	Fountain	Fountain cr., ½ m. S. of Fraser river	Fountain	338
2		Fraser r., S.W. of Bridge River res. No. 1	"	166
3		Left bank Fraser r., S. of Fourteen-mile cr.	"	427
4		Fountain cr., 2¾ m. S.E. of res. No. 1	"	160
5		Fountain cr., ¼ m. S. of res. No. 4	"	240
6		1½ m. S. of res. No. 5	"	533

Coast Dist.

1	Chilko Lake	Chilko l., at outlet of Nemaiaw valley	Nemaiaw Valley	200
2	Garden Reserve	Nemaiaw valley, 4½ m. from res. No. 1	"	80
1	Pavilion	Left bank of Fraser r., N. of Pavilion cr.	Pavilion	2,318
2	Leon Creek	Leon cr., left bank Fraser river	"	1,167
3	Marble Cañon	Road from Pavilion to Hat cr.	"	650

Cariboo Dist.

1		Left bank Fraser r., 1 m. S. of Quesnel	Quesnel	1,367
2	Fishery	Right bank Fraser r., opp. res. No. 1	"	46
3	Fishery	Foot of small lake, 2 m. E. of Quesnel	"	39
4	Rich Bar	Left bank Fraser r., S. of res. No. 1	"	235

SESSIONAL PAPER No. 21a

BRITISH COLUMBIA

WILLIAMS LAKE AGENCY—*Concluded*

Lillooet Dist.

No.	Name	Where situated	Tribe or Band	Area, acres
1	Slosh	North shore Seton l. at head	Seton Lake	2,085
2	Silicon	North shore Seton l., 6 m. from outlet	"	139
3		South shore Seton l., S.E. of res. No. 1	"	22
4		South shore Seton lake	"	27
5		South of and adjoining res. No. 1	"	80
6	Neciat	Portage r., foot of Anderson lake	"	84

Cariboo Dist.

1	Soda Creek	Left bank Fraser r., S.E. of Soda Creek vil.	Soda Creek	1,090
2	Deep Creek	East of 168-m. post on Cariboo waggon road	"	4,120
1		Chilcotin r., 3½ m. W. of Hanceville	Stone	3,925
1	Toosey	Riskie cr., 1 m. W. of Lot 66, Group 1	Toosey	5,780
1	Williams Lake	East of east end of Williams lake	Williams Lake	4,074
2		1¼ m. N. of res. No. 1	"	120
15	Carpenter Mountain	156-m. post on Cariboo waggon road	"	169

YUKON DISTRICT

No.	Name	Where situated	Area, acres
1	Lake Laberge	Upper end of lake Laberge	320
2	Moosehide Creek	3 m. below Dawson	160
3	McQuesten	Confluence of Stewart and McQuesten rivers	320
4	Caribou Crossing	S. shore Nares lake, at Carcross	160
5	Lot 387, Group 2	Fourth cr., about 3 m. below Moosehide village	640

APPENDIX II*

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APPENDIX III

SYNONYMY

Aä'ninĕna = Atsina.
A-auh-wauh = Ahahweh.
Abanakees, Abanakis, Abanaquis, Abanaquois = Abnaki.
Abbāto-tenā', Abbā-to-tenah, Abbato-tinneh = Abbatotine.
Abbetikis, Abbitibbes = Abitibi.
Abenaguis, Abenaka, Abena'kes, Abenakias, Abénakis, Abena'kiss, Abenakki, Abenaques, Abenaquioicts, Abenaquiois, Abenaquioue, Abenaquis, Abenati, Abenequas, Abenquois, Abernaquis, Abinaqui, Abinohkie = Abnaki.
Abitibis, Abittibbes, Abittibis = Abitibi.
Abnaki = Algonkin, Delaware
Abnakis, Abnaquies, Abnaquiois, Abnaquis, Abnaquois, Abnaquotii, Abnasque, Abnekais, Abonakies, Abonnekee = Abnaki.
Acadcan, Acadian Indians = Micmac.
Acapatos = Atsina.
Ac-cool-le, Acculee = Akuli.
Achagué = Outchougai.
A-cha'-o-tin-ne = Etchareottine,
Achaque = Outchougai.
Achelaci, Achelacy, Achelaiy, Achelayy = Hochelayi.
Acheotenne, A-che-to-e-ten-ni, Acheto-e-Tinne, Acheto-tenà = Etcharcottine.
Achena = Atsina.
Achē'to-tinneh = Titshotina.
Achiganes = Sooke.
Achiligoüiane = Achiligouan.
Achipoés, Achipoué = Chippewa.
Achirigouans = Achiligouan.
Achoto-e-tenni = Etchareottine.
Achsisaghecks, Achsissaghecs = Missisauga.
Achwlget = Hagwilget.
Ackoolee = Akuli.
Acolta = Lekwiltok.
Acquinoshionee, Acquinushionee = Iroquois.
Adams Lake = Kwikooi.
Adams Lake Band = South Andrian Band.
Adawadenys = Potawatomi.
Addick, Ad-dik = Ahdik.
Ad-dik-kun-maig = Udekumaig.
Adènè = Athapascan Family.
Adgecantehook = Arosaguntacook.
Adi'kamäg = Udekumaig.
Adirondacs, Adirondaks, Adirondax, Adirontak, Adisonkas = Adirondack.
Ad-je-jawk = Ojeejok.
Adla, Adlähsuin, Adlat = Adlet.
Adnondecks = Adirondack.
Affats-tena = Abbatotine.
Aganuschioni = Iroquois.
Aghquessaine, Aghquissasne = Saint Regis.
Aghsiesagichrone = Missisauga.
Agnechronons, Agnée, Agneehronon, Agneronons, Agnic, Agniehronnons, Agniehroron, Agnierhonon, Agnieronnons, Agnieronons, Agnierrhonons, Agniers, Agniez, Agnizez = Mohawk.
Agoneaseah, Agonnonsionni, Agonnousioni, Agonnsionni = Iroquois.
Agotsaganens, Agotsaganes, Agotsakann, Agozhagauta = Tsaganha.
Aguanorgi = Abnaki.
Aguierhonon = Mohawk.
Aguskemaig = Eskimo.
Agutit = Kinipetu.
Ahahnelins = Atsina.
Ah-ah-wai, Ah-ah-wauk = Ahahweh.
Ahaknañĕlet, A-hak-nan-helet, Ahaknan-helik = Aivilirmiut.
Ahawhwauk = Ahahweh.
Ah-bah-to-din-ne = Abbatotine.
Ah-hi-tä-pe = Siksika.
Ahhousaht = Ahousaht.
Ah-knaw-ah-mish, Ah-know-ah-mish = Hahuamis.
Ah-mah-oo = Komoyue.
Ah-meek = Ahmik.
Ahnenin, Ahni-ninn = Atsina.
Ahondihronnons = Aondironon.
Ahosett = Ahousaht.
Ahouandate = Huron.
Ahousĕt, Ahowartz, Ahowsaht, Ah-owz-arts = Ahousaht.
Ah'-pai-tup-iks = Ahahpitape.
Ah-pe-ki', Ah-pe-ki'-e = Apikaiyiks.
Ah-qua-sos-ne = Saint Regis
Ahrenda, Ahrendah-ronons, Ahrendaronons = Arendahronons.
Ah-shu-ah-har-peh = Salish.
Aht = Nootka, Wakashan Family.
Ahtawwah = Ottawa.
Ahulqa = Ahulka.
Ah-wah-sis'-sa = Awausee.
Ahwändate = Huron.
Ah-wa-sis-se = Awausee.
Ahwhacknanhelett = Aivilirmiut.
Ahwilgate = Hagwilget.
Aitchelich, Aitchelitz = Atselits.
Ai-tiz-zarts, Aitzarts = Ehatisaht.
Aivillirmiut = Aivilirmuit.
Aiyaush = Aiyansh.
Akiskinookaniks = Akiskenukinik.
Akkolear = Akuliarmiut.
Akkoolee = Akuli.
Akoklako = Lower Kutenai.
Akononsionni = Iroquois.
A-ko-t'äs-kä-ro'-nĕn ' = Tuscarora.
A-ko-tcă-kă' nĕn ', A-ko-tcă-kă-nhă', A-kots-haka-nen = Delaware.

Akotsakannha, Ak8anake = Abnaki.
Akuchäklactas = Lower Kutenai.
Akudliarmiut, Akuliak-Eskimos = Akuliarmiut.
Akuliaq = Akuliak.
Akusash-rónu = Saint Regis.
A-ku-tcă-ka''-nhă = Delaware.
A-kwā'-amish = Hahuamis.
Akwanake = Algonkin.
Akwesasne = Saint Regis.
Akwilgét = Hwotsotenne.
Akwinoshioni = Iroquois.
Alagonkins = Algonkin.
A-lân-sâr = Atsina.
Albenaquioue, Albenaquis = Abnaki.
Alesar = Atsina.
Aleut, Aleuten, Aleutians = Eskimauan Family.
Alexandria = Stella.
Alexandria Indians = Tautin.
Algokin, Algomeequin, Algomequins, Algommequin = Algonkin.
Algommequin de l'Isle = Kichesipirini.
Algomquins, Algoncains, Algongins, Algonguin, Algonic Indians = Algonkin.
Algonkin Inférieures = Montagnais.
Algonkin-Lenape, Algonkins, Algonkin und Beothuk = Algonquian Family.
Algonméquin, Algonovins, Algonquains, Algonquens = Algonkin
Algonquin = Algonquian Family.
Algonquins ă têtes de Boule = Têtes de Boule.
Algonquins Inférieurs = Montagnais.
Algonquins of Rainy Lake = Kojejewininewug.
Algonquins Superieurs = Ottawa.
Algoomenquini, Algoquins, Algoquois, Algouinquins, Algoumekins, Algoumequini, Algoumequins, Algumenquini = Algonkin.
Alimibegoueci = Alimibegouek.
Alinconguins = Algonkin.
Alkakalilkes = Alkali Lake.
Alkonkins = Algonkin.
All Chiefs = Motwainaiks.
Allenemipigons = Chippewa of Lake Nipigon
Alnânbaï = Abnaki.
Alquequin = Algonkin.
Alsigantégwi = Arosaguntacook.
Alsigôntegok = St Francis.
Al-ta-tin = Sekani.
Al-tá-tin of Bear Lake = Saschutkenne.
Altenkins = Algonkin.
Altignenonghac = Attigneenongnahac.
Altihamaguez, Altikamek, Altikameques = Attikamegue.
A'lva-yê'lilit = Eskimo.
Amabim = Anahim.
Amalecites, Amalicites, Amalingans, Amalistes = Malecite.
Amarascoggin, Amarascogin, Amarescoggin, Amariscoggins, Amaroscoggen = Arosaguntacook.
Amasaconticook, Amasacontoog, Amasaguanteg = Amaseconti.
Amasagunticook = Arosaguntacook.
Amasconly, Amascontie, Amasconty, Amasecontee, Amassacanty, Amassaconty = Amaseconti.
Ambahtawoot, Ambah-tawút-dinni, Amba-ta-ut'tinè, Am-ba-ta-ut'tiné, Ambatawwoot, Ambawtamoot, Ambawtawhootdinneh, Ambawtawhoot Tinneh, Ambawtawoot, Ambawtowhoot = Abbatotine.
Amehouest, Amekos8es = Amikwa
Amelestes, Amelicks, Amelingas, Amelistes, Amelistis, Amenecis = Malecite.
Amerascogen, Amerescogin, Ameriscoggins, Amerriscoggin = Arosaguntacook.
Amicawaes, Amicois, Amicouës, Amicoures, Amicours, Amic-ways, Amihouis = Amikwa.
Amik = Ahmik.
Amikois, Amikones, Amikoüai, Amikoüas, Amikouek, Amikoües, à Mikouest, Amikouest, Amikouëts, Amikouis, Amikouys = Amikwa.
A-mīke'-eks = Inuksiks.
Amilicites = Malecite.
Amircankanne, Amireaneau = Arosaguntacook.
Amitigoke, Amitioke, Amitoq, Amittioke, Amityook = Amitok.
Ammarascoggin, Ammarescoggin, Ammascoggen = Arosaguntacook.
Ammisk-watcheéthinyoowuc = Paskwawininiwug.
Amohak = Mohawk.
Amonoscoggan, Amonoscoggin, Amoscengen = Arosaguntacook.
Amosequonty = Amaseconti.
Amresscoggin = Arosaguntacook.
A'muhak = Mohawk.
Ana = Cree.
Anagonges, Anaguanoxgi = Abnaki.
Anaguas = Mohawk.
Anahem, Anahim, Anahim's Tribe = Anahim.
Anakwan'kĭ = Delaware.
Anandagas = Onondaga.
Anantooeah = Seneca.
Anasaguntacooks, Anasaguntakook, Anasaguntikooks = Arosaguntacook.
Anasaquanans = Naskapi, Tsaganha.
Anasuguntakook = Arosaguntacook.
Anayints, Anayot hâga = Oneida.
Anchipawah = Chippewa.
Anda-kpœn = Eskimo.
Andata honata, Andatahouat, Andatohats = Ottawa.
Anderson's River Esquimaux = Kitegareut.
Andiatae = Andiata.
Andoouanchronon, Andowanchronon = Ataronchronon.
Androscoggins = Arosaguntacook.
Anenatea = Anonatea.
Anendaonactia = Arendaonatia.
Añénépit = Kopagmiut.
Angĭt Hăadē = Gunghet-haidagai.
Angmalortoq = Angmalortuk.
Ang8iens, Ang8tenc = Angoutenc.
Aniáka-háka, Anié, Aniez = Mohawk.
Ani'Nûn'dăwe'gĭ, Aní Sĕ'nika = Seneca.
An-ish-in-aub-ag = Chippewa.
Aní'Skălă'lĭ = Tuscarora.
Añmesoukkanti, Anmessukkantti, Anmiss8kanti = Amaseconti.
Anmoughcawgen = Arosaguntacook.
Annah = Cree.
Annanactook = Umanaktuak.
Annanatook, Annanetoote = Anarnitung.
Annegouts = Oneida.
Anniegué, Anniehronnons, Anniengehronnons, Annienhronnons, Annieronnons, Annieronons, Annieronons, Annierronons., Anniés, Anniez = Mohawk.
Annirkakan = Arosaguntacook.
Annogonges = Abnaki.
Annunciation = Sault au Recollet.

Anogongaars = Abnaki.
Anonatra = Anonatea.
Anoyints = Oneida.
Aⁿ′ ′ti-häⁿ ′ = Muncey.
Antouhonorons, Antouoronons, Antovorinos = Seneca.
Aoechisacronon = Missisauga.
Aondironnons = Aondironon.
Aosaannen = Tsaganha.
Aouasanik = Ouasouarini.
A-pa-năx ′-ke = Abnaki.
Apaptsim = Spatsum.
A′-pe-tup-i = Ahahpitape.
Apinuiboines = Assiniboin.
Aqk′ămnik = Akamnik.
Aqk′anɛqúnik, Aqk′ānɛqū′nik = Akanekunik.
Aqkiskanūkɛnik, Aqki′sk. ɛnū′**kinik** = Akiskenukinik
Aqkóqtlă′tlqō = Lower Kutenai.
A-qua-mish = Hahuamis.
Aquannaque = Abnaki.
Aquanoschioni, Aquanuschioni, Aquanuschionig = Iroquois.
Aquasasne = Saint Regis.
Aquieeronons, Aquiers = Mohawk.
Aquinoshioni, Aquinushionee = Iroquois.
Aquqenu′kqó, Aquqtlă′tlqó = Lower Kutenai.
Arabasca = Athapascan Family.
Arabaskaw = Athabaska.
Aragaritkas = Neutrals.
Ara-k′è = Eskimo.
Arapahoes = Algonquian Family.
Arathapescoas = Athapascan Family.
Archirigouan = Achiligouan.
Archouguets = Outchougai.
Arc Plattes, Arcs-a-plats, Arcs-Plats, Arcsplattes = Lower Kutenai.
Arenda, Arendaćronons, Arendaehronons, Arendaenhronons, Arendarhononons, Arendaronnons, Arendaronons, Arendarrhonons, Arendoronnon = Arendahronons.
Aresaguntacooks = Arosaguntacook.
A-re-teär-o-păn-gă = Atsina.
Arhosett = Ahousaht.
Aridgevoak, Aridgewoak = Norridgewock.
Arisaguntacooks, Arosagantakuk, Arosaguntacook, Arosaguntakûk, Arouseguntecook = Arosaguntacook.
Arransoak = Norridgewock.
Arrasaguntacook, Arreaguntecooks, Arreguntenocks, Arreraguntecook, Arreruguntenocks, Arresagontacook, Arresaguntacooks, Arresaguntecook, Arreseguntecook, Arreseguntoocook, Arresuguntoocooks, Arseguntecokes = Arosaguntacook.
Arsenipoitis, Arsenipoits = Assiniboin.
Arsikanteg8 = Arosaguntacook.
Arsikantekok = St. Francis.
Artigoniche = Antigonish.
Arundacs, Arundax = Adirondack.
Arunseguntekooks = Arosaguntacook.
Asco = Dooesedoowe.
Aseguang = Gahlinskun.
A′sēq = Aseik.
A-se-quang = Gahlinskun.
Ashcroft = Stlahl.
Asinbols, Asiniboels, Asiniboines, Asi′-ni-bwan, Asinibwanak, A-si-ni-poi′-tuk, Asinipovales = Assiniboin.
Asistagueronon, Asistagueroüon = Potawatomi.
A-Skălâ′lĭ = Tuscarora.
Askic8aneronons, Askik8anehronons, Askikouaneronons = Nipissing.
As-ne-boines = Assiniboin.
Asonsaht = Ahousaht.
Assagunticook = Arosaguntacook.
Asseenaboine, Asseeneepoytuck, Asselibois, Assenepoils, Assenibоines, Assenibоualak, Assenipoëls, Assenipoils, Assenipoualacs, Assenipoualak, Assenipouals, Assenipouel, Assenipoulacs, Assenipoulaes, Assenipoulaks, Assenipouvals, Assenipovals Assennibоins, Assenpoels = Assiniboin.
Assestagueronons = Potawatomi.
Assigunaick, Assigunaigs = Assegun.
Assikanna = Seneca.
Assilibouels, Assimpouals, Assinaboes, Assinaboil, Assinaboine, Assinabоins, Assinabwoines, Assineboes, Assineboin, Assineboine, Assinebwannuk, Assinepoel, Assinepoils, Assinepoins, Assinepotuc, Assinepoualaos, Assiniboelle, Assiniboels = Assiniboin.
Assiniboels of the North = Northern Assiniboin, Tschantoga.
Assiniboels of the South = Assiniboin of the Plains.
Assiniboesi, Assiniboile, Assiniboils, Assiniboines = Assiniboin.
Assiniboin Menatopa = Watopapinah.
Assiniboins des Forêts = Tschantoga.
Assiniboins des Plaines = Assiniboin of the Plains.
Assiniboins of the forest = Tschantoga.
Assiniboins of the North = Northern Assiniboin, Tschantoga.
Assiniboins of the Rocky Mountains, Assiniboins of the Woods = Tschantoga.
Assinibois, Assiniboleses, Assiniboualas, Assinibouane, Assinibouels = Assiniboin.
Assinibouels of the Meadows = Assiniboin of the Plains.
Assinibouets, Assiniboüles, Assinib′wans, Assinipoals, Assinipoels, Assinipoile, Assinipoileu, Assinipoils, Assiniponiels, Assinipotuc, Assinipoual, Assinipoüalac, Assinipoualaks, Assinipoüars, Assinipoulac, Assinipour, Assinipovals, Assini-poytuk, Assinipwanak, Assinnaboin, Assinnaboines, Assinneboin, Assinnee-Poetuc, Assinnibaius, Assinniboan, Assinniboine, Assinniboine Sioux, Assinniboins, Assinopoils, Assinpouele, Assinpoulac, Assinpouls = Assiniboin.
Assisagh, Assisagigroone = Missisauga.
Assistaeronons, Assistagueronon, Assistaqueronons = Potawatomi.
Assyletch, Assylitch, Assylitlh = Atselits.
Ataconchronons = Ataronchronon.
Ataouabouscatouek = Bouscoutton.
Ataronch = Ataronchronon.
A-t′ăs-kă-ló-lĕn′ = Tuscarora.
Atawawas = Ottawa.
Atchelity = Atselits.
Atchiligoüan = Achiligouan.
Atchougek, Atchoughe, Atchouguets = Outchougai.
Atenas = Shuswap.
Atē′was = Masset.
Athabasca = Athapascan Family, Chipewyan.
Athabascan = Athapascan Family.
Athabaskans = Athabaska.
Athapacca, Athapaches = Athapascan Family.
Athapasca = Athapascan Family, Chipewyan.
Athapascow = Athabaska.
Athapasque = Athapascan Family.
Athapuscow = Athabaska.

Athistaëronnon = Potawatomi.
Athlankenetis = Kimsquit.
Atiaonrek = Neutrals.
Atigagnongueha = Attigneenongnahac.
Atignaoüantan = Attignawantan.
Atignenongach, Atignenonghac = Attigneenongnahac
Ătik' = Ahdlik.
Atikamegues = Attikamegue.
Atingueennonnihak = Attigneenongnahac.
Atingyahointan, Atingyahoulan, Atinniaoënten, Atinnia8enten, Atinouaentans = Attignawantan.
Atiouandaronks, Atiouendaronk; Atiraguenrek, Atirhagenrenrets, Ati-rhagenrets, Atiwandaronk = Neutrals.
Atlāshimih = Takulli.
Atna = Salishan Family.
Atnahs = Shuswap, Salishan Family.
At-naks = Shuswap.
Atnalis = Tautin.
Atnans, Atnas = Shuswap.
Atonthratarhonon, Atontrataronnons, Atontratas, Atontratoronons = Totontaratonhronon.
At8agannen = Ontwaganha.
Atowas = Ottawa.
Atowateany = Potawatomi.
Atsagannen = Tsaganha.
At-sĕ-nā = Atsina.
A-tsho-to-ti-na = Etchareottine.
Atsistaehronons, Atsistahéroron, Atsistarhonon = Potawatomi.
Attawas, Attawawas = Ottawa.
Attekamek = Attikamegue.
Attenkins = Algonkin.
Attenonderonk = Neutrals.
Attibamegues, Atticameoets, Atticameouecs, Atticamiques, Atticamoets = Attikamegue.
Atticmospicayes = Thlingchadinne.
Attignaoouentan, Attigna8antan, Attignaouentan, Attigñawantan = Attignawantan.
Attigneenonguahac = Attigneenongnahac.
Attignouaatitans, Attigouantan, Attigouantines, Attigouautan = Attignawantan.
Attigueenongnahac, Attiguenongha = Attigneenongnahac.
Attihouandaron = Neutrals.
Attikamegouek, Attikamegs, Attikameguekhi, Attikamek, Attikameques, Attikamigues = Attikamegue.
Attik Iriniouetchs = Attikiriniouetch.
Attikouetz = Attikamegue.
Attikou Iriniouetz = Attikiriniouetch.
Attimospiquales, Attimospiquais, Attimospiquay = Thlingchadinne.
Attingneenongnahac, Attingueenongnahac = Attigneenongnahac.
Attinoindarons = Neutrals.
Attinquenongnahac = Attigneenongnahac.
Attionandarons, Attionidarons, Attiouandaronk, Atti8andaron, Attiouendarankhronon, Attiouendaronk = Neutrals.
Atti8endaronk = Huron.
Attiquenongnah, Attiquenongnahai = Attigneenongnahac.
Attistae, Attistaehronon, Attistaeronons = Potawatomi.
Attiuoindarons, Attiwandaronk, Attiwondaronk = Neutrals.
Attochingochronon = Ojeejok.
Atwagannen = Ontwaganha.
Aubinaukee = Abnaki.
Aud-je-jauk = Ojeejok.
Aumesoukkantti = Amaseconti.
Aumonssoniks, Aumossomiks, Aumoussonnites = Monsoni.
Aunghim = Tanotenne.
Auniers, Aunies = Mohawk.
Auqardneling = Aukardneling.
Auquitsaukon = Delaware.
Ausinabwaun = Assiniboin.
Autawa, Autouacks = Ottawa.
Avendahs = Arendahronons.
Aiwaē' ʟᴇāla, A'wa-i Lala = Awaitlala.
A-wā-oo = Tlaaluis.
Awasatciu = Ouasouarini.
Awassissin, A-waus-e, A-waus-e-wug, A-waus-is-ee = Awausee.
Aweatsiwaenrrhonon = Nipissing.
Awechisaehronon = Missisauga.
A'-wee-lik = Aivilik.
Awighsaghroene = Awighsaghroone.
Awī'k.'ēnŏx, Awī'ky'ēnoq = Wikeno.
A-wish-in-aub-ay = Chippewa.
Awokànak = Etchareottine.
Axshissayé-rúnu = Chippewa.
Ayabasca = Athapascan Family.
Ayabaskau = Athabaska.
Ayabāskawiyiniwag = Sakawithiniwuk.
Ayâtchinini, Ayâtchiyiniw = Siksika.
A-y-charts = Hachaath.
Ayhuttisaht = Ehahtisaht.
Ayis-iyiniwok = Cree.
Aytch-arts = Hachaath.
Ay-wee-lik = Aivilik.
Azăna = Atsina.

Babinas, Babine Indians, Babin Indians, Babinis = Nataotin.
Băcândēē = Bécancour.
Bad People = Ettchaottine.
Bahwetego-weninnewug, Bahwetig = Atsina, Pawating.
Baisimetes = Bersiamite.
Band lar Gru (crain) or canoe = Watopapinah.
Baouichtigouin = Chippewa, Pawating.
Bark Indians = Micmac.
Bark tribe = Ecorce.
Base-tlo-tinneh = Tatsanottine.
Bashabas = Abnaki.
Bastard = Nakotchokutchin.
Bastard Beaver Indians = Etcheridiegottine.
Bâtard Loucheux, Batards-Loucheux = Nellagottine.
Bawateeg, Bawating, Bawitigowininiwag, Bāwi'tigunk, Bawiting = Pawating.
Bawichtigouek, Bawichtigoum = Chippewa.
Bear Lake Indians = Saschutkenne.
Bear nation = Attignawantan.
Beathook = Beothukan Family.
Beauancourt = Bécancour.
Beaux Hommes = Quapaw, Siksika.
Beaver = Etcheridiegottine, Tsattine.
Beaver Hill Crees = Paskwawininiwug.
Beaver Hunters = Tsattine.
Beaver (Indians) = Amikwa.
Beavers = Tsattine.
Becancourians, Bécancourt, Becquancourt, Becquencourt, Becuncourt = Bécancour.
Bedzaqetcha, Bedzletcho = Chippewa.
Béhathook = Boethukan Family.
Bekancourt = Bécancour.
Belbellahs = Bellabella.

Belhoola, =Bellacoola
Bellacoola =Salishan Family.
Bellaghchoolas, Bellahoola, Bell-houla, Bellichoola =Bellacoola.
Beothics =Beothukan Family.
Bénaquis =Abnaki.
Beothik, Beoths, Beothucs, Beothues, Beothugs, Beothuk =Beothukan Family.
Bergbewohner =Montagnais.
Bersamis, Bersiamites, Bersiamits, Bersiamitts, Bertiamistes, Bertiamites =Bersiamite.
Besançon =Bécancour.
Bes-tchonihi Gottinè =Bistchonigottine.
Bethsiamits =Bersiamite.
Bethuck =Beothukan Family.
Betsiamites, Betsiamits =Bersiamite.
Big Beavers =Moravian.
Big-heads =Têtes de Boule, Maskegon.
Big lips =Nataotin.
Big Topknots =Miawkinaiyiks
Bilchula =Salishan Family
Bilhoola, Billechoola =Bellacoola, Salishan Family.
Billechula =Salishan Family.
Billikūla, Bilqula, Bi'lxula =Bellacoola.
Birch Bay =Semiamu.
Birch-rind Indians, Birch-rind men, Birch-rind people =Tatsanottine.
Bisserains, Bisseriniens Bissiriniens =Nipissing.
Blackblood =Siksahpuniks.
Black Cañon =Snapa.
Black Doors =Sikokitsimiks.
Black Elks =Sikisinokaks.
Black Fat Roasters =Sikopoksimaiks.
Blackfeet, Blackfoot =Siksika.
Black-footed ones =Sihasapakhcha.
Black Patched Moccasins =Sikutsipumaiks.
Black Water =Nesietsha.
Bloodies, Blood Indians, Blood People, Blut (Indianer) =Kainah.
Bloody Piedgans =Ahahpitupe.
Bœothick, Boeothuk =Beothukan Family.
Bonaparte Indians =Newhuhwaittinekin.
Bone Indians =Assegun.
Bongees =Sarsi.
Bons Irocois =Huron.
Boothians =Netchilirmiut.
Boston Bar =Koiaum.
Bot-k'iñago =Atsina.
Botshenins =Patshenin.
Bo-wat-chat, Bowatshat =Mooachaht.
Bow-e-ting =Pawating.
Bowwetegoweninnewug, Bowwetig =Atsina.
Bridge River =Kanlax.
Brushwood Indians =Etchareottine.
Buffalo Dung =Kahmitaiks.
Bullheads =Têtes de Boule.
Bungees =Chippewa, Pawating.
Bus-in-as-see, Bus-in-aus-e, Bus-in-aus-e-wug =Businausee.
Bussenmeus =Bersiamite.
Byssiriniens =Nipissing.

Cabbassaguntiac, Cabbassaguntiquoke =Amasconti.
Cabellos realzados =Chippewa.
Caenoestoery =Iroquois.
Caeŭjes =Cayuga.
Cagnawage, Cagnawagees, Cagnawauga, Cagnawaugen, Cagnawaugon, Cagnewage, Cagnowages, Cagnuagas =Caughnawaga.
Cahenhisenhonon =Toryohone.
Cahgnawaga, Cahnawaas, Cahnawaga, Cahnuaga =Caughnawaga.
Cähūgăs, Caijougas, Caijouges, Caiouga, Caiougos, Caiougues, Caiuges, Caiyougas, Cajoegers, Cajougas, Cajouges, Cajugas, Cajuger, Cajuges Cajugu, Cajukas, Cajyougas, Cajyugas =Cayuga.
Caknawage =Caughnawaga.
Calkobins =Tautin.
Caltelitc =Thaltelich.
Cambas, Canabas =Norridgewock.
Canadacoa, Canadenses, Canadese, Canadiains, Canadiens =Canada.
Canaghkonje, Canaghkouse =Iroquois.
Canaghsadagaes =Oka.
Canaoneuska =Mohawk.
Canasadagas, Canasadauga, Canasadogh, Canasadogha, Canasatauga, Canassadaga, Canassategy =Oka.
Canawahrunas =Caughnawaga.
Caneghsadarundax, Canessedage =Oka.
Canibas =Norridgewock.
Canices. =Takulli.
Canide(Indianes) =Canada.
Caniengas =Mohawk.
Cannabas =Norridgewock.
Cannassoone =Iroquois.
Cannibas =Norridgewock.
Cannissoone =Iroquois.
Canniungaes =Mohawk.
Cannon-gageh-ronnons =Abnaki.
Cannossoene =Iroquois.
Cannusadago =Oka.
Canoe and Paddling Assiniboines, Canoe Assiniboines, Canoe band, Canoe Indians =Watopapinah
Canoemen =Malecite.
Cañon Indians =Lower Thompson Indians.
Canossadage =Oka.
Canossoené, Canossoone, Canton Indians =Iroquois
Canungas =Mohawk.
Capalino =Homulchison.
Cape St. James tribe =Gunghet-haidagai.
Capitano Creek =Homulchison.
Caraguists =Karigouistes.
Carhagoua =Carhagouha.
Cariboo eaters =Ehteneldeli.
Caribou Indians =Tutchonckutchin.
Carmaron =Contarea.
Carme-neh =Siksika.
Carp River band =Ommunise.
Carragouha =Carhagouha.
Carribas =Norridgewock.
Carribou Indians =Tutchonekutchin.
Carrien, Carrier-Indians, Carriers =Takulli.
Cartagoua =Carhagouha.
Cascade people =Pawating.
Caskarorins, Caskarouns =Tuscarora.
Casswer =Cumshewa.
Castanoe =Cree.
Castor =Amikwa.
Castors =Tsattine.
Castors des Prairies =Sarsi.
Catahbas, Catawbas =Siouan Family.
Catanoneaux, Catawahays =Kutenai.
Cat Fish =Manumaig.
Cat Indians =Erie.
Catlō'ltq =Comox.
Cat Nation =Erie.
Cat-tan-a-hâws, Cattanahowès =Kutenai

Caughnawageys, Caugnawanga, Caughnewaga, Caughnewago = Caughnawaga.
Caujuckos = Cayuga.
Cauneeyenkees = Mohawk.
Cautonee, Cautonies = Kutenai.
Caw-a-chim = Cowichan.
Cawaxa'mux = Nicola band.
Ca-witchans = Cowichan.
Cá'xanix = Shahanik.
Cayagas , Cayagoes, Cayauga, Cayauge, Caycuges Cayeuges, Cayeugoes, Cayhuga = Cayuga.
Cayingahaugas = Mohawk.
Caynawagas = Caughnawaga.
Caynga, Cayogas, Cayonges, Cayoogoes = Cayuga.
Cayougas, Cayouges, Cayougues, Cayounges = Cayuga.
Cayoush = Cayoosh Creek.
Cayowges, Cayuga, Cayuaga, Cayugas, Cayuges, Cayukers, Cayungas = Cayuga.
Cëmps = Shemps.
Ceneca's = Seneca.
Ceqëmen = Siccameen.
Cë'qtamux = Ntlakyapamuk.
Cë'tsakEn = Thetsaken.
Cë'tuksEm = Thetuksem.
Cë'tūsum = Thetusum.
Cha-atl = Chaahl.
Chāchamātses = Hahamatses.
Chachippé = Lahave.
Chachuă'mis = Hahuamis.
Chahis = Cree.
Chakchuqualk = Chuckchuqualk.
Chalas = Chala.
Chanundadies = Tionontati.
Chapman's Bar = Tikwalus.
Chargeurs = Takulli.
Charioquois = Huron.
Chatas = Chala.
Chataway, Chatowe = Chetawe.
Chauhaguéronon, Chauoironon = Montagnais.
Chawack = Cheewack.
Chaykisaht = Chaicclesaht.
Che-ahm = Cheam.
Chebois = Chippewa.
Checklesit = Chaicclesaht.
Checoutimi, Checoutimiens = Chicoutimi.
Chedaik = Shediac.
Chee-Chinook = Chinook jargon.
Cheelcat, Cheelhaats, Cheelkaats = Chilkat.
Chegoutimis = Chicoutimi.
Chehales = Chehalis.
Cheh-chewe-hem = Chuchunayha.
Chekoutimiens, Chekoutimis = Chicoutimi.
Chelekees = Iroquoian Family
Chelkatskie = Chilkat.
Chemainis, Chemanis = Chemainus.
Chemmesyan = Chimmesyan Family.
Chemonchovanistes = Chomonchouaniste.
Chenandoanes = Seneca.
Chenondadees, Chenundady, Chenundies = Tionontati.
Chepawas = Chippewa.
Che-pa-wy-an, Chepayan, Chepéouyan, Chepewayan = Chipewyan.
Chepeways = Chippewa.
Chepewyan = Athapascan Family, Chipewyan.
Chepeyan = Chipewyan.
Chepeyans = Athapascan Family.
Chepowas, Cheppewes = Chippewa.
Cheppewyan, Cheppeyan = Chipewyan.
Cherokees, Cherokl = Iroquoian Family.
Che-she-gwa = Kenabig.
Cheta-ut-tdinné = Etchareottine, Tsetautkenne.
Chethl' = Chak.
Cheveux levés, Cheveux relevez = Mississauga.
Cheueux ou polls leué, Cheueux releues = Ottawa.
Chiappawaws = Chippewa.
Chibenaccadie = Shubenacadie.
Chibois = Chippewa.
Chichedec, Chichedek = Chisedec.
Chichigoueks = Chichigoue.
Chichkitonē = Chetsgitunai.
Chichula = Chentsithala.
Chicontami, Chicoutime = Chicoutimi.
Chien-Flancs = Thlingchadinne.
Chigabennakadik = Shubenacadie.
Chiglit = Kopagmiut.
Chilcahs, Chilcaks, Chilcales, Chilcat, Chilcates = Chilkat.
Chileatin = Tsilkotin.
Chilcoot = Chilkoot.
Chilcotin, Chilhxotin, Chilicoatens, Chillicotens, Chillicotin = Tsilkotin.
Chilkāht-Kwān, Chilkahts = Chilkat.
Chilkaht-tena = Takutine.
Chilkasts, Chilkat-qwan, Chilkatskoe, Chilkhat = Chilkat.
Chilkho'tenne, Chi-l-kohten, Chilko-tin, Chillicoatens = Tsilkotin.
Chillwayhook, Chiloweyuk = Chilliwak.
Chiltokin = Tsilkotin.
Chiluk weyuk = Chilliwak.
Chimpsain = Chimmesyan Family, Tsimshian.
Chimseyans = Tsimshian.
Chimsyans = Chimmesyan Family, Tsimshian.
Chin = Takulli.
Chingas = Cayuga.
Chinloes = Natliatin.
Chin Nation = Lillooet.
Chipawawas, Chipaways, Chipaweighs = Chippewa.
Chipeouaïan, Chipewan = Chipewyan.
Chipewas = Chippewa.
Chipéway = Chipewyan, Chippewa.
Chipewayan = Chipewyan.
Chipeweghs, Chipeweighs = Chippewa.
Chipewyan Tinney, Chipiouan = Chipewyan.
Chipiwa, Chipoës, Chippawas, Chippawees, Chippeouays, Chippewaes, Chippewais = Chippewa.
Chippewas of Pembena River = Anibiminanisibiwiniwak.
Chippewaus = Chippewa.
Chippewayan, Chippewayanawok = Chipewyan.
Chippewayans proprement dits = Thilanottine.
Chippewayeen = Chipewyan.
Chippeways, Chippeweighs = Chippewa.
Chippeweyan, Chip-pe-wi-yan = Chipewyan.
Chippewyan = Athapascan Family, Chipewyan.
Chippewyse, Chippoways = Chippewa.
Chippowyen = Chipewyan.
Chippuwas, Chipwaes, Chipwas = Chippewa.
Chipwayan, Chipwayanawok = Chipewyan.
Chipways = Chippewa.
Chipweyan. Chip-wyan = Chipewyan.
Chiripinons = Assiniboin.
Chisedech = Chisedec.
Chitl-kawt = Chilkat.
Chit-o-won-e-augh-gaw = Seneca.
Chitwout Indians = Similkameen.
Chiugas = Cayuga.
Chixoutimi = Chicoutimi.

Choch-Katit, Chokitapia = Siksika.
Chomok, Chomok-Spayam = Tzauamiuk.
Chomoncouanistes, Chomonehouanistes = Chomonchouaniste.
Chonondedeys = Tionontati.
Chonontouaronon, Chonuntoowaunees, Chouontouaroüon = Seneca.
Christaneaux, Christenaux, Christeneaux, Chris'te-no, Christenois, Christianaux, Christianeaux = Cree.
Christian Indians = Moravians.
Christianux, Christinaux, Christineaux, Christinos, Christinou, Chritenoes = Cree.
Chuchuquaik = Chuckchuquaik.
Chuchuwayha = Chuchunayha.
Chuijugers = Cayuga.
Chukchukuaik, Chuk-chu-quaeh-u, Chukchuquaik = Chuckchuquaik.
Chymseyans = Chimmesyan Family.
Chymshean Nation = Tsimshian.
Chyppewan = Chipewyan.
Chyugas = Cayuga.
CilEk'uā'tl = Shilekuatl.
Ciniques, Cinnakee, Cinnigos = Seneca.
Circee, Ciriés = Sarsi.
Cithinistinees = Cree.
Ckwă-ri-răn = Toryohne.
Claiakwat, Clao-qu-aht, Claucuad = Clayoquot.
Clal-lu-i-is = Tlaaluis.
Claw-et-sus = Tlauitsis.
Clayhoosh = Clahoose.
Clayoquotoch = Clayoquot.
Cle-Hure, Cle-Huse = Clahoose.
Clem-clemalets, Clem-clem-a-lits = Clemclemalats.
Clew = Kloo.
Clintinos = Cree.
Clinton = Pilteuk.
Clistenos, Clistinos = Cree.
Cloo = Kloo.
Clowetoos, Clow et sus = Tlauitsis.
Cluiwarp = Shuswap.
Clunsus = Ntlakyapamuk.
Clymclymalats = Clemclemalats.
Clyoquot, Clyquots = Clayoquot.
Cnistineaux = Cree.
C'npâ' = Snapa.
C'nta'k'tl = Sintaktl.
Coast Crees = Maskegon.
Cochenawagoes, Cochnawagah, Cochnewagos, Cochnewakee, Cochnowagoes, Cocknawagas, Cocknawagees, Cocknewagos, Coehnawaghas = Caughnawaga.
Coenossoeny = Iroquois.
Coghnawagees, Coghnawages, Coghnawagoes, Coghnawayees, Coghnewagoes, Cognahwaghah, Cognawagees, Cognawago, Cohnawaga, Cohnawagey, Cohnawahgans, Cohnewago, Cohunewagus, Cohunnawgoes, Cohunnegagoes, Cohunnewagoes = Caughnawaga.
Colejues, Cojages, Cojoges = Cayuga.
Cojuklesatuch = Uchucklesit.
Cokesilah = Koksilah.
Coldwater = Ntstlatko.
Columbia Lakes = Akiskenukinik.
Comea-kin, Comiaken = Comiakin.
Commagsheak, Co-moux = Comox.
Comshewars = Cumshewa.
Comuxes = Comox.
Conaghsadagas, Conasadagah, Conasadago, Conasadauga = Oka.
Conawaghrunas, Conaway Crunas = Caughnawaga.
Conessetagoes, Conestauga = Oka.
Confederate Indians, Confederate Nations, Confederates = Iroquois.
Conissadawga = Oka.
Conjurers = Motahtosiks.
Connasedagoes, Connecedaga, Connecedegas, Connefedagoes, Connesedagoes = Oka.
Conneuaghs = Tahltan.
Conninggahaughgaugh = Mohawk.
Connosedagoes, Connosidagoes, Connossedage = Oka.
Co-qua-piet = Koquapilt.
Contamis = Kutenai.
Contareia, Contarrea = Contarea.
Contenay, Contonnés = Kutenai.
Conwahago = Caughnawaga.
Coople = Cooptee.
Cootanais = Kutenai.
Cootanie = Kitunahan Family.
Cootanies, Cootneys, Cootomies, Cootonaikoon, Cootonais, Cootonay, Cootounies = Kutenai.
Copper = Tatsanottine, Tsattine.
Copper Eskimo = Kidnelik.
Copper Indians, Copper Mine = Tatsanottine.
Co-qua-piet = Koquapilt.
Coquet-lane, Coquetlum, Coquilain = Coquitlam.
Coquilths = Kwakiutl.
Coquitlan, Coquitlum = Coquitlam.
Coquopiet, Coquopilt = Koquapilt.
Cornwalls = Stlaz.
Cŏ'tais = Thotais.
Côtes-de Chien = Thlingchadinne.
Cotones, Cottonois = Kutenai.
Coughnawagas = Caughnawaga.
Coujougas = Cayuga.
Counarrha = Kutenai.
Courterrielles = Ottawa.
Coutanies = Kitunahan Family.
Countanies, Coutaria = Kutenai.
Couteaux = Ntlakyapamuk.
Couteaux-Jaunes = Tatsanottine.
Coutenay, Coutnees, Coutonais, Coutonois, Coutouns = Kutenai.
Cowegans, Cowe-wa-chin, Cowichin, Cowitchens, Cowitchins = Cowichan.
Coyougers, Coyouges = Cayuga.
Cpa'ptsEn = Spatsum.
Cpu'zum = Spuzzum.
C QokunQ = Shahanik.
Cree of the Lowland = Maskegon.
Cree of the Prairie = Paskwawininiwug.
Cree of the Woods = Sakawithiniwuk.
Crees of Moose Factory = Monsoni.
Creek = Chechilkok.
Cries, Criqs, Criques, Cris, Cristeneaux, Cristinaux, Cristineaux, Cristinos, Crists = Cree.
Cross Point = Restigouche.
Crosswer = Cumshewa.
Crow People = Tutchonekutchin.
Crus = Cree.
Cuiukguos = Cayuga.
Cuivres = Tatsanottine.
Cūk = Suk.
Culdoah = Kauldaw.
Cūlū'c = Tsulus.
Cum-que-kis = Komkyutis.
Cumshawas, Cumshewes, Cumshuwaw = Cumshewa.

Cuneskapi = Naskapi.
Cunniwagoes = Caughnawaga.
Cuskœteh-waw-thesseetuck = Siksika.
Cuyahuga = Cayuga.
Cyininook = Cree.
Cyneper, Cynikers = Seneca.
Cypoways = Chippewa.

Dābo'-tenā' = Etagottine.
D'Achiliny = Pawating.
Dacotah, Dacotan = Siouan Family.
Da'dens Inagā-i = Dadens.
Da-gä-e-ó-gä = Mohawk.
Daha-dinneh, Daha-dinnès, Dahâ-dtinné, Da-ha-dumies = Etagottine.
Dahcotas = Siouan Family.
Dahodinni, Dāho'-tenā' = Etagottine.
Dakaz, Dakkadhæ, Dakkadhè = Tukkuthkutchin.
Dakotan, Dakotas = Siouan Family.
Danè = Athapascan Family, Tsattine.
Danè Esclaves = Etchareottine.
Danites = Athapascan Family.
Danites Esclaves = Etchareottine.
Dawaganhâes, Dawaganhas = Ontwaganha.
Dawhoot-dinneh = Etagottine.
Dead Man's Creek = Skichistan.
Deagothee Loochoo, Deegothee = Tukkuthkutchin.
Deer Horn Esquimaux = Nageuktormiut.
Deerhorn mountaineers = Etechesottine.
Degathee Dinees, Degothees, Degothi-Kutchin, Degutbee Dinees, Deguthee Dennee, Deguthee Dine, Deguthee Dinees = Tukkuthkutchin.
Déhkèwi = Kutchin.
Delamattanoes, Delamattenoos = Huron.
Delawar, Delawaras, De Lawarrs, Delaways = Delaware.
Delemattanoes = Huron.
Delewares, Delewars, Deleways = Delaware.
Dellamattanoes = Huron.
Deluas = Delaware.
DEna'x.daEx^{u} = Tenaktak.
Dendjyé = Athapascan Family, Kutchin.
Dénè = Athapascan Family, Kawchodinne.
Dènè Couteaux-Jaunes = Tatsanottine.
Dènè des Montagnes-Rocheuses = Nahane.
Dènè-Dindjié = Athapascan Family.
Dènè Etcha-Ottinè = Etchaottine.
Deneh-Dindschieh = Athapascan Family.
Dènè Peaux-de-Lièvre = Kawchodinne.
Dènè Tchippewayans = Chipewyan.
Denondadies, Deonondade, Deonondadies = Tionontati.
Des-nèdhè-kki-nadè = Desnedekenade.
Des-nèdhè-yapè-l'Ottinè = Desnedeyarelottine.
Desonontage = Onondaga.
Dewagamas, Dewaganas = Ottawa.
Dewaganas = Ontwaganha.
De-wă-kă-nhă' = Chippewa.
Dewoganna's = Chippewa, Ontwaganha.
Dienondades = Tionontati.
Digothi, Digothi-kutchin = Tukkuthkutchin.
Di-go-thi-tdinnè = Kutchin.
Dillewars = Delaware.
Dinais = Athapascan Family.
Dindjiè = Kutchin.
Dindjié = Athapascan Family, Kutchin.
Dindjié Loucheux = Kutchin.
Dindjitch, Dinè, Dinè, Dinné, Dinnee, Dinneh, Dinni = Athapascan Family.
Dinondadies, Dinondodies, Dionnondadees, Dionondade, Dionondadies, Dionondadoes, Dionondages, Dionondes, Dionoudadie = Tionontati.
Discovery Island (Indians) = Skingenes.
Dj'ăaquig'it'ena'i = Djahui-gitinai.
Djăaqui'sk.uatl'adagā'i = Djahui-skwahladawai.
Djonontewake = Seneca.
Dl'ia'lEnk'ēowai' = Hlielung-keawai.
Dl'ia'lEn kunilnagai' = Hlielungkun-lnagai.
Dnainè = Athapascan Family.
Dog-rib, Dog-ribbed, Dog Ribs, = Thlingchadinne.
Dogs Naked = Emitahpahksaiyiks.
Donondades = Tionontati.
Don't Laugh = Kutaiimiks.
Douaganhas = Chippewa, Ontwaganha.
Douglas Lake = Apahamin.
Dounè Flancs-de Chien = Thlingchadinne.
Dounie' Espa-tpa-Ottinè = Esbataottine.
Douwaganhas, Dovaganhaes = Ontwaganha, Chippewa.
Dowaganahs = Chippewa.
Dowaganhaas, Dowaganhaes = Ontwaganha.
Dowaganhas = Chippewa, Ontwaganha.
Dowaganhoes = Ontwaganha.
Dowanganhaes = Chippewa, Ontwaganha.
Dshipowē-hága = Chippewa.
'Dtcha-ta-'uttinnnè = Ettchaottine.
Dtcheta-ta-ut-tunne = Tsetautkenne.
'Dtinné, Dunè = Athapascan Family.
Dū Hāadē = Dostlan-lnagai.
Dus-ga:ó-weh' = Tuscarora.
Dwă-kă-nēn, Dwă-kă-nhă' = Chippewa.
Dzā'wadEēnox^{u} = Tsawatenok.
Dzos hāedrai' = Djus-hade.

Eagle-ey'd Indians = Migichihiliniou
E-an-to-ah, Eascab = Jatonabine,.
Early Finished Eating = Tsiniksistsoyiks.
Eastern Folks = Etheneldeli.
Eastlanders = Abnaki.
Ebicerinys = Nipissing.
Echemins = Malecite.
E-chip-$\overset{2}{e}$-$\overset{1}{t}$à$\overset{1}{}$ = Siksika.
Ecquamish = Hahuamis.
Edchautawoot, Edchawtawhootd dinneh, Edchawtawhoot tinneh, Edchawtawoot = Etchareottine.
Ede-but-say = Kainah
Edjiére-tpou-kkè-nadé = Edjieretrukenade.
Edshawtawoots = Etchareottine.
Eh-aht-tis-aht, Ehateset, É'hatisath, Ehatt-is-aht = Ehatisaht.
Ehonkeronons = Kichesipirini.
Eh8ae = Ehouae.
Ehriehronnons = Erie.
Ehta-Gottinè = Etagottine.
Ehta-tchô-Gottinè = Etatchogottine.
Ehwae = Ehouae.
Eithinyook, Eithinyoowuc = Cree.
Eivillinmiut = Aivilirmiut.
Eiwili = Aivilik.
Eiwillik = Aivilirmiut.
Ejujuajuin = Idjorituaktuin.
Ekeenteeronnon = Huron.
Ekhiondaltsaan = Ekiondatsaan.
E-kó-to-pis-taxe = Ekatopistaks.
Ē'kuiks = Ekuks.
Ekū'lath = Ekooltbaht.
Ela-a-who = Etleuk.

Elaglbucto = Richibucto.
Êl'é-idlin-Gottine = Eleidlinottine.
El'katco = Ilkatsho.
Elk'la'sumh = Bellabella.
Elizu cathians-coon-hidery = Naikun-kegawai.
Em-alcom = Homalko.
Emlh-wilh-laht = Ucluelet.
Enanthayonni = Toryohne.
Enarhonon = Arendahronon.
Enclataws = Lekwiltok.
En-ke-map-o-tricks = Nkamaplix.
En-ke-mip = Nkamip.
Enna-k'è, En-na-k'ie' = Eskimo.
Ennas = Cree.
Enook-sha-lig = Inugsulik.
Enta-otin = Tautin.
Entouhonorons, Entouohonorons, Entwohonoron = Seneca.
Epesengles, Epicerinyens, Epicerinys, Epicirinens, Episingles, Epissingue = Nipissing.
E-pōh'-si-miks = Ipoksimaiks.
Equalett = Ekoolthaht.
Erchipeetay = Siksika.
Erèttchi-ottinè = Etcheridiegottine.
Erians, Erieckronois, Erieehronons, Eriehronon, Erielhonons, Erieronons, Eriez, Erigas = Erie.
Erkiléït = Kutchin.
Erocoise = Iroquois.
Erqiglit = Adlet.
Errieronons = Erie.
Ersegontegog = Arosaguntacook.
Esclaves = Etchareottine, Thlingchadinne, Etchaottine.
Escoumins = Eskimo.
Escurieux = Ecureuil.
Eshkibod, Eskeemoes = Eskimo.
Eskiaeronnon = Chippewa.
Eskima, Eskimantsik, Eskimántzik, Eskimauk, Eskimaux = Eskimo.
Eskimaux = Eskimauan Family.
Eskimeaux, Eskimesi = Eskimo.
Eskimo = Eskimauan Family.
Es-kopiks = Naskapi.
Es-pā-to-ti-na, Espa-tpa-Ottinè = Esbataottine.
Esquiates = Hesquiat.
Esquimantsic, Esquimau, Esquimaux = Eskimo.
Esquimaux = Eskimauan Family.
Esquimeaux Esquimones = Eskimo.
Essinaboin = Assiniboin.
Estechemains, Estecheminès, Estechemins = Malecite.
Estiaghes, Estiaghicks, Estjage = Chippewa.
Eta = Cree.
Etá-ni-o = Atsina.
E-tans-ke-pa-se-a-qua = Assiniboin.
Eta-Ottiné = Etagottine.
Etchapè-ottine = Etchareottine.
Etchemons, Etchimins, = Malecite.
Etehipoës = Chippewa.
Etchmins, Etechemies, Etechemin, Etechemines, Etecheminii, Etecheneus, Etemânkiaks, Eteminquois, Etichimenes = Malecite.
Ethen-eltèli = Etheneldeli.
Ethinu, Ethinyu = Cree.
Etionnontatehronnons, Etionnontates = Tionontati.
Etlē'uq = Etleuk.
Etschimins = Malecite.
Etsh-tawút-dinni = Etchareottine.
Etsi-kin = Etsekin.
Ettchéri-dlé-Gottiné = Etcheridiegottine.
Ettine-tinney = Etheneldeli.

Etzamish = Songish.
Euclataw = Lekwiltok.
Euclitus = Lekwiltok, Tsakwalooin.
Eukwhatsum = Ikwopsum.
Eusā-nich = Sanetch.
Eusquemays = Eskimo.
Euyrons = Huron.
Eves = Erie.
Ewahoos, Ewā'wus = Ewawoos.
Ewlbwlehaht, Ewlhwlehaht, Ewl--hwilh-aht = Ucluelet.
Exaloaping = Ekaloaping.
Exalualuin = Ekalualuin.
Exaluaqdjuin = Ekaluakdjuin.
Exaluqdjuaq = Ekalukdjuak.
Exaluin = Ekaluin.
Excomminqui, Excomminquois = Eskimo.
Ex e ni nuth = Cezeninuth.
Exoluin = Ekaluin.
Exaluqdjuag = Ekalukdjuak.
Eythinyuwuk = Cree.

Facullies = Takulli.
Fall Indians = Atsina, Pawating.
False Creek = Snauk.
Fat Roasters = Ipoksimaiks.
Fire Nation = Potawatomi.
Fish-Eaters = Assiniboin, Mameoya.
Fish Lake = Komkonatko.
Five Canton Nations, Five Indian Cantons, Five Mohawk Nations, Five Nations = Iroquois.
Flachbogen = Kitunahan Family, Lower Kutenai.
Flancs de chien = Thlingchadinne.
Flatbow = Kitunahan Family, Lower Kutenai.
Flatbows = Lower Kutenai.
Flat Bows = Puhksinahmahyiks.
Flatheads = Salishan Family.
Flat-side dogs = Thlingchadienne.
Fon du Lac Loucheux = Tatlitkutchin.
Foot Assiniboines = Gens de Pied.
Fort George = Leitli.
Fort Hope = Sakahl.
Fort Reliance = Nuklako.
Fort Rupert Village = Tsahis.
Fort Rupert Indians = Kwakiutl.
Fort Simpson = Port Simpson.
Fort Simpson Indians = Tsimshian.
Fosters Bar = Tiaks.
Frazer's Lake Village = Natleh.
French Mohawks = Caughnawaga.
Gacheos, Gachoi, Gachoos, Gachpas = Cayuga.
Gagnieguez = Mohawk.
Gahkwas = Erie.
Gäh-tau'-go ten'-ni, Gäh-tŏw-gō tin'-nī = Chintagottine.
Gaiuckers, Gajuka, Gajuquas, Gakaos = Cayuga.
Gal-doe = Kauldaw
G'a'mə'amtelaL = Gamgamtelatl.
Ganadatsiagon = Gandasetciagon, Kanatiochtiage.
Ganadoke, Gä-nä'-doque = Ganadoga.
Ganagsadagas = Oka.
Ganaraske = Ganeraske.
Ganatcheskiagon, Ganatoheskiagon = Gandaseteiagon, Kanatiochtiage.
Gänaxá di, Gänaxte'di = Ganahadi.
Ganciou, Gancydoes = Ganneious.
Gandaschekiagon, Gandatsiagon, Gandatskiagon = Gandaseteiagon.
Ganeagaonhoh, Gä-ne-ä'-ga-o-no, Gä-ne-ga-hä'-gä, = Mohawk.

Ganeidos, Ganeious, Ganejou Ganeousse = Ganneious.
Ganeroske = Ganeraske.
Ganesatagué = Oka.
Ganeyont = Ganneious.
Ganiegueronons, Gani-inge-hága, Ganingehage = Mohawk.
Gannaraské = Ganeraske.
Gannejouts, Ganneous, Ganneouse = Ganneious.
Ganniagsari, Ganniagwari, Ganniegéhaga, Gannié-geronon, Gannieiez, Gannieigué, Gannieiez, Ganningehage = Mohawk.
Ganochgeritáwe = Seneca.
Gʌ'ñxet xā'-idaga-i = Gunghet-haidagai.
G.anyakoilnagai = Aoyakulnagai.
G.ā'plēnoxu = Koprino.
Gä-quä'ga-o-no = Erie.
Garennajenhaga = Huron.
Gaspesians, Gaspesies = Gaspesien.
G'at'aiwas, Gatgaxiwas = Masset.
Gä-u'gweh, Gayuga = Cayuga.
Gediak = Shediac.
Gens de bois = Tutchonekutchin.
Gens de Canot = Watopapinah.
Gens de Castor = Tsattine.
Gens de Feu = Potawatomi.
Gens de Feuillees, Gens de Feuilles = Itscheabine, Tschantoga.
Gens de la Barbue = Maramog.
Gens de la Feuille = Itscheabine.
Gens de la fourche du Mackenzie = Eleidlinottine.
Gens de la Grande Riviere = Nakotchokutchin.
Gens de la Loutre = Nikikouck.
Gens de la Mer du Nord = Mer, Gens de la.
Gens de la Montagne = Etagottine.
Gens de la Montagne la Corne = Etechesottine.
Gens de la riviere au Foin = Klodesseottine.
Gens de l'Outarde = Ouiksliny.
Gens de Marais = Monsoni.
Gens de Mer = Mer, Gens de la.
Gens d'En-haut = Etagottine.
Gens de Orignal = Mousonee.
Gens-de-ralt, Gens de rats = Tukkuthkutchin.
Gens de Roche = Jatonabine.
Gens de Feu = Potawatomi, Tschantoga.
Gens des Bois = Esbataottine, Tschantoga.
Gens des Canoe, Gens des canots, Gens des caruts = Watopapinah.
Gens des chèvres = Esbataottine.
Gens des fees or Girls, Gens des filles = Itscheabine.
Gens des Foux = Tutchonekutchin.
Gens de Montagnes = Chabin, Chipewyan.
Gens des Montagnes-Rocheuses = Etagottine.
Gens des Osayes = Tanintauei.
Gens des Roches, Gens des rosches = Jatonabine.
Gens des Tee = Itscheabine.
Gens des Terres = Têtes de Boule.
Gens-de-wiz = Tutchonekutchin.
Gens du Caribon, Gens du Caribou = Attikiriniou-etch.
Gens du Cuivre = Tatsanottine.
Gens du fond du lac = Tatlitkutchin.
Gens du Fort-de-pierre
Gens du Fort Norman = Desnedeyarelottine.
Gens du Lac = Minishinakato.
Gans du lac la Truite = Etchaottine.
Gens du Nord = Northern Assiniboin, Tschantoga.
Gens du Petun = Tionontati.
Gens du Poil = Chintagottine.
Gens du Sang = Miskouaha, Kainah.
Gens du Sault = Pawating.
Gens en l'air = Etagottine.
Get-an-max = Kitanmaiksh.
G.ē'xsEm = Gyeksem.
Gibbaways = Chippewa.
G.i'g.ilqam = Gyigyilkam.
Gi'maniotx = Kitlope.
Gi-oshk = Gyaushk.
Girls' band = Itscheabine.
Git-an-max, Git-au-max = Kitanmaiksh.
Gitladamax = Kitlakdamix.
Gitlē'ks = Kitaix.
Gittcī's = Kitzeesh.
Gogouins, Goiogoüens, Goiogouioronons, Gojogo-üen = Cayuga.
Goi-doc = Kauldaw.
Gonaraske = Ganeraske.
Gonejou = Ganneious.
Goodnight Indians = Beothukan Family.
Gooiogouen = Cayuga.
G.ō'p'ènôx = Koprino
Gōtc = Goch.
Goyagouins, Goyogans, Goyogoans, Goyogoin, Goyogouans, Goyogouens, Goyogoüin, Goyoguans, Goyoguen, Goyoguin, Goyoguoain, Go-yo-gwē'n = Cayuga.
Gpaughettes = Kishpachlaots.
Grandes pagnes = Paskwawininiwug.
Grand Rapids = Kezche.
Grand Romaine = Romaine.
Greenville = Lakkulzap.
Gros Ventre of the Fort Prairie, Gros Ventres, Gros Ventres des Plaines, Gros Ventres des Prairies, Gros Ventres of the Falls = Atsina.
Gros Ventres of the Prairie, Grosventres of the Prairie = Atsina.
Guagenigronnons = Mohawk.
Gua-shil-la, Guasila = Goasila.
Gua'ts'ēnoq, Gua'ts'ēnôx = Quatsino.
Guau'aēnoq, Guau'aēnox = Guauaenok.
Guerriers de la Roche Guerriers de pierre = Assiniboin.
Guigouins = Cayuga.
Guilistinons = Cree.
Gū'lga = Guhlga.
Gumshewa = Cumshewa.
Gunana = Athapascan Family.
Gunaqä' = Gunakkc.
Gu'nwa = Gwinwah.
Gū'tskiā'wē = Cree.
Guyandot = Huron.
Gwauɢueh = Cayuga.
Gwā''.'yasdɛmsē = Kwaustums.
Gwe-u-gweh-onó = Cayuga.
Gwhunnughshonee = Iroquois.
Gyandottes = Huron.
Gyē'qsɛm = Gyeksem.
Gyidesdzó = Kittizoo.
Gyidnadā'eks = Kinuhtoiah.
Gyidzaχtlä'tl = Kitsalthlal.
Gyidzī's = Kitzeesh.
Gyi'gyɛlk.am = Gyigyilkam.
Gyikshan = Kitksan.
Gyinaχanɢyī'ek = Kinagingeag.
Gyilōts'ä'r = Kilutsai.
Gyimanoitq = Kitlope.
Gyinaχanɢyī'ek = Kinagingeeg.

Gyispaqlâ'ots = Kishpachlaots.
Gyispayôkc = Kispiox.
Gyiŝpeχlâ'ots = Kishpachlaots.
Gyīspōtuwɛ'da = Gyispawaduweda.
Gyit'amā't = Kitimat.
Gyît'anmā'kys = Kitanmaiksh.
Gyit'ɛndâ = Kitunto.
Gyitg.ā'ata = Kitkahta.
Gyitingīts'ats, Gyit'ingyits'ats = Gitin-gidjats.
Gyit'îns = Gituns, Gitins.
Gyitksa'n, Gyitkshan = Kitksan.
Gyitlä'n = Kitlani.
Gyît'laqdā'mikc = Kitlakdamix.
Gyitlō'p = Kitlope.
Gyitqā'tla = Kitkatla.
Gyits'alla'ser = Kitsalas.
Gyitsigyu'ktla = Kitzegukla.
Gyits'umrä'lon = Kitsumgallum.
Gyitwulgyâ'ts = Kitwilgioks.
Gyitwulkŝe̥bā' = Kitwilksheba.
Gyitwunga' = Kitwinga.
Gyîtwulksé'tlk = Kitwinshilk.
Gyitwuntlkō'l = Kitwinskole.

Haai'lak'ɛmaē, Haai'lakyɛmaē = Haailakyemae.
Hā'anatɛnôx, Hā'anatlĕnoq = Haanatlenok.
Haeelbzuk = Wakashan Family.
Habitans du Sault = Pawating.
Hacā'ath = Hachaath.
Haeelbzuk = Wakashan Family.
Haeeltruk, Haeeltsuk, Haeeltz, Haeeltzuk, Haeetsuk, Haeltzuk = Bellabella.
Haeltzuk, Haeeltsuk and Hailtsa = Wakashan Family
Hagulget, Ha-gwil'-kĕt = Hagwilget.
Haha = Assiniboin.
Hāhatona, Hahatonwan, Hahatonway, Hâ-hât-tŏng, Ha-há-tu-a, Ha-ha-twawns, Hah-hah-tonwah = Chippewa.
Hahɛendagerha = Huron.
Hahtz-nai-koon = Atsina.
Haialikyā'ūaē = Haailakyemae.
Haida = Skittagetan Family.
Haidah = Eskimauan Family, Chimmesyan Family, Haida, Koluschan Family, Skittagetan Family.
Hai-dai = Haida, Skittagetan Family.
Haihaish = China Hat.
Hailtsa, Hailtzuk, Ha-ilt-zukh = Bellabella, Wakashan Family.
Hair Shirts = Isisokasimiks.
Hai-shi-la, Haishilla = Kitimat.
Haisting's Saw Mills = Hastings Saw Mill.
Haitch Point = Hatch Point.
Haitlin = Tait.
Haîts'au, Hā-jū-hādē = Edjao.
Halaha = Ahulka.
Hal-alt = Hellelt.
Ha-la-ut = Halant.
Halkōmē'lɛm = Cowichan.
Haltalt = Hellelt.
Haltham, Halthum, Haltkam, Halt-kum = Slahaltkam.
Hamalakyauae = Gyigyilkam.
Hānatlinō = Haanatlenok.
Haquā'mis = Hahuamis.
Hare-foot Indians, Hare Indians, Hareskins = Kawchodinne.
Harones = Huron.
Harrison Mouth = Scowlitz.
Hartley Bay = Kitkahta.
Hatcā'ath = Hachaath.
Hatindia8ointen = Huron.
Hatiniéye-runu = Mohawk.
Hatiwa8ta-runh = Neutrals.
Hauchelage = Hochelaga.
Haughgoghnuchshionee = Iroquois.
Hāutcu'k.tlēs'ath = Uchucklesit.
Hawoyzask = Wazhush.
Haxuā'mis = Hahuamis.
He'ckwiath = Hesquiat.
Héhonqueronon = Kichesipirini.
Hē'iltsuk, Hē'iltsuq = Bellabella.
Helalt, Hel-alt = Hellelt.
Helcen = Helshen.
Hellal, Hel-lalt = Hellelt.
Helowna = Okanagan Lake.
Heries = Erie.
Hesh-que-aht, Hesquiaht = Hesquiat.
Hidery = Skittagetan Family.
Hieller = Hlielung.
High Bar = Kwekweakwet.
Highlander = Chipewyan.
High-minded People = Siksika.
Hiletsuck, Hiletsuk = Bellabella.
Hillini-Liéni = Cree.
Hirocol = Iroquois.
Hiroons = Huron.
Hiroquais, Hiroquois = Iroquois.
Hishquayaht = Hesquiat.
His-tu-l'-ta-ni-o, Hitú,nĕna, Hitunĕnina = Atsina.
Hlākklaktan = Ntlaktlakitin.
Hlu-hlu-natan, Hluk-kluk-a-tan, Hlukhlukatan = Ntlaktlakitin.
Ho'alath = Oiaht.
Hochelagenses = Hochelaga.
Hochelai, Hochelay = Hochelayi.
Ho-dé-no-sau-nee = Iroquois.
Ho-de'-san-no-ge-ta = Onondaga.
Ho-di-non-syon'-ni = Iroquois.
Hogh-na-you-tau-agh-taugh-caugh = Oneida.
Ho-ha, Hohays, Hó-he, Hoheh, Ho-he'-i-o, Hohhays = Assiniboin.
Homalco = Homalko.
Hŏmu'ltcison = Homulchison.
Hō'nak = Wharnock.
Honanduk = Adirondack.
Honnehiouts = Oneida.
Hō-nan-ne-hô-ont = Seneca.
Honnontages = Onondaga.
Honnonthauans = Seneca.
Honontonchionni = Iroquois.
Honosuguaxtu-wáne = Cayuga.
Honqueronons, Honquerons = Kichesipirini.
Hontouagaha, Houtouagaha = Ontwaganha.
Honuxshiniondi = Seneca.
Hope = Sakahl.
Hōpetacisā'th = Opitchesaht.
Horn Mountain Indians = Etechesottine.
Hosh-que-aht = Hesquiat.
Hotinnonchiendi, Hotinnonsionni, Hotinonsionni = Iroquois.
Houandates, Hounondate, Hourons = Huron.
Houtouagaha = Ontwaganha.
How-chuck-les-aht, Howchucklus-aht, Howchucklis-aht, Howchucklisat, Howschueselet = Uchucklesit.
Ho-ya = Hoyalas.
Hrah-hrah-twauns = Chippewa.
Hue-la-muh = Cowichan.
Hue-lang-uh = Songish.
Hum-a-luh = Cowichan.

Humenthl = Munsee.
Hunledes = Oneida.
Hun-ka-sis-ket = Nsisket.
Hunters = Etagottine.
Huron-Cherokee, Huron Iroquois = Iroquoian Family
Hurones, Huronnes, Hurrons = Huron.
Huskemaw, Hûs'ky = Eskimo.
Hutchistanet = Onondaga.
Hwat-es', Hwot-es = Hwades.
Hydahs = Chimmesyan Family, Haida, Skittagetan Family, Salishan Family, Wakashan Family.
Hyder = Haida.
Hyo-hai-ka = Skidegate.
Hyroquoise, Hyroquoyse = Iroquois.
Hyshalla = Kitimat.

Ia'an = Yan.
IâgEn = Hlielung.
Iā'ko' = Yaku.
I'-an-to'-an = Jatonabine.
Icbewas = Chippewa.
El'djao = Edjao.
Idjorituaqtuin. Idjorituaxtuin = Idjorituaktuin.
Ieanaustealae = Teanaustayae.
Ie-ska-pi = Jatonabine.
Ieuontowanois = Seneca.
Igdlulik = Iglulik.
Igdlumiut = Iglulik, Tahagmiut.
Igloolik, Igloolip = Iglulik.
Iglulingmiut = Iglulirmiut.
Iglu-miut = Tahagmiut.
Ignerhonons, Ignierhonons = Mohawk.
Ihonattiria = Ihonatiria.
Ih-pó-se-mä = Ipoksimaiks.
Ilaoquatsh = Clayoquot.
Iletsuck, Ilet Suck = Bellabella.
Ilghī'mi = Bellacoola.
Ilgonquines = Nipissing.
Ilith-cah-get-la = Skidegate.
Immaculate Conception = Ihonatiria, Ossossane.
Indians of the Lower Kootenay = Lower Kutenai.
Indians of Rice Lake = Rice Lake.
Indiens Cuivres = Tatsanottine.
Indiens du Sang = Kainah.
Indiens-Pierre = Assiniboin.
Ininyu-wë-u = Cree.
I-ni'-po-i = Anepo.
In-ninyu-wuk = Cree.
Innoït = Eskimo.
Innondadese = Tionontati.
In-nu, Innuees, In'nûit = Eskimo.
Innûit = Eskimauan Family.
Inquoi = Iroquois.
Inside Fat = Kakapoya.
Insular = Salishan Family, Wakashan Family.
Inuin, Inuit = Eskimo.
I-nuks'-iks = Inuksiks.
I^{n}ya^{n}to^{n}wa^{n} = Jatonabine.
Ionontady-Hagas = Tionontati.
Ipiutelling, Ipnitelling = Idiuteling.
Irecoles, Irequois, Iriquoi = Iroquois.
Irkpéléït = Athapascan Family, Kutchin.
Irocois, Irocquois, Irognas, Irokesen, Ironois = Iroquois.
Iroondocks = Adirondack.
Iroquaes, Iroque, Iroquese, Iroqueze, Iroquiese, Iroquoi = Iroquois.
Iroquois d'enbas = Mohawk.
Iroquois du Sault = Caughnawaga.
Iroquois inferieurs = Mohawk.
Iroquois of the Sault = Caughnawaga.
Iroquos, Irriquois = Iroquois.
Irrironnons, Irrironons = Erie.
Irroquois, Irroquoys = Iroquois.
Isalwalken = Isalwakten.
Isammuck = Isamuck.
Isaniska = Sanetch.
Isashbahatsĕ = Sarsi.
Isa-ttiné = Tsattine.
Ishisagek Roanu = Missisauga.
Ish-te-pit'-e = Siksika.
Isimpshean = Tsimshian.
Is-ksi'-na-tup-i = Eksisinaitupiks.
Isle de Saincte Marie = Ekaentoton.
Isonnontoans, Isonnontonans, Isonontouanes = Seneca.
Isonisks = Songish.
Isowasson = Sewathen.
Isquahala = Skaialo.
Issati = Assiniboin.
Issi-Chupicha, Issi-Schüpischa = Siksika.
Itamameou = Itamamiou.
Îtlī'ōq = Itliok.
Itoaten = Tautin.
Itsisihisa, Î tsi sí pi sa = Siksika.
Itynai = Athapascan Family.
It-ze-su-pe-sha = Siksika.
Iwillichs, Iwillie, Iwillik, = Aivilik.
Iyiniwok = Cree.

Janadoah, Janitos = Oneida.
Jatche-thin-juwuc = Yatcheethinyoowuc.
Jediuk = Shediac.
Jelish = Salishan Family.
Jeneckaws = Seneca.
Jennitos = Oneida.
Jenondades = Tionontati.
Jenondages = Onondaga.
Jenondathese = Tionontati.
Jenontowanos = Seneca.
Jenundadees = Tionontati.
Jernaistes = Caughnawaga.
Jibewas = Chippewa.
Jonontadynago = Tionontati.
Jumpers = Chippewa.
Juskwaugume = Nipissing.

Kabasa = Kabahseh.
Kach-als-ap = Lakkulzap.
Kachanuage, Kachanauge, Kachnuage, Kachnuage = Caughnawaga.
Kā-cho-'dtinnè = Kawchodinne.
Kacouchakhi = Kakouchaki.
K.'adas ke'ē'owai = Kadusgo kegawai.
Kadjakians = Kangmaligmiut.
Kaënna = Kainah.
Kagagi = Kakake.
Kagnawage = Caughnawaga.
K'agyalskē'owai = Kagials-kegawai.
Kah-cho-tinne = Kawchodinne.
K'ai'atl Jā'nas = Kaiahl-lanas.
Kakh-ah-mah-tsis = Hahamatses.
Kah-Kwah = Erie.
Ka'hnrâwage lûnauk = Caughnawaga.
Kahna = Kainah.
Kahnuages = Caughnawaga.
Kahquas = Erie.
Kaiaganies = Kaigani.
Kal'-it-ko-ki'-ki-naks = Ahkaiyikokakiniks.
Kaigan = Kaigani.

Kia-it-ko-ki-ki-naks = Ahkaiyikokakiniks.
Kaimè, Kai'-na, Kai'nau, Kainœ'-koon = Kainah.
Kaiossuit = Karusuit.
Kaishun = Kaisun, Skaito.
Kai's'un = Kaisun.
Kaiswun Hāadē = Kaisun.
Kaitlen = Kwantlen.
Kaitze = Katsey.
Kajingahaga = Mohawk.
Ka-kaik = Kakake.
Kakamatsis = Hahamatses.
Kakmalikg = Kangmaligmiut.
Kakoh = Yaku.
Kak8azakhi, Kakouchac, Kakouchakhi, Kakouchaki = Kakouchaki.
Kakwas = Erie.
Kaladlit, Kalalit = Eskimo.
Ka-la-muh = Shuswap.
Kal-doe = Kauldaw.
Ka-lis-te-no = Cree.
Kā-loo-kwis = Kalokwis.
Kam-a-loo'-pa, Kameloups = Kamloops.
Kamiskwawāngachit = Sillery.
Kammack = Kammuck.
Kam'-ne = Kainah.
Kamus = Kimus.
Kanách-ădi, Kanach-tēdi = Ganabadi.
Kanadagerea = Ganadoga.
Kanaka Bar = Ntlaktlakitin.
Kanassatagi lunuak = Oka.
Kanatakwenke, Kănăwārkă = Caughnawaga.
Kanáwa = Cayuga, Mohawk.
Kancho = Kawchodinne.
Kanesatake, Kenes-atarkee = Oka.
K.ang = Kung.
Kag'isu-pegnaka = Kanghishunpegnaka.
Kangiugdlit, Kangmali-enyüin, Kangmalimeut, Kăngăli'gmūt, Kangmali-innuin, Kangmalik, Kangnialis = Kangmaligmiut.
Kang-orr-Mœoot = Kangormiut.
K.anguati lā'nai = Kangguatl-lanas.
Kan'gûkcluáluksoagmyut = Kangivamiut.
Kanibals, Kanibas, Kanibats, Kanibesinnoaks, Kanibessinnoaks = Norridegewock.
Kanieke-hâka, Kaniénge-ono^{n} = Mohawk.
Kanim Lake, Kaninim Lake, Kaninis' Tribe = Kenim Lake.
Ka-nip-sum = Kenipsim.
Kānk.'utlā'àltam = Okinagan.
Kanmali-enyuin = Kangmaligmiut.
Kannaogau, Kannawagogh = Caughnawaga.
Kanossadage = Oka.
Kañp-meut, Kanq-or-mi-ut = Kangormiut.
Kanté = Kente.
Kañûktlualuksoagmyut = Kangivamiut.
Kanungé-ono = Caughnawaga.
Ka^{n}xi-cŭ^{n}-pegnaka = Kanghishunpegnaka.
Kào-kē'-owai = Aokeawai.
Kapatcl'tcin, Kapatsitsan = Kapachihin.
Kapilano = Homulchison.
Karaler, Karalit = Eskimo.
Karig8stes = Karigouistes.
Kar-luk-wees = Kalokwis.
Karmowong = Kaumauangmiut.
K'arussuit = Karusuit.
Kashpugowitk = Kespoogwit'.
Kaskarorens = Tuscarora.
Kasta kāgawai, K.astak.ē'rauāi = Daiyuahl-lanas.
Kataba = Siouan Family.
K'a-t'a-gottiné, Kat'a-gottiné = Kawchodinne.
Katce = Siksika.
K'a-tchô-gottiné, Katchô-Ottiné = Kawchogottine.
Katezie = Katsey.
Kàthlarem = Kathlaram.
Kä-tí-ya-ye^{e}mix = Kutaiimiks.
Kattanahaws = Kutenai.
Kattera = Tutelo.
Kaughnawaugas = Caughnawaga.
Kauitchin, K.au'itcin = Cowichan.
Kaumanang = Kaumauangmiut.
Kawatskins = Cowichan.
Kawchodinneh = Kawchodinne.
Kawichen = Cowichan.
Ka-wī-na-han = Siksika.
Kawitchen = Cowichan.
Kawitshin = Cowichan, Salishan Family.
Kawitskins = Cowichan.
Kaw-weith = Chaahl.
K.'ăya'ng = Kayung.
Kayingehaga = Mohawk.
Kayowgaws, Kayúgue-óno^{n} = Cayuga.
Kayuse Creek = Cayoosh Creek.
Kea-wit-sis = Tlauitsis.
Kebiks = Montagnais.
Kee-ches, Kee-chis = Kitzeesh.
Kee-chum-a-kai-lo, Kee-chum-akarlo = Kitsumgallum.
Keek heat la = Kitkatla.
Keen-ath-toix = Kinuhtoiah.
Kee-nip-saim, Kee-nip-sim = Kenipsim.
Keet-heat-la, Keethratlah = Kitkatla.
K.ē'ētsē = Katsey.
Keew-ahomomy = Tuscarora.
Kegarnie = Kaigani.
Keimanoeitoh = Kitlope.
Keiscatch-ewan, Keiskatchewan = Cree.
Kei-u-gues = Cayuga.
Kekalus = Tikwalus.
Kekerannon-rounons = Nipissing.
Kelistenos = Cree.
Kell-aout = Halant.
Kel-seem-aht, K.eltsmā'ath = Kelsemaht.
Kel-ut-sah = Kilutsai.
Kemasuit, Kemesuit = Karusuit.
Kemsquits = Kimsquit.
Ke'na = Kainah.
Kenabeca, Kenabes = Norridegewock.
Kenaians, Kenaizer = Athapascan Family.
Kehath tui ex = Kinuhtoiah.
Kenchenkieg = Kinagingeeg.
Kenebecke Indeans, Kenebeke = Norridgewock.
Ke-nish-te'no-wuk, Ke-nis-te-noag, Kenistenoo, Kenistenos = Cree.
Kennebeck Indians, Kennebecks, Kennebeki = Norridgewock.
Ke-noushay, Ke-no-zha = Kenozhe.
Kentsia, Kentsio = Kente.
Ke-nunctioni = Iroquois.
Kēo Hāadē = Aokeawai.
Keope-e-no = Koprino.
Kequeloose = Tikwalus.
Kē-ques-ta = Kikwistok.
Keralite = Eskimo.
Kerem-eeos, Keremeoos, Keremeus, Kerêmya'uz = Keremeos.
Keroopinough. = Koprino.
Kertani = Lower Kutenai.
Keshase = Kitzeesh.
Keshpugowitk, Kespoogwitunâ'k = Kespoogwit.
Ket-a-Mats = Kitimat.

Ket-an-dou = Kitunto.
Ketchegamins, Ketchigamins, Ketchigamins = Kitchigami.
Ketlane = Kitlani.
Ketoonokshelk = Kitwinshilk.
Ke'tsi = Katsey.
Ket-wilk-ci-pa = Kitwilksheba.
Ketyagoos = Kittizoo.
K'exerten = Kekerten.
Ɣéy^{a}r-hwotq^{a}t = Keyerhwotket.
'Keztce = Kezche.
Kfwè-tpa-Gottinè = Kfwetragottine.
Khahkhahtons, Khakhatons, Khakhatonwan = Chippewa.
Khanúkh = Goch.
Kha-t'a-ottinè, Khatpa-Gottine = Kawchodinne.
Kha-tchô-gottinè = Kawchogottine.
Khenipsim, Khenipsin = Kenipsim.
Khina Hãadē = Haena.
Khiondaësahan = Ekiondatsaan.
Khionontatehronon, Khionontaterrhonons = Tionotati.
Kioetoa = Khioetoa.
Kün-ün-äh' = Tahltan.
Kiaknukmiut = Kinipetu.
Kiānōsilī = Kianusili.
Klăw-pino = Koprino.
Kichesipiiriniouek, Kichesipiriniwek = Kichesipirini.
Kiddan = Skedans.
Kidelik = Kidnelik.
Kiganis, Kigarnee, Kigenes = Kaigani.
Kígiktag'myut = Kigiktagmiut.
Kignuamiut = Kinguamiut.
Kigukhtagmyut = Kigiktagmiut.
Kiimilit = Eskimo.
Kikkerton = Kekerten.
Kiksàn = Kitksan.
Kikwistoq = Kikwistok.
Ki'lat = Tsimshian.
Kilawalaks = Kitlakdamix.
Kil-cah-ta = Kitkahta.
Kilgat = Tsimshian.
Kilgonwah = Kitwinga.
Kil-hai-oo = Skidegate.
Kill Close By = Nitotsiksisstaniks.
Ki lín ĭg myut = Kilinigmiut.
Kilisteno, Kilistinaux, Kilistinon = Cree.
Kilistinons Alimibegouck = Alimibegouek.
Kilistinos, Kilistinous = Cree.
Kil-kâit-hādē = Hlgahet.
Kilkat = Tsimshian.
Killestinoes, Killini, Killisteneaux, Killistenoes, Killistinaux, Killistini, Killistinoer, Killistinoes, Killistinons, Killistinous, Killistins = Cree.
Kill, on, chan, Killoosa, Killowitsa = Kilutsai.
Killsmaht = Kelsemaht.
Killūtsar, Kllootsā = Kilutsai.
Kil-pan-hus, Kilpaulus = Kilpanlus.
Kilsämät = Kelsemaht.
Ki'mkuitq = Kimsquit.
Kimmocksowick = Karusuit.
Kimnepatoo = Kinipetu.
Ki-nä = Kainah.
Kinäbik = Kenabig.
Kinahungik = Kinagingeeg.
Kinakanes = Okinagan.
Kin-a-roa-lax, Kin-a-wa-lax = Kitlakdamix.
Kinckemoeks = Micmac.
Kine-ne-ai-koon = Kainah.
Kingawa, Kingoua = Kingua.
Kinishtinak, Kinishtino = Cree.
Kinisquit, Kinisquitt = Kimsquit.
Kinisteneaux, Kinistinaux, Kinistineaux, Kinistinoes, Kinistinons, Kinistinuwok = Cree.
Kinkhankuk, Kin-nach-hangĭk, Kinnakangeck = Kinagingeeg.
Kinnatō-iks = Kinuhtoiah.
Kinnebeck Indians = Norridgewock.
Kinnepatu, Kinnipetu = Kinipetu.
Kinnewoolun = Kitlakdamix.
Kinnstoucks = Kinuhtoiah.
Ki'-no = Kainah.
Kinonchepiirinik, Kinonchepirinik = Keinouche.
Kinongeouilini = Nameulini.
Kinōjä^{n} = Kenozhe.
Kinouché, Kinouchebiiriniouek, Kinounchepirini = Keinouche.
Kinsaatin = Kwilchana.
Kinstenaux, Kinstinaux = Cree.
Kioetoa = Khioetoa.
Kioosta = Kiusta.
Kirhawguagh Roanu = Karhagaghrooney
Kiristinon = Cree.
Kisalas = Kitsalas.
Kischigamins = Kitchigami.
Kisch-păch-lă-ôts = Kishpachlaots.
Kis-ge-gas, Kisgegos, Kis-go-gas = Kishgagass.
Kish-a-win = Kaisun.
Kishgahgahs, Kishke-gas = Kishgagass.
Kish-pi-youx, Kish-pi-youx = Kispiox.
Kishpochalots, Kishpokalants = Kishpachlaots.
Kiskagāhs = Kishgagass.
Kislistinons = Cree.
Kis-pa-cha-laidy, Kispachlohts = Kishpachlaots.
Kispaioohs, Kispiax, Kispyaths, Kispyox = Kispiox.
Kissgarrase, Kiss-ge-gaas = Kishgagass.
Kisteneaux = Cree.
Kitadah = Kitunto.
Kitalaska = Kitsalas.
Kitamah, Kitamaht, Kitamat, Kitamatt = Kitimat.
Kit, an, doh = Kitunto.
Kitangataa = Kitangata.
Kitāns = Gituns.
Kitatels = Kitkatla.
Kitawn = Kitahon.
Kitax = Kitaix.
Kit-cathla = Kitkatla.
Kitch-a-cialth = Kitsalthlal.
Kitchatlah = Kitkatla.
Kitche kla la = Kitsalthlal.
Kitchem-kalem = Kitsumgallum.
Kitchigamich, Kitchigamick = Kitchigami.
Kitchimkale = Kitsumgallum.
Kitchu lass = Kitsalas.
Kitcoonsa = Kitwinga.
Kitestues = Kittizoo.
Kitha-ata = Kitkahta
Kit-hai-uáss hāde = Hlgaui.
Kithātlă = Kitkatla.
Kithigami = Kitchigami.
Kithkatla = Kitkatla.
Kitiga'ru = Kitegareut.
Kit-ih-shian = Kitksan.
Kitināhs = Kitanmaiksh.
Kitistzoo = Kittizoo.
Kitkaata, Kitkāda, Kitkāēt = Kitkahta.
Kitkagas = Kishgagass.
Kitkaht, Kitkathla, Kit-kats = Kitkahta.

Kithkathla, Kit-khall-ah, Kitkathla, Kit-khatla = Kitkatla.
Kit-ksum, Kit-ksun = Kitksan.
Kitlacdamax, Kitlach-damak, Kitlach-damax = Kitlakdamix.
Kitlan, Kitlan Kilwilpeyot = Kitlani.
Kitlatamox, Kitlax = Kitlakdamix.
Kitloop, Kitlop = Kitlope.
Ki'tōnā' Qa = Kutenai, Upper Kutenai.
Kitoonitza = Kitkatla.
Kits-āch-lă-āl'ch = Kitsalthlal.
Kitsagas = Kishgagass.
Kitsagatala = Kitsalthlal.
Kitsalass, Kitsallas = Kitsalas.
Kitseesh = Kitzeesh.
Kitseguecla, Kitse-gukla = Kitzegukla.
Kit-se-lai-so, Kitselāssir, Kitsellase = Kitsalas.
Kitsenelah, Kit-se-quahla, Kit-se-quak-la = Kitzegukla.
Kits-ge-goos, Kits-go-gase = Kishgagass.
Kitsigeuhlé, Kitsiguchs, Kitsiguhli = Kitzegukla.
Kits-ïisch, Kitsis = Kitzeesh.
Kitspayuchs, Kits-piouse, Kits-pioux, Kits-piox = Kispiox.
Kitspukaloats = Kishpachlaots.
Kits-pyonks = Kispiox.
Kits-se-quec-la = Kitzegukla.
Kitsumkalem, Kitsumkálum = Kitsumgallum.
Kitswingahs = Kitwinga.
Kitswinscolds = Kitwinskole.
Kittak = Kitaix.
Kit-ta maat. Kittamarks, Kit-ta-muat = Kitimat.
Kitt-andó = Kitunto.
Kit-ta-wās = Cumshewa.
Kittè-gà-re-ut, Kitte-garrœ-oöt, Kit-te-gá-ru = Kitegareut.
Kit-tek, Kitten, Kit-tex = Kitaix.
Kittimat = Kitimat.
Kit-tiszū, Kit-tist-zū = Kittizoo.
Kittlēān = Kitlani.
Kitt-lope = Kitlope.
Kit-too-nuh'-a = Kutenai.
Kittrālchlá = Kitkatla.
Kittumarks = Kitimat.
Kituanaha, Kitunaha = Kitunahan Family, Kutenai.
Kitunana, Kitunā'χa = Kutenai.
Kitwancole, Kit-wan-cool = Kitwinskole.
Kitwanga, Kit-wang-agh, Kitwangar = Kitwinga.
Kitwanshelt = Kitwinshilk.
Kit-will-coits; Kitwill quoitz = Kitwilgioks.
Kit, will, su, pat = Kitwilksheba.
Kit-win-gach = Kitwinga.
Kitwint-shieth, Kitwintshilth = Kitwinshilk.
Kit-wulg-jats = Kitwilgioks.
Kit-wúlkse-bē = Kitwilksheba.
Kitwungā = Kitwinga.
Kit-wun-kool = Kitwinskole.
Kityagoos = Kittizoo.
Kitzilas, Kit-zilass = Kitsalas.
Kit-zim-gay-lum = Kitsumgallum.
Kiukuswĕskitchimi-ûk = Malcolite.
Kk^{x}a-lon-Gottinè = Kraylongottine.
Kk$_{\rho}$a$_{\rho}$ipa-Gottinè = Krayiragottine.
Kk$_{\rho}$aylon-Gottinè = Kraylongottine.
Kk$_{\rho}$ayttchare ottiné = Kawchodinne.
Kk^{d}ay-t$_{\rho}$èlè-Ottine-Kk$_{\rho}$est' aylé-kkè ottiné = Athabaska.
K'kwă'kum = Kukwakum.
Klaamen = Sliammon.
Klackarpun = Ntlakyapamuk.
Klahars = Klahosaht.
Klah-oh-quaht = Clayoquot.
Klahoose = Clahoose.
Klahoquaht = Clayoquot.
Klahose, Klahous = Clahoose.
Klah-wit-sis = Tlauitsis.
Kla-ma-took = Klamatuk.
Kla-oo-qua-ahts, Kla-oo-quates = Clayoquot.
Klapatcī'tcin = Kapachichin.
Klarkinos = Klaskino.
Klashoose = Clahoose.
Klās'-kaino, Klass-ki-no = Klaskino.
Klatawars = Klatanars.
Klat-ol-klin = Katshikotin.
Klatolseaquilla = Tlatlasikoala.
Klă-wit-sis, Kla-wi-tsush = Tlauitsis.
Klay-chą-la-tinneh, Klay-tinneh = Thlingchadinne.
Klay quoit = Clayoquot.
Klech-ah'-mech, Klick-um-cheen, Klickunacheen = Tlkamcheen.
Klin-tchan$_{\rho}$e, Klin-tchon$_{\rho}$èh = Lintchanre
Klistinaux, Klistinons, Klistinos = Cree.
Klo-a-tsul-tshik' = Tutchonekutchin.
Kl'o-ke-ottiné, Klô-kkè-Gottinè, Klô-kkè-ottinè = Klokegottine.
Klô-ven-Kouttchin, Klo-vén-Kuttchin = Tukkuth-kutchin.
Klowitshis = Tlauitsis.
Kluc, Klue's Village = Kloo.
Kluskius = Tluskez.
Knaut = Kuaut.
Kneestenoag = Cree.
Knife Indians = Esbataottine, Ntlakyapamuk.
Knisteaux, Knistenaus, Knistenaux, Knisteneau, Knisteneaux, Knisteneux, Knisteno, Knistenoos, Knistinaux, Knistineaux, Knistinos = Cree.
Knives = Ntlakyapamuk.
Koā'antɛl = Kwantlen.
Koakramint = Koksoagmiut.
K.'oā'la = Hoya.
K.'oa'p$_{\rho}$ = Koapk.
Koaskunā' = Koiskana.
Kòchèchò Wenenewak = Kojeje-wininewug.
Kodenees = Kutenai.
Kodhell-vén-Kouttchin = Kwitchakutchin.
Koeetenays = Kutenai.
Koetenais, Koetenay, Koetinays = Kutenai.
Kōiltc'na = Kwilchana.
K.'ō'k.aitq = Kokaitk.
KōkEnū'k'ke = Okinagan.
Kokesailah = Koksilah.
Koksoagmyut, Koksoak Innuit = Koksoagmiut.
Kok-wai-y-toch = Kokaitk.
K.'ō'm'enoq = Komenok.
K.ōmō'tɛs = Komkutis.
K.'ō'mkyūtis = Komkyutis.
K.ō'moks, Ko-mookhs = Comox.
Komux = Comox.
K8na8ons = Kounaouons.
Ko-ne-a-kun = Comiakin.
Koniata = Tonihata.
Konjagen = Eskimauan Family.
Konkhandeenhronon = Conkhandeenrhonon.
Konoshioni, Konossioni = Iroquois.
Kontarea. = Contarea.
Konuaga = Caughnawaha.
Konungzi Oniga = Iroquois.
Koochin = Kutchin.
Kook-wai-wai-toh = Kokaitk.
Koona = Skedans.

Koo-săm = Husam.
Kooskimo = Koskimo.
Koot = Got.
Kootames, Kootamies, Kootanaise, Kootanay, Kootanie = Kutenai.
Koo-tchin' = Kutchin.
Kootenai = Kitunahan Family.
Kootenai, Kootenaies, Kootenay, Kootenia = Kutenai.
Kootenuha = Kitunahan Family
Koote-nuha, Kootones, Kootoonais = Kutenai.
Kopachichin = Kapachichin.
Kopagmut, Kopag-mūt, Kopăng-meŭn = Kopagmiut.
Koquahpilt = Koquapilt.
Koqueightuk = Kokaitk.
Koquitan = Coquitlam.
Ko-'se-a-te'-nyo^{n} = Cayuga.
Kosimo, Kos-keemoe, Koskeemos, K.osk.ē'moq, Koskiemo, Kōskī-mo, Kos-ki-mu, Koskumos = Koskimo.
Kotakoutouemi = Otaguottouemin.
Kotchitchi-wininiwak = Kojejewininewug.
Ko-té-yi-miks = Kutaiimiks.
K8aĸ8aĸ8chiouets, K8aĸ8chi8ets, Koŭakoŭikoŭesioŭek, Kouakoulkoucsiwek = Wakouingouechiwek.
Kouas = Kawas.
Kougotis = Komkutis.
Kouksoarmiut = Koksoagmiut.
Koumchaouas = Cumshewa.
K8na8ons = Kounaounons.
Koutaines, Koutanis, Koutonais = Kutenai.
Kowailchew, Kow-ait-chen, Kowitchans, Kowitsin = Cowichan.
Kowmook = Comox.
Kow-welth = Chaahl.
Ko-yo-konk-ha-ka = Cayuga.
Kpikeptalopméut = Ugjulirmiut.
Kpagmalit, Kpagmalivēlt, Kpagmalivélt, Kpamalit, Kpavañaptat, Kpoteyopéut = Kitegareut.
Krees, Kricqs, Kriés, Kriqs, Kris, Kristenaux, Kristeneaux, Kristinaux, Kristino = Cree.
Kroaout, Kualt, Kuant = Kuaut.
Kūchin = Kutchin.
Kueh'a = Komoyue.
Kuenyúgu-háka = Cayuga.
Kuĕ'qa = Kueha, Komoyue.
Kuĕ'xa = Komoyue.
Kuĕ'xămut = Guetela.
Kuicha = Komoyue.
Kui-much-qui-toch = Kimsquit.
Kuinskanaht = Koiskana.
Kuisaatin = Kwilchana.
Kukhpagmiut = Kopagmiut.
Kukuth-kutchin = Tukkuthkutchin.
Kuldō, Kuldoe = Kauldaw.
Ku-lees, Ku-leets = Kulleets.
Kulkuisála = Koksilah.
Kum-cutes, Kumkewtis = Komkyutis.
Kumshahas, Kumshewa, Kumshiwa = Cumshewa.
K.,u'na = Skedans.
K.,unakĕ'owai = Kona-kegawai.
Kunânâ = Nahane.
Kun lā'nas = Kuna-lanas.
Kūñmû'd'.lĭñ = Kangmaligmiut.
Kunqit = Gunghet-haidagai.
Ku'nu-haya'nu = Potawatomi.
Kŭn-ŭn-ah' = Tahltan.
Kunxit = Gunghet-haidagai.
Kuôôlt-e = Kwantlen.
Kupûñmiun, Kurvik = Kopagmiut.
Kus-chĕ-o-tin = Kezche.
Kus-ke-mu = Koskimo.
Kuspĕlu = Kutenai.
Kūstă Hāadē = Kiusta.
Kustsheotin = Kezche.
Kútaki = Chippewa.
Kú taki = Ottawa.
Kutanas, Kútani = Kutenai.
Kutani, Kutanis = Kitunahan Family.
Kūtch'-ä-kūtch'-ĭn = Kwitchakutchin.
Kutcitciwininiwag = Kojejewininewug.
Kutenae, Kutenay, Kutnehä', Kútona, Kutonacha, Kutona'qa, Kutonas = Kutenai.
Ku-t'qin, Kutshi, Kutshin = Kutchin.
Kuyúku-hága = Cayuga.
Kuzlakes = Tluskez.
Kwă 'g.ul, Kwagutl, Kwahkewlth = Kwakiutl.
Kwahnt-len Kwaitlens = Kwantlen.
Kwakiool, Kwákiutl = Wakashan Family, Kwakiutl.
Kwakoom = Kukwakum.
Kwă-kuhl = Kwakiutl.
Kwakwakouchionets = Wakouingouechiwek.
Kwa-le-cum, Kwan-le-cum = Saamen.
Kwantlin, Kwantlum, Kwantlun = Kwantlen.
Kwashillas, Kwasila = Goasila.
Kwat-kewlth = Kwakiutl.
Kwat-seno, Kwats'ēnoq, Kwatsino, Kwat-xi-no = Quatsino.
Kwauaenoq, Kwă-wa-ai-nuk, Kwă-wa-a-nuk = Guauaenok.
Kwaw-kewlth = Kwakiutl.
Kwaw-kwaw-apiet, Kwawkwawapilt = Koquapilt.
Kwaw-kwelch = Kwakiutl.
Kwaw-ma-chin = Quamichan.
Kwawshila, Kwaw-she-lah = Goasila.
Kwawt-se-no = Quatsino.
Kwe-ah-kah = Komoyue.
Kwe-ah-kah Saich-kioie-tachs = Kueha.
Kwĕdĕch'' = Mohawk.
K.wē'k.sōt'ēnoq = Koeksotenok.
Kwē'tEla = Tsimshian.
Kwi-ah-kah = Komoyue.
Kwick-so-te-no = Koeksotenok.
Kwiha = Kueha.
Kwikō'lem = Coquitlam.
Kwiksot'enoq, Kwĭk-so-tino = Koeksotenok.
Kwi'kwitlEm = Coquitlam.
Kwitchia-Kutchin, Kwitcha-Kuttchin = Kwitchakutchin.
Kwois-kun-a' = Koiskana.
Kwout = Kuaut.
Kwun Hāade = Skedans.
Kwun Lennas = Kuna-lamas.
Kyahuntgate, Kyahwilgate = Keyerhwotket.
Kyă'nusla = Kianusili.
Kygani = Kaigani.
Kygámi = Skittagetan Family.
Kyganies, Kygany, Kygargey, Kygarney = Kaigani.
Ky'lū'st'a = Kiusta.
Kyō'p'ēnoq = Koprino.
Kyristin8ns = Cree.
Kyspyox = Kishpachlaots.
Laa'laqsEnt'alō, Lā'alaxsEnt'alō = Laalaksentaio.
Laáluis = Tlaaluis.
Lac de deux Montagne, Lac des deux Montagnes = Oka.

Lac la Pluie Indians = Kojejewininewug.
Lachalsap = Lakkulzap.
Lack-al-sap = Lakkulzap.
Lackweips = Lakweip.
La Cloche = Chibaouinani.
La Conception = Ossossane.
Laek que lib la, = Lekwiltok.
La Have, La Heve = Lahave.
Laich-kwil-tacks = Lekwiltok.
Lake Indians = Lower Kutenai, Senijextee.
Lake of the Two Mountains = Oka.
Lake Winnipeg band = Nibowisibiwinininiwak.
Lá'kuilila = Walas Kwaskiutl.
Lalachsent'aiō = Laalaksentaio.
Lâqsè = Haailakyemae.
La' Lasiqoala, La' Lasiqwala = Tlatlasikoala.
Lamatan = Huron.
La Montagne = Onondaga.
Ł°an = Hlgan.
Langley = Kwantlen.
La Pienés House Indians = Tukkuthkutchin.
La Prairie de la Madelaine, La Prairie de la Magdelaine = La Prairie.
Laq'uyi'p = Lakweip.
La Rochelle = Ossossane.
Lia'sqlēnox^{u} = Klaskino.
Lâtilēntasks = Adirondack.
Lau'itsis = Tlauitsis.
Lâ'χsē = Haailakyemae.
Lax-skik = Kloo.
Leapers = Chippewa.
L'Ecoree = Ecorce.
L'Ecureuil = Ecureuil.
Leequeeltoch = Lekwiltok.
Left hand = Assiniboin.
LEk'ä'mEl = Nicomen.
Lékwildaɛz^{u}, Lē'kwiltoq = Lekwiltok.
Lē' Lqēt, 'Lē' Lqēte = Tletlket.
Lemāūca = Lilmalche.
Lenais, Lenalenape, Lenalinepies, Lenap, Lenape, Lenapegi, Lenappe, Lenappys, Lenawpes = Delaware.
Lenekees = Seneka.
Lenelenape, Lenelenoppes, Lenepee, Leni-Lenape, Lenna-Lenape, Lennape, Lennapewi, Lennilappe Lenni-Lennape, Lenni-Lenape, Lenno Lenapi, Lenno-Lennape, Lenopi, Lenoppea, Lenapees, Leonopi, Leonopy = Delaware.
Leon's Creek = Lions Creek.
Les Caribou = Attikiriniouetch.
Les gens des caruts = Watopapinah.
Let-e-nugh-shonee- = Iroquois.
Let-tegh-segh-nig-eghtee = Onondaga.
Lgagi'-lda = Skidegate.
Lgā-lû = Skidegate, Hlgaiu:
Ł̄gan = Hlgan.
Lgā'xet gitinā'-i = Hlgahet-gitinai.
Lgā'xet-gu-lā'nas = Hlgahetgu-lanas.
Lhtaten = Sekani.
Liards Indians, Liard Slaves = Etcheridiegottine.
Lichaltchingko = Shilekuatl.
Li'elʌñ = Hlielung.
Ł̄i'elʌñ qē' awa i = Hlielung-Keawai.
Ł̄i'elʌñ kun lnagā' i = Hlielungkun-lnagai.
Lienkwiltak, Liew-kwil-tah = Lekwiltok.
Li-icks-sun = Tateke.
Li-kwil-tah, Likwiltoh = Lekwiltok.
Lilowat = Lillooet.
Linapis, Linapiwi = **Linnelinopies, Linni linapi, Linnilinopes, Linnope** = Delaware.
Lintcanre = Thlingchadinne.
Lin-tchanpè. = Lintchanre.
Littlr Girl Assiniboines = Itscheabine.
Little Lake Shuswap = Slahaltkam.
Little Mingoes = Huron.
Little Nation of the Algonquins = Weskarini.
Little Robes = Inuksiks.
Little Sushwap, Little Shuswap Lake, Little Suswap Lake = Kuaut.
Ltx sī' wē° = Kliksiwi.
Lkalamix = Kedlamik.
Lkamtci'n = Tlkamcheen.
Lkamtci'nEmux = Lytton band.
L'ka-tco = Ilkatsho.
Łkē'nʌl = Cumshewa.
Lkū-men, Lku'ngɛn = Songish.
Lieni-lenapés = Delaware.
Li-mache, Li-mal-che = Lilmalche.
Lock-qua-lillas = Walas Kwakiutl.
Lō'kuili'la = Komkyutis.
Lo Lowû'q = Klukluuk.
Lone Eaters = Nitawyiks.
Longs Cheveux = Nipissing.
Loochoos = Kutchin, Loucheux.
Loquilt Indians = Lillooet.
Lorett, Loretta = Lorette.
Lorette = Sault au Recollet.
Loretto = Lorette.
Louches = Tukkuthkuthcin.
Loucheux = Kutchin, Nakotchokutchin.
Loucheux-Batards = Nellagottine.
Louchioux = Kutchin, Loucheux.
Louchioux proper = Tukkuthkutchin.
Louchoux = Loucheux, Kutchin.
Loups = Delaware.
Lower Algonkins = Montagnais.
Lower Kootanais, Lower Kootanie, Lower Kootenay = Lower Kutenai.
Lowland Dogs = Thlingchadinne.
L'tat-'tenne = Sekani.
Ltaoten, Lta-utenne, Ltavten = Tautin.
Lthagild = Skidegate.
Lth'ait Lennas = Hlgahetgu-lanas.
Ltha-koh-'tenne, Lthan-'tenne = Tautin.
Lthyhellun, Küwē = Hlielung-keawai.
Lükatimü'x = Ntlakyapamuk.
Lurcee = Sarsi.
Lus'kez = Tluskez.
Lxûñgen = Songish.
Lyach-sun, Lyacksum, Lyacksum = Tateke.
Lytton = Tlkamcheen.

Maa'mtag.lia = Maamtagyila.
Maaquas = Mohawk.
Maasets = Masset.
Macalyah, Macayah = Nkya.
Machakandibi, Machandibi, Machantiby = Michacondibi.
Machias Tribe, Machies tribe = Passamaquoddy.
MacKenzie River Eskimo = Kopagmuit.
MacKenzie's River Louchioux = Nakotchokutchin.
Mackwaes, Mackwasli, Mackwes = Mohawk.
McLeod's Lake = Kezonlathut.
Macqs, Macquaas, Macquaaus = Mohawk.
Macquaejeet = Beothukan Family.

Macquas, Macquaus, Macques, Macquess = Mohawk
Mâcqui = Matsqui.
Macquis, Macquiss = Mohawk.
Madaouaskairini = Matawachkarini.
Madocteg = Medoctec.
Maechibaeys = Mohawk.
Magalibô = Maguhleloo.
Mahacks, Mahacqs, Mahakas, Mahakes Mahakinbaas, Mahakinbas, Mahakobaas, Mahaks, Mahakuaas, Mahakuase, Mahakuasse, Mahakwa, Mahaukes = Mohawk.
Mah-een-gun = Myeengun.
Mah-ma-lil-le-kulla, Mah-ma-lil-le-kullah, Mahmatilleculaats = Mamalelekala.
Mahnesheet = Malecite.
Mahng = Mong.
Mahogs = Mohawk.
Mahongwis = Iroquois.
Mah-tee-cetp, Mahtilpi, Mahtulth-pe = Matilpe.
Ma'ingan = Mingan.
Mâ'-ingan, Ma.i.ngan = Mycongun.
Maisqui = Matsqui.
Maitiffs = Metis.
Makadewana-ssidok = Siksika.
Makquás, Makwaes = Mohawk.
Malacite = Malecite.
Mal-a-hut = Malakut.
Mâ'lakyilatl = Spukpukolcmk.
Malamechs, Malanas = Marameg,
Malecetes, Maléchites = Malecite.
Mâ'lēlēqala = Mamalelekla.
Ma'leqatl = Malakut.
Málesít, Malicetes, Malicites, Malisít = Malecite.
Mâ-li = Male
Mämakatä'wana-sitä'ak = Siksika.
Mamaleilakitĭsh, Mamaleilakulla, Ma'malĕk-ala, Mâ'malēlēqala, Mama-lil-a-cula, Mama-lil-likulla, Mâ'me-li-li-a-ka, Mam-il-i-li-a-ka = Mamalelekala.
Mamskey = Matsqui.
Mamikiwininiwag, Ma-mikiyiniwak = Mamikininiwug.
Manelopec, Ma-ne-to-pâ, Ma-ne-to-par = Watapopinah.
Maneus = Malecite.
Mäng = Mong.
Mangeurs de Cariboux = Etheneldeli.
Mänk = Mong.
Männä-wōusŭt, Man-oh-ah-sahts, Mâ'nōosath, Manosit = Manosaht.
Mantopanatos = Assiniboin.
Mantoue, Mantouecks, Mantouek, Mantoueouec = Mundua.
Mantuas = Munsee.
Many Medicines = Motahtosiks.
Maqaise, Maqas, Maquaas, Maquaes, Maquaese, Maquais, Maquaise, Maquas, Maquassas, Maquase, Maquash, Maquass, Maquasse, Maquees, Maques, Maquese, Maqueses, Maquess, Maqueyes, Maquez, Maquis, Maquoas, Maquois = Mohawk.
Marachitē, Marashites, Marechites, Mareschites, Marisizis = Malecite.
Mar-ma-li-la-cal-la = Mamalelekala.
Mar-til-par = Maltipe.
Masawomekes = Iroquois.
Ma-se-sau-gee = Missisauga.
Mashkegonhyrinis, Mashkegons, Mashkégous = Maskegon.
Mashquaso = Muskwaro.
Masiassuck = Missiassik.
Mas-ka-gau, Maskego, Maskegonehirinis, Maskégous, Maskègowuk, Maskigoes, Maskigonehirinis = Maskegon.
Maskouaro, Masquarro = Muskwaro.
Masquikoukiaks, Masquikoukioeks = Maskegon.
Massakiga = Arosaguntacook.
Massasagues, Massasaugas, Massasoiga = Missisauga.
Massassuk = Missiassik.
Massawamacs, Massawomacs, Massawomecks, Massawomees, Massawomekes, Massawonacks, Massawonaes = Iroquois.
Masseets = Masset.
Massesagues = Missisauga.
Massett, Massetta, Massettes, Mās hāde = Masset.
Massinagues = Missisauga.
Massowomeks = Iroquois.
Mataki'la = Maamtagyila.
Mataouachkariniens, Mataoûakirinouek, Mataouchkairini, Mataouchkairinik, Mataouchkairiniouek, Mataouchkairiniwek, Mataouchkarini = Matawachkarini.
Mataoüiriou, Mataovan = Mattawa.
Matassins = Mistassin.
Matawachkaïrini, Matawachwarini = Matawachkarini.
Mātawāng, Matawin = Mattawa.
Match-clats = Muchalat.
Matchedach = Matchedash.
Mat-che-naw-to-waig, Matchinadoaek = Iroquois.
Match-itl-aht = Muchalat.
Matechitache, Matchitashk = Matchedash.
Matelpa, Mateithpahs, Ma-tilh-pi, Mâ'tilpis = Matilpe.
Matopeló'tni = Three Rivers.
Matou-ouescarini = Matawachkarini.
Mattassins = Mistassin.
Matu-ĕs'-wi skitchni-nú-ûk = Micmac.
Mat-ul-pai = Matilpe.
Mauguawogs, Mauhauks, Maukquogges = Mohawk.
Mau-os-aht = Manosaht.
Mauquaoys, Mauquas, Mauquauogs, Mauquaw, Mauquawog, Mauquawos, Mauques = Mohawk.
Mauvais Monde = Ettchaottine.
Mauvais Monde des Pieds Noirs = Sarsi.
Mawhakes, Mawhauogs, Mawhawkes, Mawques = Mohawk.
Mechimacks = Micmac
Medocktack, Medocteck, Medoctek, Medoctet, Médocthek, Medoktek, Medostec = Medoctec.
Meendua = Mundua.
Meesee-Contee, Meesucontu = Amaseconti.
Meethco-thinyoowuc = Kainah
Me-giz-ze, Me-gizzee = Omegeeze.
Meguak, Megual, Megue = Mohawk.
Megum, Megŭmawaach = Micmac.
Megwe = Mohawk.
Mehethawas = Cree.
Meiecites, Melicite, Melisceet = Malecite.
Mel'oopa = Nawiti.
Mĕm-koom-lish = Memkumlis.
Memruncook = Memramcook.
Menatopa = Watopapinah.
Me-nau-zhe-tau-naung, Me-nau-zhe-taw-naun = Menawzhetaunaung.
Menchón = Huron.

Mengua, Mengues, Menguy, Mengwe, Mengwee, Mengwi = Iroquois.
Men of the Woods = Nopeming.
Mequa = Mohawk.
Merimichi, Merrimichi = Miramichi.
Mesasagah = Missisauga.
Meskigouk = Maskegón.
Messagnes, Messagues, Messasagas, Messasagies, Messasagoes, Messasagues, Messasaugues, Messassagas, Messassagnes, Messassagues = Missisauga.
Messawomes = Iroquois.
Messesagas, Messesagnes, Messesago, Messesagues, Messessagues, Messessaques = Missisauga.
Messiasics = Missiassik.
Messinagues, Messisagas, Messisages, Messisagues, Messisaugas, Messisaugers, Messissagas, Messissauga, Messissauger = Missisauga.
Mestigos, Mestizo = Metis.
Metlah Catlah, Metlahkatlah, Metlakahtla = Metlakatla.
Michalits = Muchalat.
Michesaking = Missisauga.
Michinipicpoet = Etheneldeli.
Michisagnek = Missisauga.
Michiskoui = Missiassik.
Mich-la-its = Muchalat.
Michmacs = Micmac.
Mickemac, Mickmacks, Mickmaks, Micmacks, Micmaks = Micmac.
Mictawayāng = Mishtawayawininiwak.
Miggaamacks = Micmac.
Mi'gisi, Migizi = Omegeeze.
Mikemak = Micmac.
Mikikoues, Mikikoüet = Nikikouek.
Mi'kīna'k = Mikonoh.
Mikmacs, Mikmak = Micmac.
Mikouachakhi = Miskouaha.
Milbauks-chim-zi-ans = Tsimshian.
Milicetes, Milicite = Malecite.
Millbank Indians, Millbank Sound Indians = Bellabella.
Mincees, Minci = Munsee.
Minckquas, Mincquaas = Iroquois.
Minetares of the Prairie = Atsina.
Mingaes, Mingoe, Mingos, Mingwee = Iroquois.
Minissi = Munsee.
Ministeneaux = Cree.
Minitares of the Prairie, Minnetarees of Fort de Prairie, Minnetarees of the Plains, Minnetarees of the Prairie, Minnitarees of Fort de Prairie = Atsina.
Minquaas, Minquaes, Minquas = Iroquois.
Minseys, Minsimini, Minsis = Munsee.
Mirimichy = Miramichi.
Misiassins (Petits) = Mistassin.
Misisaga's, Misisagey = Missisauga.
Misiskoui = Missiassik.
Misitagues = Missisauga.
Mis-Keegoes, Miskogonhirinis = Maskegon.
Miskuakes = Miskouaha.
Miskwādäs' = Meskwadare.
Miskwiam = Musqueam.
Misonk = Miemissouks.
Misqueam = Musqueam.
Missada, Missages, Missasagas, Missasago, Missasagué, Missassago, Missassugas, Missaugees, Missequeks, Missesagas, Missesagoes, Missesagues, Missesaques, Missiagos, Missinusagues = Missisauga.
Mission Point = Restigouche.
Missiosagaes, Missiquecks, Missisagaes, Missisages, Missisagis, Missisagos, Missisagues, Missisaguez, Missisaguys, Missisak, Missisakis, Missisaque, Missisaquees, Missisauges = Missisauga.
Missiscoui, Missiskouy = Missiassik.
Mississaga, Mississagets, Mississageyes, Mississagez, Mississagies, Mississaguas, Mississague, Mississaguras, Mississakis, Mississaques, Mississaugers, Mississauges, Mississaugies, Mississaugues, Mississguas Missitagues = Missisauga.
Misstassins, Mistapnis, Mistasiniouek, Mistasirenois, Mistasirinins, Mistassini, Mistassinni, Mistassirinins = Mistassin.
Mistigouche = Restigouche.
Mistissinnys, Mitchitamou = Mistassin.
Mizamichis = Miramichi.
Mkatewetitéta = Siksika.
Moacha = Yuquot.
Moachet = Mooachaht.
Moacks, Moak = Mohawk.
Moassones, Moassons = Abnaki.
Mō'atcath = Mooachaht.
Moawk = Mohawk.
Mochomes = Delaware.
Mockways, Mocquages, Mocquayes, Mohaakx, Mohacks, Mohacqs, Mohacs, Mohacques, Mohaes, Mohaggs, Mohags, Mohaks, Mohaqe, Mohaqs, Mohaques, Mohaucks, Mohaugs, Mohaukes, Mohaukes, Mohawcks, Mohawkes, Mohawques, Mohaws, Mohegs, Mohoakk, Mohoakx, Mohocks, Mohocs, Mohoges, Mohoggs, Mohogs, Mohokes, Mohoks, Mohoukes, Mohowaugsuck, Mohowawogs, Mohowks, Mohox, Mohucks, Mokaus, Mokawkes = Mohawk.
Moncey = Munsee.
Mongsoa Eithynyook, Mongsoa-eythinyoowuc = Monsoni.
Mōns = Mous.
Monsaunis = Monsoni.
Monsays, Monsees, Monseys, Monsi, Monsies = Munsee.
Monsone, Monsoni = Mousonee.
Monsonics, Monsonies, Monsounic = Monsoni.
Monsys = Munsee.
Montagnais = Chipewyan, Nahane.
Montagnais of Lake St. John = Chicoutimi.
Montagnaits = Montagnais.
Montagnardes = Montagnard.
Montagnards = Montagnais, Montagnard.
Montagnars = Montagnais.
Montagnees = Chipewyan.
Montagnes = Chipewyan, Montagnais.
Montagnets = Montagnais.
Montagneurs = Onondaga.
Montagnez = Chipewyan, Montagnais.
Montagnois, Montagrets = Montagnais.
Montagués = Montagnais, Onondaga.
Montaignairs, Montaigners, Montaignes, Montaignets, Montainiers, Montanaro, Montaniak = Montagnais.
Monthees, Montheys = Munsee.
Mont-Pelés = Monts Pelés.
Monzoni = Monsoni.
Mooacht-aht, Moo-cha-aht = Mooachaht.
Moohags = Mohawk.
Moons = Mous.
Moonyville Saw Mills = Moodyville Saw Mills.
Moose-deer Indians, Moose Indians, Moose River Indians = Monsoni.
Moouchaht = Mooachaht.

Moquaes, Moquakues, Moquas, Moquase, Moquauks, Moquawes = Mohawk.
Moqui = Hopi, Mohawk, Walpi.
Moravins = Moravians.
Moricetown = Lachalsap.
Morisons = Monsoni.
Moshka'u'sig = Mooshkaooze.
Mosonique = Mousonee.
Mosquaugsett = Mohawk.
Mossette = Masset.
Mo-tă'-to-sis, Mo-ta'-tōts = Motahtosiks.
Mö'tclath = Muchalat.
Mouchatha = Mooachaht.
Mouhaks = Mohawk.
Mountain Assinaboins = Tschantoga.
Mountaineer = Chipewyan.
Mountaineers = Montagnais, Montagnard, Onondaga, Chipewyan.
Mountain Indians = Chipewyan, Etagottine, Montagnais, Tenankutchin, Tutchonekutchin.
Mountains = Chipewyan.
Mountain Sheep Men = Abbatotine.
Mountain Stoneys = Tschantoga.
Mountancers, Mountanees = Montagnais.
Mouskouasoaks = Malecite.
Mous-o-neeg = Mousonee.
Mousonis = Monsoni.
Mowaches = Mooachaht.
Mowacks, Mowakes, Mowaks, = Mohawk.
Mo-watch-its, Mowatshat = Mooachaht.
Mowhakes, Mowhaks, Mowhakues, Mowhaugs, Mowhauks, Mowhauogs, Mowhawks, Mowhoake, Mowhoks = Mohawk.
Mowitchat = Mooachaht.
Mowquakes = Mohawk.
Mpaktam = Npiktim.
Muchalaht, Muchlaht = Muchalat.
Muddy River Indians = Piegan.
Mukkudda Ozitunnug = Siksika.
Muk-kwaw = Makwa.
Mukmacks = Micmac.
Muk-ud-a-shib = Sheshebe.
Muk-wah = Makwa.
Mum-i'o-yiks = Mameoya.
Munceys, Muncies, Muncy = Munsee.
Munceytown = Muncey.
Mundwa = Mundua.
Mungwas = Iroquois.
Munsays, Mun-see-wuk, Munses, Munsey, Munseyis, Munsi, Munsies, Munsy = Munsee.
Mur-til-par = Matilpe.
Muscagoes, Musconogees, Muscononges, Mushkeags, Muskagoes, Mus-ka-go-wuk, Muskeegoo, Muskeg, Muskeggouck = Maskegon.
Muskegoag = Maskegon, Nopeming.
Muskegoe, Muskegons, Muskegoo, Muskego Ojibways, Muskigo, Musk-keeg-oes = Maskegon.
Mus-ko-tá-we-ne-wuk = Paskwawininiwug.
Musquahanos, Musquarro = Muskwaro.
Musquash = Wazhush.
Musqueeam, Musqueom = Musqueam.
Mussisakies = Missisauga.
Müstassins = Mistassin.
Mustees = Metis.
Mustegans = Maskegon.
Musteses = Metis
Myänamäk = Manumaig.
M-Wai-ai-kai = Wiwekae.

Naá-anee, Na-aí' = Nahane.
Na-ai-ik = Naaik.
Náane, Na-ané-ottiné, Na-an-nè = Nahane.
Naas = Chimmesyan Family.
Naas River Indians = Niska.
Naass = Chimmesyan Family, Salishan Family, Wakashan Family.
Nabisippi = Napisipi.
Nachillee = Netchilirmiut.
Nacomen = Nicomen
Nacota = Assiniboin.
Na-co'-tah O-see-gah = Itscheabine.
Nadowa = Huron.
Nä-do-wagé, Nadowaig, Nadowas = Iroquois.
Nâdowé = Iroquois.
Naehiaok = Cree.
Naĕkún = Naikun.
Naĕkun k.ērauă'i = Naikun-kegawai.
Naĕkún stastaí' = Nekun-stustai.
Nagail, Nagailas Indians, Nagailer, Nagailer = Takulli.
Na-gè-uk-tor-mè-ut, Naggiuktop-meut, Naggœ-ook-tor-mœ-oot = Nageuktormiut.
Nah.ane, Nahanés, Nahanies, Nahanies of the Upper-Stikine = Tahltan.
Nahanis, Nahan-'nè, Nahannie = Nahane.
Nah'-anésténé, Naha-'tdinné = Etagottine.
Nahathaway = Cree.
Nahaunie, Nah-âw'-ny = Nahane.
Nahcoktaws = Nakoaktok.
Nah-dah-waig, Nahdooways, Nahdoways = Iroquois.
Na-hé-ah-wuk = Sakawithininiwuk.
Naheawak, Nahhahwuk, Nahiawah, Nahioak = Cree.
Nah-keoock-to, Nah-keuch-to, Nah-knock-to, Nah-kwoch-to = Nakoaktok.
Nah-má-bin = Namabin.
Nahto-tin = Nataotin.
Nahwahta = Nakoaktok.
Nah-witte, Nahwittis = Nawiti.
Nahyssan = Tutelo.
N'a'ĭĸk = Naaik.
Naikoon = Naikun.
Naintilic = Niantilik.
Naiz Percez = Amikwa.
Na-k''āl-nas-xā'-da-i = Nakalas-hadai.
Na-kas-le-tin = Nikozliautin.
Nakawawa, Naka-we-wuk = Cree.
Nakazèteo-ten = Nikozliautin.
Na-ka-ztli = Nakraztli.
Na-ka-ztli-tenne = Nikozliautin.
Nă'k.oartok, Nakoktaws = Nakoaktok.
Nak.o'mgylisila = Nakomgilisala.
Nakonkirhirinous = Nameuiiini.
Nakoontloon = Nakuntlun.
Nakoozétenne. = Nikozliautin.
Nakotcho-Kuttchin, Na-kotchpo-onjig-Kouttchin, Nakotchpo-ondjig-Kuttchin = Nakotchokutchin.
Nakoukouhirinous = Nakkawinininiwak.
Na-'kra-ztli-'tenne = Nikozliautin.
Na'kraztti = Nakraztli.
Na-kutch-oo-un-jeeh, Nä'-kūtch-ū'-ŭn-jūk kū't-chin = Nakotchokutchin.
Nakwahtoh, Nakwartoq, Nă'k!wax.daɛxs, Nă'-kwok-to = Nakoaktok.
Nalal se moch = Natalsemoch.
Nalatchwániak = Norridgewock.
Nalatsenoch = Natalsemoch.

Nalo-tin = Nulaantin.
Namäwinini = Nameuilini.
Name' = Nama.
Nameanilieu, Name8ilinis, Namewilinis = Nameuilini.
Namgauck = Norridgewock.
Nanaimük, Nanainlo = Nanaimo.
Nancaushy Tine = Nikozliautin.
Nanitch = Sanetch.
Nanoos, Nanoose = Snonowas.
Nanrantsoak, Nanrantsouak, Nanrants8ak, Nanrantswacs, Nānrāntswak = Norridgewock.
Nanscud-dinneh = Naskotin.
Nantansoüak = Norridgewock.
Năn-te-wĕ-ki = Seneca.
Nantley Tine = Natliatin.
Nantoüé = Mundua.
Naotetains = Natoatin.
Napi-an-ottiné = Nahane.
Napissipi = Napisipi.
Nappa-arktok-towock = Nageuktormiut.
Naqkyina = Lakweip.
Nā'q'oaqtôq, Náqoartoq = Nakoaktok.
Naqô'mgilisala, Naqomqilis = Nakomgilisala.
Naragooe, Naranchouak, Naranchouek, Narangawock, Narangawook = Norridgewock.
Narānkamigdok epitsik arenanbak = Abnaki.
Narantsoak, Narantsouak, Narants8ak, Narantsouans, Narants8uk, Narantswouak, Narautsouak, Narauwings = Norridgewock.
Narent Chouan, Narentch8an, Naridgewalk, Narridgwalk = Norridgewock.
Nar-kock-tau = Nakoaktok.
Narridgwalk, Narridgwock = Norridgewock.
Nar-wah-ro = Delaware.
Na s'ā'gas qā'edra, Na sagā's xā'idaga i, Na s'ā'yas qā'etqa = Nasagas-haidagai.
Nascah, Nascars = Niska.
Nascopi, Nascopie = Naskapi.
Nascotin, Nascud, Nascud Denee, Nascud Dennies = Naskotin.
Nascupi = Naskapi.
Nashkoten = Naskotin.
Naskantlines = Halant.
Naskapis, Naskapit = Naskapi.
Naskoaten, Nas-koo-tain = Naskotin.
Naskopie, Naskopis, Naskupis = Naskapi.
Na-sku-tenne = Naskotin.
Naspapees = Naskapi.
Naspatl, Naspatle, Naspatte = Chaicclesaht.
Nasqá = Niska.
Nasquapees, Nasquapicks = Naskapi.
Nasrad-Denee = Naskotin.
Nass = Chimmesyan Family, Niska, Wakashan Family.
Nasse = Chimmesyan Family.
Nasxá = Niska.
Na-tal-kuz = Lathakrezla.
Nataotin = Nataotin.
Natashquan, Nataskouan = Natashkwan.
Na-taw-tin = Nataotin.
Natcotetains = Ntshaautin.
Nâte-ote-tains = Nataotin.
Nathannas = Nahane.
Nathehwy-withinyoowuc, Nathé-wywithin-yu = Cree.
Natlantin = Natliatin.
Nation d'Atironta = Arendahronons.
Nation de Bois = Missisauga, Ottawa.
Nation de la Grande Montagne = Seneca.
Nation de Iroquet = Ononchataronon.
Nation de la Loutre = Nikikouek.
Nation de la Montagne = Onondaga.
Nation de la Pierre = Oneida.
Nation de la Roche = Arendahronons.
Nation de l'Isle = Kichesipirini.
Nation de l'Ours = Attignawantan.
Nation d'Entanaque = Attigneenongnahac.
Nation de Petun = Tionontati.
Nation des Chats = Erie.
Nation des Monts pelez = Monts Pelés.
Nation des Ours = Attignawantan.
Nation des Porc epics = Kakouchaki.
Nation des Sorciers = Nipissing.
Nation du Castor = Amikwa.
Nation du Chat = Erie.
Nation du Feu = Potawatomi.
Nation du Grand Rat = Cree.
Nation du Petum = Tionontati.
Nation du Porc-Epics = Piekouagami.
Nation du Rocher = Arendahronons.
Nation du Sault = Chippewa.
Nation Neuht = Neutrals.
Nation of Fire = Potawatomi.
Nation of the Beaver = Amikwa.
Nation of the great Water = Assiniboin.
Nation of the Marshes = Monsoni.
Nation of the Otter = Nikikouek.
Nation of the Porcupine = Kakouchaki.
Nation of Tobacco = Tionontati.
Natle = Natleh.
Natleh-hwo'tenne = Natliatin.
Natlé-tɒa-Gottine = Kawchogottine.
Natliáutin, Natlo'tenne, Natliantins = Natliatin.
Natotin Tiné, Na-to-utenne = Nataotin.
Natsagana = Abnaki.
Natsilik = Netchilirmiut.
Nattsæ-kouttchin = Tukkuthkutchin.
Natuági, Naud-o-waig, Naudoways = Iroquois.
Nauéte = Nawiti.
Naurantsoüak, Naurautsoak, Naurautsouak = Norridgewock.
Nauscud Dennies = Naskotin.
Nau-tle-atin = Natliatin.
Nautowaig, Nautowas, Nautoway = Iroquois.
Navidgwock = Norridgewock.
Na-wee-tee = Nawiti.
Na yū'ans qā'edra, Nā yū'ans qā'etqa, Na yū'ans xā'-daga-i = Nayuunshaidagai.
Naywaunaukau-raunuh = Missisauga.
Nazeteoten = Ntshaautin.
N'cék'p't = Nesikeep.
N'cickt = Nsisket.
Ndaton8atendi = Potawatomi.
Ndu-tchô-ottinnè = Etcheridiegottine.
Neaquiltough = Lekwiltok.
Ne-ar-de-on-dar-go'-war = Oneida.
Né-a-ya-óg = Chippewa, Cree.
Nebicerini = Nipissing.
Necait = Niciat.
Nechao-tin = Ntshaautin.
Nechjilli = Netchilirmiut.
Neconbavistes = Nekoubaniste.
Ne coon = Naikun.
Ne-cul-ta = Lekwiltok.
Neds-percez = Amikwa, Ottawa.
Neecelowes, Neecelows = Neeslous.
Ne-e-no-il-no = Montagnais.
Ne-gá-tcĕ = Chippewa.

Neguia Dinais = Ntshaautin.

Nehanes, Nehanies, Nehannee, Nehannes, Nehanni, Nehaunay = Nahane.

Neharontoquoah = Oneida.

Nehâunees = Nahane, Tutchonekutchin.

Nehaunees of the Chilkaht River = Takutine.

Ne-haw-re-tah-go-wah, Ne-haw-teh-tah-go = Oneida.

Ne-heth-a-wa, Nehethe'-wuk, Nehethowuck, Nehethwa = Cree.

Nehiroirini = Montagnais.

Nehiyaw, Nehiyawok = Cree.

N'ē'ɪɛk = Naaik.

Neitchilles, Neitschillik, Neitchillit-Eskimos, Neiteelik = Netchilirmuit.

Nɛk.'ā'mɛn = Nicomen.

Nekaslay, Nekaslayan, Nekasly = Nikozliautin.

Ne-kat-sap = Nkattsim.

Neklakapamuk, Neklakussamuk = Ntlakyapamuk.

Nē-kón hădē = Naikun.

Nekoubanistes, Neloubanistes = Montagnais.

Ne-kum'-ke-lis-la = Nakomgilisala.

Neku'n stasta-í = Nekun-stustai.

Nekwun Kiiwē = Naikun-kegawai.

Neloubanistes = Nekoubaniste.

sNɛ'mgēs, Nɛ'mk.lc, Nɛ'mqic, Némqisch = Nimkish.

Nénachtach = Tenaktak.

Nenawehks, Nenawewhk, Nena Wewhok = Cree.

Ne né not = Naskapi.

Nɛnstí'ns = Ninstints

Neotetains = Ntshaautin.

Nepegigoüit = Nipisiguit.

Neperinks, Nepesangs, Nepesinks, Nepessins Nepicerinis, Nepicinquis, Nepicirenians, Nepicirinriens, Nepiscenicens, Nepiseriniens, Nepisin, Nepisinguis, Nepisirini, Nepisseniniens, Nepissens, Nepisseriens, Nepisseriniens, Nepissings, Nepissingues, Népissiniens, Nepissiriens, Nepissiriniens = Nipissing.

Nɛqa'umín = Nikaomin.

Neridgewalk, Neridgewok, Neridgiwack, Neridgwock, Neridgwook, Nerigwok, Nerridgawock, Nerridgewock = Norridgewock.

Nɛrô't = Noöt.

N^{a}sietcah = Nesietsha

Nes-ī-kip = Nesikeep.

Neskainlith = Halant.

Neskaupe = Naskapi.

Nespods = Chaicclesaht.

Nes'qōllek = Neskollek.

Nessasakamíghé = Saint Francis.

Nesykep = Nesikeep.

Ne-ta'-ka-ski-tsi-pup'-iks = Nitakoskitsipupiks.

Netchillik, Netchillirmiut, Netidlĭwi, Netschilluk Innuit = Netchilirmiut.

Netsepoyè = Siksika.

Netsilley = Etchaottine.

Net-tee-lek = Netchilirmiut.

Nettinat = Nitinat.

Neu-chad-lits, Neuchalits, Neuchallet = Nuchatlitz.

Neuter Nation, Neuters, Neutral Nation, Neutre Nation, Neutrios = Neutrals.

Neu-wit-ties, Newatees = Nawiti.

Newboyant = Nuvujen.

Neweetee, Neweetg, Newettee = Nawiti.

New Gold Harbour Village = Haena.

New Gummi Łurk = Nugumiut.

Newitlies, Newittees, Newitti = Nawiti.

New Westminster = Skaiametl.

Neyiskat = Nsisket.

Neyûning-Eït-dŭă = Neiuningaitua.

Ne'yutka, Ne'yutkanonu'ndshunda = Oneida.

Nez-Percés, Nez Percez = Amikwa.

N-hla-kapm-uh = Ntlakyapamuk.

N'homi'n = Nehowmean.

N'hothotkō'as = Huthutkawedl.

Nhumeen = Nehowmean.

Ni-ack = Naaik.

Niantilic = Niantilik.

Niaqonaujang = Niakonaujang.

Nibissiriniens = Nipissing.

Ni-ca-o-min = Nikaomin.

Nic-com-sin = Nkamchin.

Ni'ciatl = Seechelt.

Nick-el-palm = Ntlippaem.

Nicoamen, Nicoamin = Nicomen.

Nicohès = Docesedoowe.

Nicola = Nkamchin, Zoht.

Nicola Mouth = Nkamchin.

Nicola (Upper) = Spahamin.

Nicomen, Nicomin = Nikaomin.

Nicouta-meens, Nicouta-much, Nicutemuch = Ntlakyapamuk.

Nigh tan = Nightasis.

Nigh tasis = Kung.

Nigik = Nikikouek.

Niharuntagoa, Niharuntaquoa, Nihatiloeñdagowa, Nihorontagowa = Oneida.

Ni'ka = Nekah.

Ni-kai'-a = Nkya.

Nikicouek, Nikikoues = Nikikouek.

Nikozliantin = Nikozliautin.

Nimkeesh, Nimkis, Nimpkish = Nimkish.

Ninniwas = Chippewa.

Ninstance, Ninstence = Ninstints.

Niondago'a = Oneida.

Niouetians = Nawiti.

Nipecerinens, Nipercineans, Nipicirinien, Nipisierinij = Nipissing.

Nipigiguit, = Nipisiguit.

Nipisings, Nipisingues, Nipisinks, Nipisiriniens, Nipissingues, Nipissins, Nipissiriniens, Nipissirinioek, Nipistingues, Nippsingues, Nipsang = Nipissing.

Niscotins = Naskotin.

Nishgar, Nishka = Niska.

Nishmumta = Tsimshian.

Nisigas Hāadē = Nasagas-haidagai.

Nis-kah = Niska.

Niskahnuith, Niskainlith = Halant.

Niskwalli = Salishan Family.

Nisucap = Nesikeep.

Nitchik Irinionetchs, Nitchik Irinionetz, Nitchiks = Nitchequon.

Niten aht = Nitinat.

Ni-the-wuk = Cree.

Nitinaht, Ni'tinath = Nitinat.

Nitlakapamuk = Ntlakyapamuk.

Nitlpam = Ntlippaem.

Ni-to-atz = Lathakrezla.

Nittanat, Nitten-aht, Nittenat, Nittinahts, Nittinat = Nitinat.

Niunda-ko'wa = Oneida.

Ni-wittai = Nawiti.

Njith = Tukkuthkutchin.

N'kai'ā, Nkaih = Nkya.

N'-kam-sheen, Nkamtci'n = Nkamchin.

Nkamtci'nɛmux = Spence Bridge Band

Nkatsam, N'ka'tzam = Nkattsim.
N'kau'men = Nikaomin.
N'k.lpan = Ntlippaem.
N'koakoaē'tkō = Nkoeitko
Nko'atamux = Ntlakyapamuk.
Nkuaikin = Nkoikin.
Nku'kûmamux = Upper Thompson Indians.
Nkumcheen, N'kum'tcin = Nkamchin.
N-ku-tam-euh, Nkutĕmíχu = Ntlakyapamuk.
Nlak.a'pamux, Nlak.apamux'ō'ē = Lytton Band.
Nlaqla'kitin = Ntlaktlakitin.
Nlîp'pa'ɛm = Ntlippaem.
Nnéa-gottine = Nigottine.
Nnè-la-gottiné, Nnè-lia-Gottinè = Nellagottine.
Nni-Gottinè, Nni-ottiné = Nigottine.
Noapeeming = Nopeming.
Nochways = Eskimo.
Nod-o-waig, Nodoways, Nodswaig = Iroquois.
Nodways = Eskimo.
Nohannaies, Nohannie, Nohannís = Nahane.
Noh'hai-è = Etagottine.
Nóh'hané, Nohhannies = Nahane.
Nohomeen = Nehowmean.
No-kaig, Nōk'e = Noka.
N'ōkōiē'kɛn = Nkoikin.
Nokumktesilla = Nakomgilisala.
Nolongewock = Norridgewock.
Nondages, Nontagués, Nontaguez = Onondaga.
Non'to-wă'-kă = Seneca.
Noochahlaht, Nooch-aht-aht, Noochahtlaht, Nooch-alh-laht, Nooch-artl-aht, Noochatlaht = Nuchatlitz.
Noodlook = Nudlung.
Nool-ke-o-tin = Nulaantin.
Nootka = Mooachaht, Skittagetan Family, Wakashan Family, Salishan Family, Yuquot.
Nootka-Columbian = Nootka, Salishan Family, Wakashan Family,
Nootkahs = Salishan Family, Wakashan Family.
Noo-we-tee, Noo-we-ti = Nawiti.
Noowook = Nuvung.
No Parfleche = Kutaisotsiman.
Nopemen d'Achirini, Nopometus Anineeg, Nopemings, Nopemin of Achirini, Nopemit Azhinneeg, Nopiming daje inini, Nō'pimingtashineniwag = Nopeming.
Noridgawock, Noridgewalk, Noridgewoc, Noridgewock, Noridgwoag, Noridgwock, Norredgewock, Norridegwock, Norridgawock, Norridgewalk, Norridgowock, Norridgwak, Norridgwocks, Norridgwog, Norridgwogg, Norrigawake, Norrigewack, Norrigewock, Norrigwock, Norrijwok, Norriwook, Norrywok = Norridgewock.
North Bend = Kapachichin.
Northern = Athapascan Family, Chimmesyan Family, Eskimauan Family, Koluschan Family, Skittagetan Family
Northern Crees = Sakawithiniwuk.
Northerners = Tahagmiut.
Northern Indians = Etheneldeli.
Northern People = Northern Assiniboin.
Northern Uttawawa = Cree.
North River, North Thompson = Chuckchuqualk.
Norwidgewalks = Norridgewock.
Notinnonchioni = Iroquois.
Notre Dame de Betsiamits = Bersiamite.
Nottawagees = Iroquois, Seneca.
Nottawegas, Notteweges = Iroquois.
Nouga = Kawchodinne.
Nouitlies = Nawiti.
Noutka = Nootka.

N'pɛk'tɛm = Npiktim.
Nqa'ia = Nkya.
Nqakin = Nkoikin.
Nqa'ktko = Nkaktko.
Nqau'min = Nikaomin.
Nqôe'itko = Nkoeitko.
Nqoï'kîn, Nquakin = Nkoikin.
Nsɛ'qîp = Nesikeep.
Nsi'sqɛt = Naisket.
Nsqa'qaultɛn = Nskakaulten.
Ntaauo-*tin* = Nataotin.
N'tāi'kum = Ntekem.
N'tă'-kō = Nkaktko.
Ntcē'kus = Nchekus.
Ntē'qɛm = Ntekem.
N'tlaka'pamuq, N-tla-kă-pe-mooh, Ntlakya'pamuq = Ntlakyapamuk.
Ntsala'tko = Ntstlatko.
Ntshaantin = Ntshaautin.
Nuáka'hn = Missisauga.
Nubenaïgooching = Nopeming.
Nuchalkmx = Nuhalk.
Nuchîmases = Newchemass.
Nugumeute = Nugumiut.
Nū'ik' = Nuiku.
Nuk.ă'aqmats = Nukaakmats.
Nū'knits = Nukits.
Nuk wul tuh = Nakoaktok.
Nulaantins = Nulaautin.
Nullē'îx = Nutltleik.
Numa = Nama.
Numa-bin = Namabin.
Num-kēs = Nimkish.
Nun-da-wä'-o-no', Nundawaronah, Nûn'dăwe'gi, Nundowăga = Seneca.
Nū'nEmasEqâlis = Nunemasekalis.
Nunseys = Munsee.
Nuqā'axmats = Nukaakmats.
Nuqálkh, Nuqálkmh = Nuhalk.
Nuqueño = Nootka.
Nurhântsuaks = Norridgewock.
Nusk.'ɛ'lstɛmh, Nūsq!ɛ'lst = Nuskelst.
Nüss-kă = Niska.
Nu-tca-'tenne, Nu-tcah-'tenne = Ntshaautin.
Nutcā'tlath = Nuchatlitz.
Nūt-él = Sotstl.
Nuthē'lhtskōnē = Tkeiktskune.
Nutka = Nootka, Wakashan Family.
Nū'tl'ā'l, Nūtl'ɛ'l = Sotstl.
Nūtltlē'iq = Nutltleik.
Nuvuk, Nuvukdjuaq = Nuvung.
Nuxálk = Nuhalk.
Nu-witti = Nawiti.
N-wa-ih = Nkaih.
Nwă'-ka = Ontwaganha, Chippewa.
Nxō'istɛn = Kanlax.
Nx'ōmī'n = Nehowmean.
Nyakai = Nkya.
Nyiskat = Nsisket.
Nypissings, Nypsins = Nipissing.
Nzis-kat, Nzyshat = Nsisket.

Oadauwaus = Ottawa.
Oakanagans, Oakinacken, Oakinagan = Okinagan.
Ŏarastegŏiaks = Malecite
Ŏ-bén-aki, Obenaquiouoit, Obinacks = Abnaki.
Objibways = Chippewa.
Obstinate = Nitakoskitsipupiks.

Obunegos = Abnaki.
Ochasteguin, Ochatagin, Ochataiguin, Ochategin, Ochateguin, Ochatequins = Huron.
Ochelaga = Hochelaga.
Ochelay = Hochelayi.
Ò'chēpē'wȧg = Chippewa.
Ochessigiriniooek, Ochessigiriniouek, Ochestgooetch, Ochestgouetch, Ochestigouecks = Oukesestigouek.
Ochinakéin = Okinagan.
Ochipawa, Ochipewa, Ochipoy, Ochippewais = Chippewa.
Ocpack = Okpaak.
Octagouche = Restigouche.
Octogymists, Odahwah, Odahwaug, Odawas = Ottawa.
Odchipewa, Odgiboweke = Chippewa.
Odishkwagami, Odishkwa-Gamig, O-dish-quag-um-eeg, O-dish-quag-um-ees, Odishquahgumme = Nipissing.
Odjibewais, Od-jib-wäg, Odjibwas, Odjibwe, Odjibwek = Chippewa.
O'ealitq, O'ealitx = Oealitk.
Oē'ɪîtx = Oetlitk.
Ōēnné = Eskimo.
Oē'tlitq = Oetlitk.
Oē'lîtx = Oetlitk.
Ōētsoenhwotenne = Natliatin.
Ogibois = Chippewa.
Ohamiel, Ohamille = Ohamil.
Ohey-aht, Ohiat, Ohyaht, Ohyat, Oiatuch = Oiaht.
Oi-cle-la = Waitlas.
Oïogoen, Oiogoenhronnons, Oïogouan, Oiogouanronnon, Oiogouen, Oïogouenronnon, Oiogouin, Oiougovenes = Cayuga.
O-je-bway, Ojeebois, Ojibaway, Ojibbewaig, Ojibbeways, Ojibboai, Ojibeways, Ojibois, Ojibua, O-jib-wage, Ojibwaig, Ojibwas, O-jib-wa-uk′, Ojibways, Ojib-way-ugs, Ojibwe = Chippewa.
Ojongoveres = Cayuga.
Okanagam = Okinagan.
Okanagan = Nkamaplix, Okinagan.
Okanagon, O-kan-ă-kan, Okanakanes, Okanaken = O'Kanies-Kanies = Okinagan.
Okatlituk = Oetlitk.
Okenaganes, Okenakanes, Okiakanes, Okinaganes, Okinahane, Okinakain, Okinakan, Okinakane, Okinā'k.ēn, Okinekane, Okin-e-Kanes, O-kini-kaines, Okinokans, O-ki-wah-kine = Okinagan.
Ok-kak = Okak.
Okkiadliving = Ukiadliving.
O'Kok = Okak.
Oknanagans = Okinagan.
Okonagan, Okonagon, Okonegan = Okinagan.
Okuaho = Toryohne.
Oldnass = Niska.
Olinacks = Abnaki.
Olomanosheebo = Romaine.
Omackāsiwag = Wazhush.
Omahanes = Okinagan.
Omail = Ohamil.
Omanisē = Ommunise.
Omåschkasè Wenenewak = Wazhush.
Omashkekok = Maskegon.
Omaté's = Onondaga.
O'memē = Nootka.
Omikoues = Amikwa.
Omush-kas, O-mush-kas-ug = Wazhush.
Omush-ke-goag, Omushkegoes = Maskegon.
Onadago = Onondaga.
Onagongues, Onagonque, Onagunga, Onagungees = Abnaki.
Onandaga, Onandagers, Onandagos, Onandgo, Onandogas, Onantagues = Onondaga.
Onaoulentagos = Windigo.
Onatchatazonons = Ononchataronon.
Onayauts, Onayiuts, O-na-yoté-kä-o-no, Oncidas = Oneida.
Onconntehocks = Abnaki.
Oneydes = Oneida.
Ondages = Onondaga.
Ondataouaouat, Ondataouatouat, Ondatauauat, Ondatawawat = Ottawa.
Ondatouatandy = Potawatomi, Ottawa.
Ondawagas = Seneca.
Ondiakes = Abnaki.
Ondiondago = Onandaga.
Ondironon = Aondironon.
Ondoutaoüaheronnon = Ondoutaouaka, Ottawa.
Ond8ta8aka = Ottawa.
O-nea-yo-ta-au-cau = Oneida.
One-daugh-ga-haugh-ga = Onondaga.
Onedes, Onedoes, Oneiadas, Oneiadds, Oneiades, Oneidaes, Oneides, Oneidoes, Oneids, Oneijdes, Oneiochronon, Oneiotchronons, Onei8chronons, Oneiouks, Oneiouronons, Oneïout, Onei8tcheronons, Oneioutchronnons, Onei-yu-ta-augh-a, Oneiyutas = Oneida.
Onejages = Abnaki.
Onejda, Onejdes = Oneida.
Onendagah, O-nĕn'tă''-ké = Onondaga.
Oneotas, Oneout, Oneoutchoueronons, Oneyades, Oneydas, Oneydays, Oneyders, Oneydes, Oneydese, Oneydeys, Oneydoes, Oneydos, Oneyds, Oneyede, Oneyonts, Oneyoust, Oneyuts = Oneida.
Ongmarahronon, Ongulaahra = Ongniaahra.
On-gwă-no^{n}'syo^{n}'ni' = Iroquois.
Oniadas, Oniades, Onids, Oniedas, Oniedes = Oneida.
Onie-le-toch = Cealitk.
Onioets = Oneida.
Onionenhronnons, Oniouenhronon = Cayuga.
Onioutcheronons, Oniouts, Oniyouths, O-ni-yu-ta, Oniyutaaugha = Oneida.
Onkinegans = Okinagan.
Onkoüagannha = Ontwaganha.
Onnagonges, Onnagongues, Onnagongwe, Onnagonques = Abnaki.
Onnandages, Onnatagues = Onondaga.
Onneiochronnons, Onneiotchronnons, Onneioust, Onneiout, Onneioutchoueronons, Onnei8theronnons, Onneioute, Onneiouthronnons, Onnejeoust, Onnejochronons, Onnejoust, Onnejouts = Oneida.
Onnentagues = Onondaga.
Onnentissati = Onentisati.
Onneydes, Onneyotchronon, Onneyouth = Oneida.
Onnogonges, Onnogongwaes = Abnaki.
Onnogontes = Oneida.
Onnoncharonnons = Ononchataronon.
Onnondaga, Onnondages, Onnondagoes = Onnondaga.
Onnongonges = Abnaki.
Onnon.ages, Onnontaé, Onnontaehronnons, Onnontaghé, Onnontagheronnons, Onnontagk, Onnontagué Onnontaguehronnons, Onnontaguese, Onnonntagnez, Onnontatae = Onondaga.
Onnontcharonnons = Ononchataronon.
Onnontoeronnons = Onondaga.
Onnontagues = Onondaga.

Onnoyotes, Onnoyoute = Oneida.
Onoconcquehagas, Onoganges, Onogongoes, Onogonguas, Onogungos, Onokonquehaga = Abnaki.
Onodos, Onoiochrhonons, Onojake = Oneida.
Ononda-agos, Onondades, Onondaëronnons, Onondagaes, Onondagah, Onondages, Onondagers, Onondages, Onondagez, Onondaghé, Onondagheronons, Onondagos, Onondagues, Onondajas, Onondakes, Onondawgaws, Onondegas = Onondaga.
Onongongues = Abnaki.
Onontaé, Onontaehronon, Onontaerhonons, Onontaeronons, Onontaerrhonons, Onontaez, Onontager, Onontages, Onontaghés, Ontago, Onontagué Onontagueronon, Onontaguese, Onontahé, Onontahé, Onontaheronons = Onondaga.
Onontakaës = Ottawa.
Onontake, Onontatacet = Onondaga.
Onontchataranons, Onontchataronons, Onontchateronons = Ononchataronon.
Ononthagues, Onoontaugaes, Onoundages = Onondaga.
Onoyats, Onoyauts, Onoyote, Onoyouts, Onoyuts = Oneida.
Ontaanak = Ottawa.
Ontagué = Onondaga.
Ontdaonatz, Ontdwawies = Ottawa.
Ontehibouse = Chippewa.
Ontôagannha, Ontôagaunha, Ontoouaganha, Ontouagannha, Ont8agannha, Ontouagennha = Ontwaganha.
Onttaouactz = Ottawa.
Ontwagannha = Ontwaganha.
Onughkaurydaaug = Seneca.
O-nun-dä'-ga-o-no, Onundagéga, Onundagéganonó^{n}dshundä = Onondaga.
Onundawaga = Seneca.
Onundawgoes = Onondaga.
Onuntewakaa = Seneca.
Onyades, Onydans, Onyedauns, Otatsightes = Oneida.
Oochepayyan = Chipewyan.
Oo-geoo-lik = Ugjulirmiut.
Ooglit, Ooglitt = Uglirn.
Oogueesik Salik, Ooguensik-salik-Innuits = Ukusiksalirmiut.
Oo-ka-na-kane = Okinagan.
Ook-joo-lik, Ookwolik = Ugjulirmiut.
Oonontaeronnons = Onondaga.
Oopungnewing = Operdniving.
Ooqueesiksillik, Ootkooseek-Kalingmoeoot = Ukusiksalirmiut.
Opechisaht, Opecluset, Ope-eis-aht = Opitchesaht.
Opemens d'Acheliny = Nopeming.
Openadyo, Openagi, Openagos, Openangos = Abnaki
Opendachiliny = Pawating.
Opet-ches-aht = Opitchesaht.
Opetsitar = Opitsat.
O'pimittish, Ininiwac = Nopeming.
O'pimmitish Ininiwuc = Cree.
Opisat, Opisitar = Opitsat.
O-po-nagh-ke, Oppenago = Abnaki.
Oppernowick = Operdniving.
O-puh-nar'-ke = Abnaki.
Oqomiut = Okomiut.
Orarians = Eskimo.
Oregon Jacks = Ntekem.
Oregon jargon, Oregon Trade Language = Chinook jargon.
Orendakes, Orondacks, Orondocks, Orondoes = Adirondack.
Orongouens = Cayuga.
Oroondoks, Oroonducks, Orundacks = Adirondack.
Osault St Louis = Caughnawaga.
Osgeegah = Itscheabine.
O-seé-gâ'h, Osegah = Tschantoga.
Oshibwek = Chippewa.
Osinipoilles = Assiniboin.
Oskemanettigons, Oskemanitigous = Oukiskimanitouk.
Osoyoos = Nkamip.
Osquisakamais = Oskquisaquamai.
Osseegahs = Itscheabine.
Ossikanna = Seneca.
Ossineboine, Ossiniboine, Ossnobians = Assiniboin.
Ossonane, Ossosandué, Ossosané, Ossossarie, Ossossandue = Ossossane.
Ostiagaghroones, Ostiagahoroones = Chippewa.
Otahas, Otaoas = Ottawa.
Otaopabine = Watopapinah.
Ota8ais, Otaoüaks, Otaous, Otauas = Ottawa.
Otaulubis = Outurbi.
Otáwa, Otawas, Otawaus, Otawawas = Ottawa.
Otchepóse, Otchipoeses, Otchipois, Otchipoises, Otchipwe = Chippewa.
Otcitcä'kōnsag = Outchichagami.
Ot'el'nna = Eskimo.
Otick-waga-mi = Nipissing.
Otjibwek = Chippewa.
Otokotouemi = Otaguottouemin.
Otondiata, Otoniata, Otoniato = Tonihata.
Otoüacha = Toanche.
Otoways, Ottah-wah-, Ot-tah-way- Ottaouais, Ottaouets = Ottawa.
Ottapoas = Chippewa.
Ottauwah, Ottawacks, Ottawacs, Ottawaes, Ottawagas, Ottawaies, Ottawak, Ottawawa, Ottawawaas Ottawawe, Ottawawooes,Ottawaws,Ottaway, Ottawwans, Ottawwawwag, Ottawwawwug, Ottewas, Ottoawa, Ottova, Ottowaes, Ottowais, Ottowata, Ottowaus, Ottowauways, Ottowawa, Ottowawe, Ottowaws, Ottowayer, Ottoways, Ottowose, Ottwasse = Ottawa.
Ouabenakiouek, 8abenakis, Ouabenaquis, Ouabnaquia = Abnaki.
Ouacé = Ouasourarini.
Ouachaskesouek = Wachaskesouek
Ouachegami = Wachegami.
Ouchipuanes = Chipewyan.
Ouakichs = Nootka.
Ouak8iechidek = Chisedec.
Ouakouingouechiouek = Wakouingouechiwek.
Ouali = Ouasouarini.
Ouaouackecinatouek = Huron.
8an8inak, 8arinakiens = Wewenoc.
Ouaouechkairini, Ouaouechkairiniouek, Ouaouechkairini, 8a8iechkarini8ek = Weskarini.
Ouararonon = Ongniaahra.
Ouasaouanik, Ouasouarim, Ouassi = Ouasouarini
Ouatawais, Ouatouax = Ot awa.
Oubenakis, 8benakis = Abnaki.
Oubestamiouek = Bersiamite.
Oucahipoues = Chippewa.
Ouchessigiriniouek, Ouchestigoüek, Ouchestigouetch, Ouchestigouets = Oukesestigouek.
Ouchibois, Ouchipawah, Ouchipöe, Ouchipoves = Chippewa.

Ouendat, 8endat = Huron.
Ouchuchilsit, Ou-chuk-lis-aht = Uchucklesit.
Ouenebegonhelinis = Quinebigonhelini.
Ouentouoronons = Seneca.
8e8eskariniens = Weskarini.
Oueperigoueiaouek = Weperigweia.
Ouescharini = Weskarini.
Oughquissasnies = Saint Regis.
Oughtella = Awaitlala.
Ougpauk = Okpaak.
Oulochrhonons = Oneida.
Oüioenrhonons, Oulouenronnons = Cayuga.
Oukinegans = Okinagan.
Oukouingouechiouek = Wakouingouechiwek.
Oumamiois = Bersiamite, Oumamiwek.
Oumamioucks = Bersiamite.
8mami8ek, 8mami8ekhi = Oumamiwek.
Oumamiwek = Bersiamite.
Oumaniouets, Oumanois = Oumamiwek.
Oumatachiiriouetz = Oumatachi.
Oumisagai = Missisauga.
Ou-Monssonis = Monsoni.
Ounachkapiouek, Ounadcapis = Naskapi.
Ounangan = Eskimauan Family.
Ounascapis, Ounescapi = Naskapi.
Ounéyouths = Oneida.
Ounikanes = Amikwa.
Ounontcharonnous, Ounountchatarounongak, Ountchatarounounga = Onnchataronon.
Oupapinachiouek, 8papinachi8ekhi, Oupapinachi8kü = Papinachois.
Ouperigoue ouaouakhi = Weperigweia.
Oupouteouatamik = Potawatomi.
Ouramanichek = Oumamiwek.
Ouraouakmikoug = Outaouakamigouk.
Ouristigouche = Restigouche.
Outabitibek, Outabytibis = Abitibi.
Outachepas = Chippewa.
Outakouamiouek, Outakouamiwek = Attikamegue.
Outaois, Outaoise, Outaonacs, Outaoüacs, Outa8–acs, 8ta8acs, Outaoüaes, 8ta8aës, Outaouagas, Outaouaies, Outaouais, Outa8ais, 8ta8ais, Outaouaks, Outaouan, Outaouaos, Outaouas, Outa8as, 8ta8as = Ottawa.
Outaouas of Talon = Otontagan.
Outaouats, Outaouaus, Outaouax, Outaouays, Outaoues, = Ottawa.
8ta8kot8emi8ek = Otaguottouemin.
Outaouoisbouseottous, Outaouois, Bouscouttous, = Bouscoutton.
Outaoüois, Outa8ois = Ottawa.
Outaouoisbouscottous, Outaouois Bouscouttons = Bouscouttou.
Outaoutes, Outa8uas, Outaovacs, Outaovas, Outaowaies, Outarwas = Ottawa.
Outatibes = Abitibi
Outauaes, Outauas, Outauies, Outauois, Outavis, Outavois, Outawacs, Outawais, Outawas, Outawase, Outawawas, Outaway, Outawies, Outawois = Ottawa
Outchibouec, Outchibous = Chippewa.
Outchichagamiouetz = Outchichagami.
Outchipoue, Outchipwais = Chippewa.
Outchouguets = Outchougai.
Outduaois = Ottawa.
Outehipoues = Chippewa.
Outemiskamegs = Timiskaming.
Outeonas, Outimacs = Ottawa.
Outiskouagami, Outisquagamis = Nipissing.
Outontagans, Outouacks, Outouacs, Outouals, Outouaouas = Ottawa.
Outouloubys = Outurbi.
Outouvas, Outowacs = Ottawa.
Outsotin = Hwotsotenne.
Outtamacks, Outtaois, Outtaouacts, Outtaouatz, Outta8es, Outtaouis, Outtauois, Outtawaats, Outtawas, Outtoaets, Outtouatz = Ottawa.
Ou yākū Ilnigē = Aoyakulnagai.
Owandats = Huron.
Oweckano, O-wee-kay-no, Oweekayo = Wikeno.
Owenagungas, Owenagunges, Owenagungies = Abnaki.
Owendaets, Owendats, Owendot = Huron.
Owenungas = Abnaki.
Owia-lei-toh = Oealitk.
Owit-lei-toh = Oetiltk.
Oxomiut = Okomiut.
Oyanders = Mohawk.
Oyelloightuk = Oealitk.
Oyogouins = Cayuga.
Oyty-aht = Oiaht.

Pacheena, Pacheenaht, Pacheenett, Pachenah = Pachenaht.
Padowagas = Seneca.
Paegan, Pa-e-guns = Piegan.
Pa-erks = Eskimo.
Pagans = Piegan.
Pagouitik = Pawating.
Pahkee = Siksika.
Pahouitingdachirini Pahouiting8ach Irini, Pahwiting-dach-irini, Pahwittingdach-irini = Pawating.
Paik = Siksika.
Pail-uk-sun = Sailupsun.
Paisans, Les = Seneca.
Pakeist = Pekaist.
Pallaits = Pilalt.
Pánaχki = Abnaki.
Pa-nel-a-kut = Penelakut.
Panis Blanc = Pani Blanc.
Panoirigoueiouhak = Pawating.
Paouichtigouin, Paouitagoung, Paouitigoueieuhak = Chippewa, Pawating.
Paouitikoungraentaouak = Pawating.
Paouitingouach-irini = Chippewa.
Papechigunach = Restigouche.
Papenachois = Papinachois.
Papillion = Skwailuh.
Papinachaux, Papinaches, Papinachiois, Papinachi8ekhi, Papinakiois, Papinakois, Papinanchois, Papipanachois, Papiragad'ek, Papivaches = Papinachois.
Pa'pk'um = Popkum.
Paponeches = Papinachois.
Par'keeh = Siksika.
Pasamaquoda = Passamaquoddy.
Pasha = Paska.
Pashilqua, Pashilquia = Cayoosh Creek.
Paskwawiyiniwok = Paskawininiwug.
Passamacadie, Passamaquoda, Passamaquodda, Passamaquoddies, Passamaquodie, Passamequado, Passammaquoddies, Passemaquoddy, Passaimaquodies = Passamaquoddy.
Patas-negras = Siksika.
Patawatamies, Patawatimes, Patawattamies, Patawattomies = Potawatomi.
Patcheena = Pachenaht.
Patcinā'ath = Pachenaht.
Patroniting Dach-Irini = Pawating.

Pattawatamies, Pattawatima, Pattawatimees, Pattawatimy, Pattawatomie, Pattawattamees, Patawattomies, Pattawattomis, Pattiwatima, Patu-átami = Potawatomi.
Paukwechin = Panquechin.
Paüoirigoüeieuhak, Pauoitigoueieuhak, Pauotigoueieuhak = Pawating.
Pautawatimis, Pautawattamies, Pauteauamis = Potawatomi.
Pavilion, Pavillon = Skwailuh.
Pawateeg = Pawating.
Pawaustic-eythin-yoowuc = Atsina.
Pâwètèkò Wènènèwâk, Pawichtigou-ek = Pawating.
Paw-is-tick I-e-ne-wuck = Atsina.
Pawistucienemuk = Atsina, Pawating.
Pawistuck-Ienewuck = Atsina.
Pawitagou-ek = Pawating.
Pawkees = Siksika.
Payairkets = Eskimo.
Paygans, Peagan, Peagin, Peaginou, Pe-ah-cun-nay = Piegan.
Peau de Lièvre, Peaux de Lièvres = Kawchodinne.
Pecaneaux = Piegan.
Pedadumies = Potawatomi.
Pedgans, Peegans = Piegan.
Peelig, = Pilingmiut.
Peel's River Indians, Peel's River Loucheux = Tatlit-kutchin.
Pegan, Peganes, Pe-gan-o, Peganœ'-koon, Peganoo-eythinyoowuc, Peigans = Piegan.
Pei'ki = Siksika.
Peikuagamiu = Piekouagami.
Pe-kan-ne, Pekanne-koon = Piegan.
Peki'neni = Potawatomi.
Pɛlă'tlq = Pilalt.
Pel'catzék, Pe-l'ka-tcék = Pelkatchek.
Pelly Bay Eskimo = Sinimiut.
Pematnawiak = Lorette.
Pembina band = Anibiminanisibiwininiwak.
Pemedeniek = Huron.
Penâlahuts, Pēnā'leqat, Penalikutson, Penduhuts = Penelakut.
Pĕn'lkis = Abnaki.
Pennoukady = Passamaquoddy.
Pɛ'ntlatc = Puntlatsh.
Peok8agamy = Piekouagami.
People of the Lowlands = Maskegon.
People of the Prairie = Paskwawininiwug.
People of the Woods = Sakawithiniwuk.
Peoutewatamie = Potawatomi.
Pɛ'qaist = Pekaist.
Perun, Perúu = Tionontati.
Peskadam8kkan, Peskadam-ukotik, Peskadaneeoukkanti, Peskamaquonty, Pesmaquady, Pesmocady, Pesmokanti, Pĕs-ta-mokátiûk, Pestumagatlek = Passamaquoddy.
Petite Nation, Petite Nation des Algonquins, Petits Algonquins = Weskarini.
Petuneurs = Cayuga.
Petuneux = Tionontati.
Peyakwagami = Piekouagami.
Pezo = Pissuh.
Piagouagami, Piakouakamy, Piakuakamits = Piekouagami.
Picaneaux, Picaneux = Piegan.
Pichouagamis = Piekouagami.
Pickan = Piegan.
Pickovagam = Piekougami.
Piedgans = Piegan.
Pieds-noirs = Siksika
Piekané, Piekann = Piegan.
Piekouagamiens, Piekovagamiens = Piekouagami.
Pigans = Piegan.
Pijiu = Pissuh.
Pikani = Piegan.
Pike = Siksika.
Pikiulaq = Pikiulak.
Pikogami = Piekouagami.
Pi-kun-i, Pilgans, = Piegan.
Pila'tlq = Pilalt.
Piling = Pilingmiut.
Pimaî nûs, Piminos = Pemainus.
Pinchy = Pintee.
Pisierinii, Pisirinins = Nipissing.
Piskatang = Piskitang.
Pitchiboucouni, Pitchiboueouni, Pitchib8reník Pitchiboutounibuek = Pitchibourenik.
Pitit Creek = Koiskana.
P'kāi'st = Pekaist.
Plain Assineboins = Assiniboin of the Plains.
Plain Crees = Paskwawininiwug.
Pláscotez de Chiens, Plat côté de Chien, Plats cotee de Chiens, Plats-côtès-de-Chien = Thlingchadinne.
Plats-côtés-de-chien du for Raë = Lintchanre.
Plats-côtès de Chiens, Plats côtèz de Chiens = Thlingchadinne.
Pockaguma = Piekougami.
Po-da-wand-um-ee, Po-da-waud-um-eeg, Poes = Potawatomi.
Poils leué = Missisauga.
Pointe des Esquimaux = Esquimaux Point.
Poissons blancs = Attikamegue.
Ponkeontamis, Ponteatamies, Ponteòtamies, Pontewatamis, Pontowattimies, Poodawahduhme = Potawatomi.
Pó-o-mas = Siksika.
Popcum = Popkum.
Popinoshees = Papinachois.
Porcupine, Porcupine River Indians = Tukkuthkutchin.
Porcupine Tribe = Kakouchaki.
Port de la Hève = Lahave.
Porteurs = Takulli.
Poscoiac, Poskoyac = Pasquayah.
Potavalamia, Potawahduhmee, Potawatama, Potawatamis, Potawatimie, Pō-tă-wă-tō-mē, Potawattamies, Potawattimie, Potawattomies, Potawatumies, Po-tă-waw-tŏ'-me, Pō-tă-wŏt-mē, Potawtumies, Poteotamis, Potéoüatami, Poteouatamis, Potewatamies, Potewatamik, Potiwattimeeg, Potiwattomies, Pō-tŏsh', Potowatameh, Potowatamies, Potowatomies, Potowotamies, Pottawatameh, Pottawatamie, Pottawataneys, Pottawatimies, Pottawatomies, Pottawattamies, Potta-wat-umies, Pottawaudumies, Pottawotamies, Pottawottomies, Pottewatemies, Pottiwattamies, Pottowatamies, Pottowatomy, Pottowattomies, Pottowautomie, Pottowotomees, Poucatamis, Pouës, Pouhatamies, Poulteattemis, Poulx, Poulx teattemis, Pous, Poutauatemis, Poutawatamies, Poutawottamies, Poutéamis, Poüteaoüatami, Pouteatami, Pouteatimies, Pouteauatamis, Pouteotamis, Pouteoüatami, Pouteouatamiouec, Poute8atamis, Pouteouatimi, Pouteouetamites, Pouteouitamis, Pouteouotamis, Pouteouatamis, Poutewatamies, Poutoualamis, Poutoüamis, Poutouatamis, Poutouatamittes, Poutouotamis, Poutouwatamis, Poutowatomies, Poutuatamis, Poutwatamis, Pouutouatami, Poux, Pouz, Powtawatamis, Pow-

tewatamis, Powtewattimies, Powtowottomies = Potawatomi.

P'ŏyăm = Poiam.

Prairie-Crees = Paskwawininiwug.

Prairie Grossventres = Atsina.

Prairie Indians = Paskwawininiwug.

Ptuksit = Munsee.

Puget Sound Group = Salishan Family, Wakashan Family.

Pukaist' = Pekaist.

Pungelika = Erie.

Punt-ledge = Puntlatsh.

Puotwatemi, Putavatimes, Putawatame, Putawatimes, Putawatimies, Putawatimis, Putawatomie, Putawawtawmaws, Pú-te-wa-ta, Pútewatadan, Putewatimes, Putowatomey's, Puttawattimies, Puttcotungs, Puttewatamies, Puttowatamies, Puttwatimees = Potawatomi.

Q!ā'dɪsgo qē'gawa-i = Kadusgo-kegawai.

Qa'gials qē'gawa-i = Kagials-kegawai.

Qā'gūtl = Kwakiutl.

Qā'-ial lā'nas = Kaiahl-lanas.

Qaiskana' = Koiskana.

Qāisla' = Kitimat.

Qai'sun = Kaisun.

Qā'-ita lā'nes = Kaiahl-lanas.

Qalā'ltq = Hellelt.

Qaldā'ngasal = Huldanggats.

Q'alē'ts = Kulleets.

Qā'logwis, Qalukwis = Kalokwis.

Qañ = Kung.

Qā'ngual lā'nas = Kangguatl-lanas.

Qā'qamātses = Hahamatses.

Qa-qá-to^{n}-wa^{n} = Chippewa.

Qaqiō's = Kekios.

Qarussuit = Karusuit.

Q!ā'sta qē'gawa-i = Daiyuahl-lanas

Qāūitcin = Cowichan.

Qauitschin = Salishan Family.

Q!ayā'ñ lnagā'-l = Kayung.

Qe Lamix = Kedlamik.

Qē'nipsen = Kenipsim.

Qē'qaes = China Hat.

Qeqerten = Kekerten.

Qē'qiōs = Kekios.

Qézoñlathût = Kezonlathut.

Qidneliq = Kidnelik.

Qingua = Kingua.

Qinguamiut = Kinguamiut.

Qivitung = Kivitung.

QmĒ çkoyim, Qmuskl'Em = Musqueam.

Qoaiastems = Kwaustums.

Q'oā'Lna = Koatlna.

Q'oa'px = Koapk.

Qoasi'la = Goasila.

Qoatse = Kwatsi.

Qoē'qomaɬlxo = Homalko.

Qoē'xsōt'ēnōx = Koeksotenok.

Qogā'ñas = Kogangas.

QoiQoi = Koikoi.

Q'ō'm'ēnōx = Komenok.

Q'ō'mk-ūtis = Komkyutis.

Q'ō'moyuē = Komoyue.

Q'ō'mqūtís = Komkutis.

Q!ō'na = Skedans.

Q!ō'na qē gawa-i = Kona-kegawai.

Q'ō'qa-îtx = Kokaitk.

Qordlubing = Kordlubing.

Qō'sqēmox, Qósqimō = Koskimo.

Quackeweth, Quackewith, Quackolls, Qua-colth, Quacós = Kwakiutl.

Quaddies, Quaddy Indians = Passamaquoddy.

Quádōs = Huados.

Quagheuil, Quahkeulth = Kwakiutl.

Quai-lunough, Qua-i-nu = Guauaenok.

Quaitlin = Kwantlen.

Qua-kars = Komoyue.

Qualicum = Saamen.

Qual-quilths = Kwakiutl.

Quâmitchan = Cowichan.

Quandarosque = Ganeraske.

Quant-lums = Kwantlen.

Quaquiolts = Kwakiutl.

Quarrelers, Quarrellers = Kutchin, Tukkuthkutchin,

Quasosne = Saint Regis.

Quā'tl = Kwantlen.

Quatoges, Quatoghees, Quatoghies, Quatoghies of Loretto = Huron.

Quatsenos = Quatsino.

Quatsinas = Goasila.

Quat-si-nu = Quatsino.

Quāūaēnoq = Guauaenok.

Quaumauangmiut = Kaumauangmiut.

Quaw-guults = Kwakiutl.

Quawlicum = Saamen.

Quaw-she-lah = Goasila.

Qua-ya-stums = Kwaustums.

Queackar = Komoyue.

Queeakahs, Quee-ha-ni-cul-ta = Kueha.

Quee ha Qna colt, Quee-ha-qua-coll = Komoyue.

Queen Charlotte Island = Skittagetan Family.

Quenebec Indians = Norridgewock.

Quenistinos = Cree.

Quenongebin = Keinouche.

Quenèt = Kente.

Querelleurs = Tukkuthkutchin.

Queristinos = Cree.

Quesnel, Quesnelle Mouth = Chentsithala.

Quevindoyan = Ossossane.

Queyugwe, Queyugwehaughga = Cayuga.

Quhlicum = Saamen.

Quick-sul-i-nut = Koeksotenok.

Quicunontateronons = Tionontati.

Quicha Ne cub ta = Kueha.

Quiemitutz = Tionontati.

Quiennontatéronons = Tionontati, Nipissing.

Quieunontaterons = Nipissing.

Quieunontatéronons = Tionontati, Weskarini.

Quieuindohain, Quieuindohian = Ossossane.

Quilhcah = Guhlga.

Quinaoutoua = Quinaouatcua.

Quingoes = Cayuga.

Quinshaatin = Kwilchana.

Quinskanaht, Quinskanht = Koiskana.

Quintay, Quinté = Kente.

Quiquogas = Cayuga.

Quis-kan-aht = Koiskana.

Quiuquuhs = Cayuga.

Quiyone = Koiaum.

Quoddies, Quoddy Indians = Passamaquoddy.

Quoisillas = Goasila.

Quoquoulth = Kwakiutl.

Qusisillas = Goasila.

Quss-kan-aht = Koiskana.

Qwē'q^{u}sōt!ēnox^{u} = Koeksotenok.

Qwiltca'na = Kwilchana.

Rabbittskins = Kawchodinne.
Rainy-lake Indians = Kojejewininewug.
Rampart Indians = Trotsikkutchin.
Rapid Indians = Atsîna.
Ra-ra-to-oans, Ra-ra-t'wans = Chippewa.
Rarondaks = Adirondack.
Rascals' Village = Sotstl.
Rat Indians = Tukkuthkutchin.
Ratirúntaks = Adirondack.
Rat nation = Wazhush.
Rat River Indians = Tukkuthkutchin.
Red Indians of Newfoundland = Boethukan Family.
Red knife, Red-knife Indians, Red Knives = Tatsanottine.
Red Round Robes = Mokumiks.
Renapi = Delaware.
Renarhonon = Arendahronons.
Re-nis-te-nos = Cree.
Renni Renape = Delaware.
Rhagenratka = Neutrals.
Rhierrhonons = Erie.
Richibouctou, Rigibucto = Richibucto.
Rigneronnons, Rigueronnons, Riquehronnons = Erie.
Rishebouctou, Rishebucta = Richibucto.
Rising Sun Folks, Rising Sun men = Etheneldeli.
Ristigouche, Ristigutch = Restigouche.
Ro'c'hlilt = Eskimo.
Rocks = Jatonabine.
Rocky Mountain Indians = Nahane, Sekani.
Rodinunchsiouni = Iroquois.
Rondax, Rondaxe = Adirondack.
Roskeemo = Koskimo.
Rothfisch-Manner = Tluskez.
Round Heads = Têtes de Boule.

Säa-Käalituck = Saukaulutuchs.
Saanitch = Sanetch.
Sa-arcix, Sa arcez = Sarsi.
Sa-chinco, Sa-chin-ko = Tait.
Sackawee'-thinyoowuc = Sakawithiniwuk.
Saelis = Chehalis.
Sa-essau-dinneh = Etheneldeli.
Sagachiganiriniśek, Sagahiganirini, Sagaiganininí = Sagaiguninini.
Sag-a-ná-gä = Delaware.
Saguí'gitʌnă'-l = Sagui-gitunai.
Savavoq = Sagavok.
Sägitawäwininiwag = Sagewenenewak.
Sahägungüsilī = Sagangusili.
Sahājūgwan alth Lennas = Sadjugahl-lanas.
Sähä'ontlä = Siksika.
Sahhahitkum = Slahaltkam.
Sa-hē' = Cree.
Sagosanagechteron = Onondaga.
Sah-se-sah-tinney = Etheneldeli.
Saich-kiole-tachs, Saich-kwil-tach = Lekwiltok.
Saie'kuŭn = Cree.
Sailk-sun = Sailupsun.
Sainct Gabriel = Ossassane.
Sainct Iacques = Saint Jacques.
Sainct Iacques et sainct Philippe = Saint Jacques-et-Saint Philippe.
Sainct Ignace = Taenhatentaron.
Sainct Michel = Scanonaenrat.
Sainct Pierre et sainct Paul = Ehoune.
Sainct Thomas = Saint Thomas.
St. Bigin = Saint Regis.
St. Croix Indians = Passamaquoddy.
Sainte Anne de Réstigouche = Restigouche.
Sainte Marie de Sault = Pawating.
Saint Francais, St. Francais de Sales = Saint Francis
St. Francis de Sales = Saint Francis.
Saint Francis Regis = Saint Regis.
St. Francis Xavier des Pres = La Prairie.
St. Francoi, St. François, St. françois de Sales = Saint Francis.
Saint François du Lac = La Prairie.
St. François Xavier à Laprairie de la Magdeleine = La Prairie.
Saint-François-Xavier-des-Prés = La Prairie.
St. François Xavier du Sault = Caughnawaga.
S. Iean Baptiste = Saint Jean Baptiste, Cahiague.
St. Ignatius = Taenhatentaron.
S[aint] Ioachim = Saint Joachim.
Saint John's river Indians, St. John's tribe = Malecite.
Saint Joseph = Sillery, Teanaustayae.
Saint Michel = Khioetoa, Scanonaenrat.
Saint Nicolas = Toanche.
Saint Peter's = Caughnawaga.
S. Xavier dez Praiz, S. Xavier des Prez = La Prairie.
Sa-i-sa-'dtinne = Etheneldeli.
Sakahiganiriouek = Sagaiguninini.
Sakawiyiniwok = Sakawithiniwuk.
Sâketûpiks = Siksika.
Sakiaqdjung = Sakiakdjung.
Sā-kish = Tsahis.
Sak'lā'nas = Sagua-lanas.
Sa'lic = Ntlakyapamuk.
Salish = Salishan Family.
Salst Kamlúps = Kamloops.
Salteur = Chippewa.
Samackman = Samahquam.
Samam-hoo = Semiamu.
Sā'menos = Somenos.
Sa-milk-a-nuigh = Similkameen.
Sāmtch, Sanich = Sanetch.
Sā'ñgal lā'nas = Stustas.
Sankhicani = Mohawk
Sannagers = Seneca.
Sanonawantowane = Cayuga.
Santeaux, Santena, Santeurs = Chippewa.
Sant8eronons = Seneca.
S[an]. Xavier des Praiz, S[an]. Xavier des Prez = La Prairie.
Sâ'ok = Sooke.
Sä'pani = Atsina.
Saqaïdʌ-gialas, Saqai'd Agí'lgañālnagă'-l = Sakaedigialas.
Saqgui'gyit'inai' = Sagui-gitunai.
Saquenets = Saguenay.
Sarcee, Sarcess, Sarcis, Sarcix, Sarséwi, Sarxi = Sarsi.
Sas-chu-tqéne, Sas-chût-qenne = Saschutkenne.
Sasitka = Siksika.
Saskatschwainer = Algonquian Family.
Sassee, Sassis = Sarsi.
Sastaghretsy, Sastharhetsi = Huron.
Sa-tchô-gottinè = Satchotugottine.
Sat-e-loo'-ne = Saschutkenne.
Sa-to-tin = Tatlitkutchin.
Sat-sia-qua, Satsikaa = Siksika.
Satskömilh, Sātsq = Satsk.
Sau-kau-lutuck = Saukaulutuchs.
Saulteaux, Saulteurs, Sault use, Salteux = Chippewa.
Sault Indians = Caughnawaga. Chippewa.
Sault Sainte Marie = Pawating.
Sau'qtitc = Sauktich.

Saut au Récollet = Sault-au-Recollet.
Sauteaux, Sauters, Sauteurs, Sauteus, Sauteux = Chippewa.
Saut Indians = Caughnawaga, Pawating.
Sautor, Sautous, Sautoux = Chippewa.
Sauvages de l'Isle = Kichesipirini.
Savages of the Lake = Senijextee.
Savannas = Maskegon.
Savanois = Maskegon.
Savinards = Savinnars.
Sawassaw tinney, Saw-cesaw-dinneh, Saw-cessaw-dinnah, Saw-eessaw-dinneh, Sawessawtinney = Etheneldeli.
Sawketakix = Siksika.
Saw-meena = Ntlakyapamuk, Siamannas.
Saxœ-kœ-koon = Siksika.
Sa-zē-oo-ti-na = Sazeutina.
Scanonaentat, Scanonaerat, Scanonahenrat, Scanouaenrat = Scanonaenrat.
Scawendadeys, Scenondidies = Oka.
Sceth-tessesay-tinneh = Etcheridiegottine.
Schahi = Cree.
Schawendadies = Oka.
Schipuwe = Chippewa.
Schissatuch = Seshart.
Schit-hu-a-ut, Schit-hu-a-ut-uh = Okinagan.
S'chkoé, S'chkoélshin = Siksika.
Schouchouaps = Shuswap.
Schuary, Schuye = Schurye.
Schwarzfüssige = Siksika.
Sciller = Sidery.
Sclavthamuk = Lillooet.
Scoffies = Naskapi.
Scootuks = Passamaquoddy.
Scuzzy = Skuzis.
Sead-ler-me-oo = Sagdlirmiut.
Seanecas = Seneca.
Searcie = Sarsi.
Seashelth = Seechelt.
Seaton Lake = Seton Lake.
Sebassa = Sabassa.
Sécanais = Sekani.
Sechelts = Seechelt.
Sechs Nationen = Iroquois.
Secoffee = Naskapi.
Secunnie = Sekani.
See-issaw-dinni = Etheneldeli.
Se-huapm-uh = Shuswap.
Sel'lequmuq = Stuichamukh.
Sekanais, Sékanais toenè, Sékan'-es = Sekani.
Sekoselar, Sekoselar Innuits = Sikosuilarmiut.
Seksekai = Siksika.
Seldom Lonesome = Miahwahpitsiks.
Selia = Setlia.
Selish = Salishan Family.
Semäç = Sumas.
Sêmaccom = Samackman.
Semā'mila = Ntlakyapamuk, Siamannas.
Semiahmoo, Semiā'mō, Sem-mi-an-mas = Semiamu.
Senacaes, Senacars, Senacas, Senakees, Senecaes, Senecas, Senecca, Seneckes, Senecques, Senegars, Senekaas, Senekaes, Senekas, Senekées, Senekers Senekes, Senekles, Senekoes, Senequaes, Senequa Senequas, Seneques, Senequois, Senicaes, Seniker rs, Sennagars, Sennakas, Sennakers, Sennecas, Sennecca, Senneches, Senneckes, Sennecks, Sennekaes, Sennekas, Sennekees, Sennekles, Senneks, Sennekus, Sennequans, Sennequens, Senneques, Sennickes, Sennicks, ksSenontouant, Senottoway = Seneca.
Senqtl = Senktl.
Sénłaĕ = Sisintlae.
Senxl = Senktl.
Sept Isles = Seven Islands.
Sequapmuq = Shuswap.
Seshaht = Seshart.
Seshal = Seechelt.
Sést'sethût = Sasthut.
Setl = Lillooet.
Seuh-nau-ka-ta, Seuh-no-keh'te, Seuh-now-ka-ta = Onondaga.
Seven Castles, Seven Nations of Indians inhabiting Lower Canada, Seven Nations of Lower Canada Indians, "Seven Tribes" on the River St. Lawrence = Seven Nations of Canada.
Sewā'cen = Sewathen.
Seymòs = Eskimo.
Seymour Creek = Checkilkok.
Sg.adzē'guatl lā'nas = Sadjugahl-lanas.
Sg.āga'ngsilai = Sagangusili.
Sg.a'nguai = Ninstints.
Sha-de-ka-ron-ges = Seneca.
Shag-a-voke = Sagavok.
Shāgwau Lennas = Sagua-lanas.
Shāgwikitonē = Sagui-gitunai.
Shahahanih = Shahanik.
Shahaptan = Salishan Family.
Shahshanih = Shahanik.
sha-i-yé = Cree.
Shannok, Shanung = Micmac.
Sharp eyed Indians = Kutchin.
Shateras = Tutelo.
Shaumeer = Saumingmiut.
Shawahlook = Skwawalooks.
Shawatharott, Shawdtharut = Beothukan Family.
Shawendadies = Tionontati.
Shawnuk = Micmac.
Shechart = Seshart.
Sheep Indians, Sheep People = Abbatotine
Sheepscot, Sheepscuts = Wewenoc.
She-mau-káu = Shemaukan.
Shennoquankin, Shennoskuankin = Shennosquankin.
Sheooke = Suk.
Shepawees, Shepewas = Chippewa.
Shepeweyan = Chipewyan.
Shepuway = Chippewa.
She-sha-aht = Seshart.
Sheshatapoosh, Sheshatapooshshoish, Sheshatpoosh = Montagnais.
Sheshebug = Sheshebe.
She-she-gwah, She-she-gwun = Kenabig.
She-shell = Seechelt.
Shewhap, Shewhapmuch, Shewhapmuh, Shewhapmukh, She-whaps = Shuswap.
Sh-ha-ha-nih, Shhahanik = Shahanik.
Shi-e-á-la, Shi-e'-ya = Cree.
Shikene = Stikine.
Shil-an-ottine = Thilanottine.
Shimiahmoo = Semiamu.
Shimshyans = Tsimshian.
Shineshean = Tsimshian.
Shinikes = Seneca.
Shiship = Sheshebe.
Shoenidies = Oka.
Shŏnăck = Micmac.

Shoneanawetowah = Cayuga.
Shongalth Lennas = Stustas.
Shononowendos = Cayuga.
Shoomads = Schoomadits.
Shoo-schawp, Shooshaps, Shooswabs = Shuswap.
Shoouk = Suk.
Shoo-whā'-pa-mooh = Shuswap.
S'ho-ti-noñ-nă-wä^{n}-tŏ'-nă = Cayuga.
Shoŭdamunk = Naskapi.
Shōudămŭnk = Montagnais.
Shoushwaps, Shouwapemoh, Shouwapemot = Shuswap.
Shouwendadies = Oka.
Shubenakadie, Shubenecadie = Shubenacadie.
Shuitackle = Sintaktl.
Shuswap Band = Kinbaskets.
Shushwaps = Kitunahan Family, Salishan Family, Shuswap.
Shushwapumsh, Shuswap-much = Shuswap.
Sianekees = Seneca.
Sibapa = Kitkatla.
Si-cäbĕ = Siksika.
Sicanees = Etagottine.
Sicannees, Sicannis, Sicanny = Sazeutina.
Sí'cätl = Seechelt.
Sicaunies, Siccane, Siccanie, Siccannie, Siccony = Sekani.
Sí'ciatl = Seechelt.
Sickameen, Sick-a-mum = Siccameen.
Sickanies, Sickannies, Siconi = Sekani.
Sicosuilarmiut = Sikosuilarmiut.
Si-há-sa-pa = Siksika.
Siha-sapa-qtca, Sihasapa-rca = Sihasapakhcha.
Si-him-e-na = Siamannas, Stick Indians.
Sikanis, Sikanni, Sikannies = Sekani.
Sikatsipomaks = Sikutsipumaiks.
Sikcitano = Siksika.
Sikennies = Sekani.
Sikne = Seneca.
Sikohitsim = Sikokitsimiks.
Siksekai, Siksikai = Siksika.
Siksinokailks = Siksinokaks.
Sikskékuanak = Siksika.
Silem, Sillerie = Sillery.
Simiahmoo, Simiamo = Semiamu.
Simmagons = Seneca.
Simpsian, Simseans = Tsimshian.
Sinacks, Sinagars = Seneca.
Sinakees, Sinakers = Seneca.
Sinamiut = Sinimiut.
Sinatcheggs = Senijextee.
Sinecas, Sineckes, Sinekas, Sinekees, Sinekes, Sinekies, Sineks, Sineques, Sinica, Sinicaes, Sinicker, Sinikers = Seneca.
Sinimijut = Sinimiut.
Siniques = Seneca.
Sinkuäili = Okinagan.
Sinnagers, Sinnakees, Sinnakers, Sinnakes, Sinnaques, Sinnecas, Sinneche, Sinneck, Sinneckes, Sinneco, Sinnecus, Sinnedowane, Sinnek, Sinnekaes, Sinnekas, Sinnekees, Sinnekens, Sinnekes, Sinnekies, Sennekis, Sinnekus, Sinneqars, Sinnequaas, Sinnequens, Sinneques, Sinnequois, Sinnicars, Sinnicas, Sinnichees, Sinnickes, Sinnickins, Sinnicks, Sinnicus, Sinnikaes, Sinnikes, Sinninques, Sinnodowannes, Sinnodwannes, Sinnokes, Sinnondewannes, Sinodouwas, Sinodowannes, Sinóndowans = Seneca.
S'inpûktí'm = Npiktim.
Sinta'xl = Sintaktl.
Sinuitskistux = Senijextee.
Siouan = Siouan Family.
Sioushwaps = Shuswap.
Sioux = Siouan Family.
Sioux of the Rocks = Assiniboin.
Sircie = Sarsi.
Sirmilling = Sirmiling.
Sisaghroano = Missisauga.
Sishat = Seshart.
Sí'sínLaē = Sisintlae.
Si'ska, Siska Flat = Cisco.
Sissisaguez = Missisauga.
Sitkeas = Siksika.
Sitleece = Setlia.
Six Allied Nations = Iroquois.
Six-he-kle-koon, Sixikau'a = Siksika.
Six Nations = Iroquois.
Skaap = Khaap.
Skacewanilom = Abnaki.
Shaghnanes, Skaghquanoghronos = Nipissing.
Skaikai'xten = Skekaitin.
Skaisi = Kutenai.
Skăîă'lĭ = Tuscarora.
Skalza, Skalzi, Skalzy = Kutenai.
Skāocin = Skauishan.
Skao nans = Sulu-stins
Sk'āpa, Skappah = Skappa.
Skă-rú-rĕ^{a}' = Tuscarora.
Skatapushoish = Montagnais.
Sk'au'ĕlitsk = Scowlitz.
'Skaul'can = Skauishan.
Skawah-looks = Skwawahlooks.
Skawendadys = Oka.
Skecaneronons = Nipissing.
Skeeidans = Skedans.
Skeena Indians = Tsimshian.
Skekaneronons, Skekwanenhronon = Nipissing.
Skelsa'-ulk = Kutenai.
Ske-luh = Okinagan.
Skensowahneronon = Saint Francis.
Skepah = Skappa.
Skequaneronon = Nipissing.
Sketapushoish = Montagnais.
Sketigets = Skidegate.
Sket-shiotin = Skichistan.
Ske-yuh = Ntlakyapamuk.
Skid-a-gate = Skidegate.
Skidans, Skidanst = Skedans.
Ski'daoqao = Skidaokao.
Skiddan = Skedans.
Skid-de-gates, Skiddegeet, Skidegat's town, Skidegate Hăade = Skidegate.
Skidegattz = Skidegate, Skittagetan Family.
Skidigate = Skidegate.
Skidoukou = Skidaokao.
Skighquan = Nipissing.
Skim-i-ah-moo = Semiamu.
Ski-shis-tin = Skichistan.
Skit'a-get, Skit-e-gates, Skit-ei-get, Skittagete = Skidegate.
Skittagets = Skidegate, Skittagetan Family.
Skitt de gates, Skittegas, Skittegats, Skittgetts = Skidegate.
Sk'lalc = Stlaz.
Sk'mūc = Kimus.
Skoa'tl'adas = Skwahladas.
Skoffie = Naskapi.
Skokale = Shaukel.

Skolale = Skaukel.
Skolsa = Kutenai.
S'komook = Comox.
Skoomic = Squawmish.
Skopah = Skappa.
Skowlitl = Scowlitz.
Skoxwâ'k = Skohwak.
Sk'qoā'mic, Sk'qō'mic = Squawmish.
Skraelings, Skrælingar, SKrællngs, Skrellings, Skroelingues = Eskimo.
Skuäishěni = Sijksika.
Skuhuak = Skohwak.
Skukem Chuck = Skookum Chuck.
Skulkayn, Skulkayu = Skaukel.
Skuōūa'k.k = Skohwak.
Skuppa, Skuppah = Skappa.
Skútani = Atsina.
Skuwha, Skuwka = Skohwak.
Skuyā'm = Skweahm.
Skuzzy = Skusis.
Skw-amish = Squamish.
Skwawahlooks = Skwawalooks.
Skwaw-mish = Squamish.
Skyit'au'k.ō = Skidaokao.
Slā'aqtl, Slā'axɪ = Slaaktl.
Slaoucud-dennie, Sla-ū'-ah-kus-tinneh = Tluskez.
Slave = Kawchodinne, Thlingchadinne.
Slave Indians = Etcharcottine, Ettchaottine.
Slave Indians öf Ft. Liard = Etcheridiegottine.
Slaves = Etchareottine.
Slaves of Lower Hay River, Slaves of Upper Hay River = Klodesseottine.
Slaves proper = Etchaottine.
Slavey = Etcharcottine.
Slaxa'yuχ = Upper Fraser Band.
Slaz, Slêtz = Stlaz.
Slosh = Schloss.
Slouacous dinneh, Slouacus Dennie, Sloua-cuss Dinais, Slouacuss Tinneh, Slowacuss, Slowercuss Slowercuss-Dinai, Slua-cuss-dinais, Sluacus-tinneh = Tluskez.
Slumagh = Slumach.
Small Robes = Inuksiks.
Smelkameen = Similkameen.
Smess = Sumas.
Smilě'kamuq = Stuichamukh.
Smilě'qamux, Smilkameen, Smilkamin, Smilkĕ-miχ = Similkameen.
S-na-a-chikst = Senijextee.
S-na-ha-em, Snahaim, Snahain = Snakaim.
Snanaimooh, Snanaimuq = Nanaimo.
Snauq = Snauk.
Sniekes = Seneca.
Snihtlimih = Senktl.
Snōnōos, Sno-no-wus, Sno-uo-wus = Snonowas.
Snuk = Suk.
Snū'l'ɛlaL = Snutlelatl.
Sockacheenum = Shuswap.
Sock Indians = Sooke.
Soleenos = Somenos.
Soi-il-enu, Soi it inu = Tsawatenok.
Sōk, Sokes = Sooke.
Somass = Tsomosath.
Somena = Ntlakyapamuk, Siamannas.
So-me-nau = Somenos.
Somhótnehau, Sōmχōtnechau = Somhotnechau.
Songars, Songees = Songish.
Songhees = Stsanges.
Songhies = Songish.
Sonnontoehronnons, Sonnontoeronnons, Sonnontouaheronnons, Sonnontoüeronnons, Sonnontovans, Sonontoerrhonons, Sononť8aëronons, Sonontoüanhrronon, Sonontouans, Sonontoueh-ronon, Sonontouons, Sonontrerrhonons, S8nt-8aronons = Seneca.
Sontaouans = Ottawa.
Sontouaheronnons, Sontouhoironon, Sontouhouethonons = Seneca.
So-nus'-ho-gwä-to-war = Cayuga.
Sook-kamus = Suk, Kimus.
Soon-noo-daugh-we-no-wenda = Cayuga.
Soowahlie = Tsoowahlie.
Soo-wān'-a-mooh = Okinagan.
Sorcerers = Nipissing.
Soricoi, Sorriquois = Micmac.
Sorsi, Soténnă = Sarsi.
Sothuze, Sotoes,, Sotoos = Chippewa.
Sōtsl = Sotstl.
Sotto, Soulteaux = Chippewa.
Souricois, Sourikois, Sourikwosiorum, Souriquois, Souriquosii, Sourriquois = Micmac.
Soushwaps = Shuswap.
Souteus = Chippewa.
Southern = Nootka, Salishan Family, Wakashan Family.
Southern Indians = Cree, Maskegon.
South Thompson = Halant.
Soutiea = Chippewa.
Sowhylie = Tsoowahlie.
Spah-a-man = Spahamin.
Spa-ki-um = Spapium.
Spallumacheen, Spallumcheen = Spallamcheen.
Spapiam = Spapium.
S-pap-tsin, Spatsim = Spatsum.
Spa'xɛmin = Spahamin.
Spayam, Spĕ'im = Spaim.
Spelemcheen, Spellamcheen, Spellammachum = Spallamacheen.
Spences Bridge Indians = Nakakaulten.
Speyam = Spaim.
Spô'zêm, Spuggum = Spuzzum.
Spuqpuqô'lɛmq = Spukpukolemk.
Spu'zum, Spuzzam = Spuzzum.
Sqa-i = Skae, Skway.
Sqaiâ'lō = Skaialo.
Sqal'amɛtl = Skaiametl.
Sqal'-tão = Skaito.
Sqā'ma = Gulhlgildjing.
Squint Eyes = Kutchin.
Sqnamishes = Squawmish.
Sqoā'ladas = Skwahladas.
Sqsā'nitc = Sanetch.
Squah, Squah-tta = Skwah.
Squahalitch = Chilliwak.
Squamish, Squamisht = Squawmish.
Squa'pamuq = Shuswap.
Squatils, Squatits, Squattets, Squawtas = Squawtits.
Squawmisht = Squawmish.
Squay, Squay-ya = Skway.
Squeam = Skweahm.
Squehala = Skaialo.
Squekaneronons = Nipissing.
Squiahla, Squihala = Skaialo.
Squint Eyes = Kutchin, Tukkuthkutchin.
Squinters = Tukkuthkutchin.
Squohamish = Squawmish.
Ssaiumingmiut = Saumingmiut.
Ssikossuilar-miut = Sikosuilarmiut.
Stă-al'-in = Stryne.

Sta-amus = Stamis.
Stach'īn, Stackeenes = Stikine.
Stadacone = Stadacona.
Stahl, Stahl-ich = Stlaz.
Sta'ɪᴇn, Stain = Stryne.
Stakeen, Stakhin, Stak-hīn-kŏn, Stākhin'-kwān, Stakhinskoe, Stakin = Stikine.
Stāmas = Stamis.
Stasauskē'owai = Stasaos-kegawai.
Stastas = Stustas.
Statcīa'nī = Stahehani.
Stā'-tlum-ooh = Lillooet.
Stauâ'cen = Sewathen, Wharnock.
Staxĕha'ni = Stahehani.
Stcā'tcūxil = Schachuhil.
Stcê'kus, S'tcukōsh = Nchekus.
Stcuwā'cɛl = Sewathen, Wharnock.
Stekini Indians = Stikine.
Stélaoten, Stel-a-tin = Stella.
Stetlum = Lillooet.
Stewart's Lake Indians = Nikozliautin.
Stiaggeghroano, Stiagigroone = Chippewa.
Stichistan band = Skichistan.
Stick = Tahltan.
Stickens, Stickienes = Stikine.
Stick Indians = Tagish.
Stickine, Stikin = Stikine.
Stilla = Stella.
Stlahl, Stlahl-lilтch = Stlaz.
S'tlaht-tohtlt-hu = Comox.
Stlat-limuh, Stla'tlumH, Stlā'tlumq, Stlā'tlumq = Lillooet.
Stl'ɛngɛlā'nas = Aostlanlnagai, Stlenga-lanas.
Stling Lennas = Stlenga-lanas.
Stohenskie = Stikine.
Stone = Assiniboin, Stone Tsilkotin.
Stone Indians = Assiniboin, Jatonabine.
Stone Kettle Esquimaux = Ukusiksalirmiut.
Stone Roasters, Stone Sioux, Stoney = Assiniboin.
Stoney Indians = Assiniboin.
Stonies = Assiniboin, Tschantoga.
Stony Creek band = Nulaautin.
St'ōx = Stoktoks.
Strain = Stryne.
Straits of Fuca = Wakashan Family.
Strongbows = Etcheridiegottine.
Strongwood Assinniboines = Tschantoga.
Strongwood Cree = Sakawithiniwuk.
Stryen = Stryne.
Stryne-Nqakin = Stryne, Nkoikin.
Strynne, Stryune = Stryne.
Stsɛē'lis = Chehalis.
Stskē'etl, Stsk.ē'ɪʟ = Stskeitl.
Stū'ɪʜ, Stū'ĭx = Stuik.
Sturgeon Indians = Nameuilini.
Stŭwī'ʜamuq = Stuichamukh.
Stχuaiχn = Siksika.
Styne Creek = Stryne.
Suanaimuchs = Nanaimo.
Su-a-na-muh = Okinagan.
Sucheen = Stikine.
Sūckĕmòs = Eskimo.
Sûhĭnimyut, Sukhinimyut = Suhinimiut.
Su-lan-na = Lulanna.
Sulu's = Taulus.
Sumass, Su-mat-se = Sumas.
Sunk = Suk.
Sunnekes = Seneca.
Sū'quapmuQ = Shuswap.
Surcee, Surci, Surcie = Sarsi.
Suriquois = Micmac.
Sushwap = Kuaut.
Sussee, Sussekoon, Sussez, Sussi = Sarsi.
Suth-setts, Sutsets = Seshart.
Suuk = Suk.
Suuk-kamus = Suk, Kimus.
Sūwā'lē = Tsoowahlie.
Swampee, Swamples, Swamp Indians, Swampy Creek Indians, Swampy Crees, Swampy Krees, Swampys = Maskegon.
Swees = Sarsi.
Sweke-áka = Grand River Indians.
Sxqōmic = Sc̱uawmish.
Sy-cus = Saikez.
Syllery = Sillery.
Syneck, Synek, Synekees, Synekes, Synicks, Synnekes, Synneks = Seneca.
Syuay = Skway.

T!a'aī = Taahl-lanas.
Taasey = Toosey.
Tabittibis, Tabittibis, Tabittikis = Abitibi.
Tachekaroreins = Tuscarora.
Tacos = Taku.
Tacoullie, Taculli, Tâ-cuilles, Tacully = Takulli.
Tadacone = Stadacona.
Taderighrones, Tadirighrone = Tutelo.
Tadeussac, Tadoucac, Tadousac, Tadousae, Tadousca, Tadoussaciens, Tadusac, Tadussékuk = Tadoussac.
Tahagmyut = Tahagmiut.
Tahco = Taku.
Tahcuil, Tah-cully = Takulli.
Tah-cul-tus = Lekwiltok.
Tahekie, Tahelie, Tahkali, Tahkallies = Takulli.
Tahk-heesh = Tagish.
Tah-hkl, Tahkoli = Takulli.
Tāh'ko-tin'neh = Takutine.
Tahontaenrat = Tohontaenrat.
Tai'ōtl lā'nas = Daiyuahl-lanas.
Takadhé, Takag = Tukkuthkutchin.
Takahagane = Ontwaganha.
Takahli, Takali, Ta'xalli = Takulli.
Takas = Taku.
Takelly, Ta-Kel-ne = Takulli.
Tā-kit-kutchin = Tatlitkutchin.
T'akkwel-ottinè = Takfwelottine.
Tako, Takoⁿ = Taku.
Takon Indians = Nuklako.
Takoos = Taku.
Ta-koos-oo-ti-na, Taku = Takutine.
Taku-kŏn = Taku.
Ta-kuli = Takulli.
Taku-qwan = Taku.
Tā-kŭ'rth = Tukkuthkutchin.
Ta-Kutchi = Eskimo.
Ta-kuth Kutchin = Tukkuthkutchin.
Takutsskoe = Taku.
Takuyaum = Taqwayaum.
Talamatan, Talamatun = Huron.
Ta-laottine = Chintagottine.
Talcotin = Tautin.
Taleómχ, Talicomish, Tālio'mʜ = Talio.
Talkpolis = Takulli.
Tallion = Talio.
Tallion Nation = Bellacoola.

Tallium, Talomey = Talio.
Täl-sote'-e-nä = Tatsanottine.
Taltotin = Tautin.
T'altsan Ottiné = Tatsanottine.
Taluits = Talio.
Talyan = Tahltan.
Tamescamengs = Timiskaming.
Tanai = Athapascan Family.
Tanahtenk, Ta-nak-teuch, Ta-nak-teuk = Tenaktak.
Tä-nä-tin-ne = Kawchodinne.
Tank-heesh = Tagish.
Tannai = Athapascan Family.
Tannontatez = Tionontati.
T'anó' = Kloo.
Ta-noch-tench, Ta-nock-teuch = Tenaktah.
Tanoo = Kloo.
Tansawhot-dinneh = Tatsanottine.
Tantin = Tautin.
Tantsanhoot-dinneh, Tantsa-ut'dtinnè, Tantsawhoots, Tantsawhot-dinneh = Tatsanottine.
Tanū Hāadē = Kloo.
Tan-uh-tuh = Tenaktak
Taogarias, Taogria = Ontwagana.
Ta-otin = Tautin.
Tapoctoughs = Tenaktak.
T'āq° = Taku.
Taranteens, Tarateens, Tarenteens, Tarentines Tarentins = Abnaki.
Tapeopmeut = Kopagmiut.
Tarkens, Tarkoo = Taku.
Tarranteeris, Tarrantens, Tarrantines, Tarrateens, Tarratines, Tarratins, Tarrenteenes, Tarrenteens Tarrentens, Tarrentines = Abnaki.
Tarrèor-meut = Kopagmiut.
Tartanee = Dadens.
Tascorins, Tascororins = Tuscarora.
Tascuroreus = Tuscarora.
Tashees = Tasis.
Taskáho, T,ăs-kă-ló-le,n,, Taskalónugi, Taskarorens, Taskarosins, Taskiroras, Taskororins, Tasks = Tuscarora.
Tās lā'nas, Tas Lennas = Tadji-lanas.
Tassey = Toosey.
Tatanchaks, Tatancha-kutchin, Tatanchok-Kutchin = Tutchonekutchin.
T'ă't'ɛntsăit = Ialostimot.
T'ă'teqe = Tateke.
Tateras = Tutelo.
Tates = Tait.
Tathzey-Kutchi, Tathzey-Kutshi = Trotsikkutchin.
Tatshiantins, Ta-tshi-ko-tin = Tatshiautin.
T'attsan-ottinè = Tatsanottine.
Tatzel-Kutshi = Trotsikkutchin.
Tau-hur-lin-dagh-go-waugh = Oneida.
Tau-tsawot-dinni = Tatsanottine.
Tawaa = Ottawa.
Tawaktenk = Tenaktak.
Tawas = Ottawa, Tewa.
Tawawa, Taways = Ottawa.
Tawcullies = Takulli.
Tă-wis-tă-wis = Dooseedoowe.
Tawkamee = Toktakamai.
Taw-wa-tin = Tautin.
Taχelh, Taχköll = Takulli.
Tay-ab-Muck = Tzauamuk.
Tayosap = Tuhezep.
Tcāk! = Chak.
Tcă-kă-'-nĕ°, Tcă-kă'-nhă' = Delaware
Tcākqai = Chakkai.
Tcă'lkunts = Chalkunts.
Tcānts = Chants.
Tcă'tcoHil = Schachuhil.
TcatElētc = Chatelech.
Tca'tūă = Chetawe.
Tcawa'xamux = Nicola Band.
Tc'ɛcă'atq = Nootka.
Tcē'lăm = Cheam.
Tcekŏ'altc = Chekoalch.
Tc°ntsithal'a = Chentsithala.
Tcē'tawe = Chetawe.
Tcetcē'lmen = Chetchelmen.
Tcētcilqōk = Chechilkok.
Tcē'tstlEs = Skaiametl.
TcEuéq = Cheuek.
Tcē'was = Chewas.
Tche-a-nook = Cheerno.
Tchĕshtalálgi = Potowatomi.
Tche-wassan = Sewathen.
Tchi-cargut-ko-tan = Nuklako.
Tchiechrone = Eskimo.
Tchiglit = Kopagmiut.
Tchilcat = Chilkat.
Tc'ilɛ quē'uk = Chilliwak.
Tchilkoten = Tsilkotin.
Tchin-t'a-gottinè, Tchin-tpa-gottinè = Chintagottine.
Tchipwayanawok = Chipewyan.
Tciā'kamic, Tclā'qamic = Chiakamish.
Tcia' ktɛ'l = Chiaktel.
Tciĕ°k-rúnĕ° = Eskimo.
Tciglit = Kopagmiut.
Tcik.au'atc = Chikauach.
Tc'ilɛ quē'uk = Chilliwak.
Tcimai' = Chimai.
Tcinlak = Chinlak.
Tcín-tat' tĕne' = Chintagottine.
Tcipú = Chippewa.
Tcitcilē'Ek = Chichilek.
TcitQuā'ut = Okinagan.
Tckippewayan = Chipewyan.
Tck'uñgē'n = Chkungen.
Tcō'kō = Sarsi.
Tcūā'qamuq = Nicola Band.
Tcuk'tcuk'ts = Chukchukts.
Tcù-Kutchi = Tsitoklinotin.
Tcūtī'l = Chutil.
Tdha-kkè-Kuttchin, Tdha-Kouttchin, Tdha-kut tchin = Tukkuthkutchin.
Teagans = Piegan.
Teakawreahogeh = Mohawk.
Teanansteixé, Teanaostaiaé, Teanaustaiae, = Teanaustayae.
Teandeouïata, Teandeouïhata, Teandewiata = Toanche.
Teanosteae = Teanaustayae.
Teates = Tait.
Tedarighroones, Tedarrighroones, Tedderighroones = Tutelo.
Tede = Athapascan Family.
Tedirighroonas = Tutelo.
Te-en-nen-hogh-huut = Seneca.
Teet = Tait.
Tegaogen = Taiaiagon.
Tehawrehogeh = Mohawk.
Teheili = Takulli.
Tehotirigh = Tutelo.
Te-how-nea-nyo-hunt = Seneca.
Tehur-lehogugh = Mohawk.
Tehūtili = Tutelo.
Teïaïagon = Taiaiagon.

Tē'ĭt = Tait.
Tejaiagon, Tejajagon, Tejajahon = Taiaiagon.
Tekau-terigtego-nes = Mohawk.
Tē'kwok-stai-e = Kikwistok.
Telamateno[a], Telematinos = Huron.
Telirpingmiut = Talirpingmiut.
T'etilet-Kuttchin = Tatlitkutchim.
Temiscamings, Temiscamins, Temiskaming, Temiskamink, Temiskamnik = Timiskaming.
Tenah'tah', TEnáqtaq, T'Ena'xtax = Tenaktak.
Tene, Tennai = Athapascan Family.
Tent = Noöt.
Tentilves = Tutelo.
Te-nuckt-tau, Tē-nuh'-tuh = Tenaktak.
Tequenonquiaye, Tequeunoikuaye, Tequeunonkiaye = Ossossane.
Terentines, Terentynes = Abnaki.
Tescarorins = Tuscarora.
T'ēskunilnagai' = Teeskun-lnagai.
Tess-cho-tinneh = Desnedeyarelottine.
Tessiqdjuaq = Tessikdjuak.
Testes de bœufs = Têtes de Boule.
Testes Pelees = Têtes Pelées.
Tetarighroones = Tutelo.
Tête Plat = Thlingchadinne.
T'etilet-Kuttchin = Tatlitkutchin.
Teuontowanos = Seneca.
Teuteloe = Tutelo
Tewohomomy = Tuscarora.
Texes Lake = Texas Lake.
Tezagon = Taiaiagon.
Tgarihóge = Mohawk.
Thæ-canies = Sekani.
Thākhu = Taku.
Tharhkarorin = Tuscarora.
Lhăs[1]chetcĭ = Huron.
Thatce = Tachy.
Tha-to-dar-hos = Onondaga.
Thatsan-o-'tinne = Tatsanottine.
Thedirighroonas = Tutelo.
Thé-ké-né-, Thé-kĕn-nēh, Thé-ké-ottiné, Thè-khènè = Sekani.
Thè-kka-'nè = Sazeutina, Sekani.
Thè-kk'a-nĕ, Thè-kké-Ottiné = Sekani.
Themiscamings, Themiskamingues, Themistamens = Timiskaming.
The Mountain = La Montagne.
Theonontateronons = Tionontati
Thé Ottiné = Etheneldeli.
The people that don't laugh = Kutaiimiks.
The Robes with Hair on the outside = Isisokasimiks.
Theskaroriens = Tuscarora.
Thetliantins = Thetliotin.
Thé- yé Ottiné = Ethenеldeli.
Thickcannies = Sekani.
Thickwood = Assiniboin.
Thick Wood Crees = Sakawiyiniwok.
Thick-wood Indians.= Stick Indians.
Thikanies = Sazeutina, Sekani.
Thing-è-ha-dtinne = Thlingchadinne.
Thionontatoronons = Tionontati.
Thiviment = Itivimiut.
Thleweechodezeth = Ukusiksalirmiut.
Thlingcha, Thlingcha tinneh, Thlingeha-dinneh, Thlingeha-dinneh, Thlingcha-*dinni*, Thling-è-hă 'dtinnè = Thlingchadinne.
Thlo-ce-chassies = Klokegottine.
Thnaina = Athapascan Family.
Thoderighroonas = Tutelo.
Thompson = Nikaomin.
Thompsom River Indians = Ntlakyapamuk, Shuswap.
Thompsons = Ntlakyapamuk.
Thongeith = Songish.
Thouenchin = Toanche.
Thycothe = Tukkuthkutchin.
Thynné = Athapascan Family.
Tĭan, Tian Ilnigé = Tiun.
Tibitibis = Abitibi.
Ti-chom-chin = Tlkamcheen.
Tickarneens = Siccameen.
Tiederighroenes, Tiederighroonas, Tiederighroones Tiederigoene, Tiederigroenes = Tutelo.
Tienonadies, Tienondaideaga = Tionontati.
Tĭĭ'gan = Tiun.
Tikeraqdjung = Tikerakdjung.
Tikolaus, Tik'ūlūc = Tikwalus.
Tikumcheen = Tlkamcheen.
Tl''-kwă = Seneca.
Tilpā'les = Kilpanlus.
Timigaming, Timiscamiouetz, Timiscimi, Timmiscameins = Timiskaming.
Tinaï = Athapascan Family.
Tinaoutoua = Quinaouatoua.
Tinnăttè, Tinnè, Tinneh, Tinney = Athapascan Family.
Tinontaté = Tionontati.
Tĭn-zĭt Kūtch'-ĭn = Trotsikkutchin
Tiohontatés = Tionontati.
Tionionhogarâwe = Seneca.
Tionnontantes Hurons, Tionnontatehronnons, Tionnontatez, Tionnontatz, Tionnonthatez, Tionnotanté, Tionondade, Tionontalies, Tionontatés = Tionontati.
Tisagechroann = Missisauga.
Tiūtei, Tiūterih = Tutelo.
Tketlcotins = Thetliotin.
T'kitskĕ = Trotsikkutchin.
Tk.kōēau'm, Tkuayaum = Taqwayaum.
Tlaāmen = Sliammon.
Tlagga-silla = Trotsikkutchin.
Tlahoos = Clahoose.
Tlahosath = Klahosaht.
Tlahūs = Clahoose.
Tlaidas = Haida.
Tlaiyū Hāadē = Hlgaiu-lanas.
Tlaō'kwiath, Tlaoquatch, Tlaoquatsh = Clayoquot,
Tla'sk'ē'noq = Klaskino.
T'la-theñ-koh'-tin = Tlathenkotin.
Tlatlashekwillo, Tlatla-Shequilla, Tlātlasiqoala, Tlā-tlī-sī-kwila = Tlatlasikoala.
Tlats'ē'noq = Klaskino.
Tlaz-'tenne = Tatshiautin.
Tlemètlmelets = Clemclemalats.
Tlēqēti = Tletlket.
Tles-koh'-tin = Tleskotin.
Tlg.aio lā'nas = Hlgaiu-lanas.
Tlg.ā'it = Hlgahet, Skaito.
Tlg.ā'itgu lā'nas = Hlgahetgu-lanas.
Tlg.ā'it gyit'lnai' = Hlgahet-gitinai.
Tlgaiu lā'nas = Hlgaiu-lanas.
Tlip-pah-lis, Tlip-pat-lis = Kilpanlus.
Tlitk.'atewū'mtlat = Shuswap.
Tlk.āgĭlt = Skidegate.
Tl-kam-sheen = Tlkamcheen.
Tlkinool = Cumshewa.
Tlk'înōtl lā'nas = Kagials-kegawai.
Tlkumcheen, Tlk-umtcĭ'n = Tlkamcheen.
Tl'ò'tœne, Tlō-to[n]-na = Klokegottine, Tlótoene.
Tlu = Kloo.

Tluh-ta-us = Newhuhwaittinekin.
Tlū'tlämā'ɛkă = Assiniboin.
Toagenha, Toaguenha, = Ontwaganha.
Toah-waw-lay-neuch = Tsawatenok.
Toalaghreghroonees, Toalaghreghsoonees, Toataghreghroones = Tutelo.
Toa-waw-ti-e-neuh = Tsawatenok.
Tobacco Indians = Tionontati.
Tobacco Plains Kootanie, Tobacco Plains Kootenay = Akanekunik.
Tobic = Tobique.
Toderechrones, Toderichroone, Todericks = Tutelo.
Todevigh-rono, Todirichrones, Todirichroones = Tutelo.
To'ē'k.tlsath = Chaicclessaht.
Toenchain, Toenchen = Toanche.
Tœné = Athapascan Family.
Toe-nen-hogh-hunt = Seneca.
Tœni = Athapascan Family.
Tōgyit'inai' = Do-gitunai.
Tohontaenras, Tohotaenrat = Tohontaenrat.
To-i-nin'-a = Atsina.
Tokali = Takulli.
Tōk-'oă'ath = Toquart.
To-kum'-pi = Northern Assiniboin, Tschantoga.
Tokwaht = Toquart.
Tolera, Tolere, Toleri = Tutelo.
T! ōikla gitanā'ī = Tohlka-gitunai.
Tolkotin = Tautin.
Tomiscamings = Timiskaming.
Tondamans = Seneca.
Tongarois, Tongorias = Ontwaganha.
Toniata = Tonihata.
Toñikoñiko = Siksika.
Tonnaouté = Tannaoute.
Tonniata = Tonihata.
Tonnontoins = Seneca.
Tonthratarhonon, Tontthrataronons = Totontaratonhronon.
Too = Tiun.
Tookseat = Munsee.
Toonoonee-roochiuh = Tununirusirmint
Toonoonek = Tununvimiut.
Too-qu-aht = Toquart.
Toosey's Tribe = Toosey.
Toquaht, Toquatux, Toquhaht = Toquart.
Tortero = Tutelo.
Toscororas, Toskiroros = Tuscarora.
TōstlEnglInagai' = Dostlan-lnagai.
Totaly, Totaro, Toteloes, Totera, Toteri, Toteroes, Toteros, Totierono, Totiri = Tutelo.
Tōtlgya gyit'inai = Tohlka-gitunai.
Totora = Tutelo.
To-tshik-o-tin = Trotsikkutchin.
Tottero, Totteroy = Tutelo.
Toüagannha = Ontwaganha.
Touanchain = Toanche.
Touaqdjuaq = Tuakdjuak.
Touchon-ta-Kutchin, Touchon-tay Kutchin = Tutchonekutchin.
Toudamans = Seneca.
Touenchain = Toanche.
Touguenhas = Ontwaganha.
Touloucs = Ottawa.
Toungletats = Lekwitlok.
Touquaht = Toquart.
Touscaroros = Tuscarora.
Tous les Saints = Kandoucho.
Towaganha = Ontwaganha.
To-wă''kă = Seneca.
Towako, Towakon = Ottawa.
Towapummuk = Shuswap.
To-y-lee = Tsoowahlie.
Toyn-aht = Toquart.
Tqt'ā'qumai = Toktakamai.
Tquayaum, Tquayum, Tqwayaum = Taqwayaum.
Traders = Ottawa.
Tpa-kfwèlè-pttinè = Takfwelottine.
Tpa-'ltsan-Ottinè = Tatsanottine.
Tran-jik-koo-chin = Trotsikkutchin.
Tran-tsa ottinè = Tatsanottine.
Tpa-pa-Gottinè = Nellagottine.
Tpathel-ottiné = Takfwelottine.
Tpatsan-Ottinè = Tatsanottine.
Tratsè-kutshi = Trotsikkutchin.
Tpétlé-(k)uttchin, Tpe-tliet-Kouttchin = Tatlitkutchin.
Tpi-kka-Gottinè = Desnedeyarelottine.
Tquayaum, Tquayum, Tqwayaum = Taqwayaum.
Tresrevere, Trois Rivieres = Three Rivers.
Trokesen = Iroquois.
Tronontes = Tionontati.
Troquois = Iroquois.
Troy River = Three Rivers.
Trudamans = Seneca.
Tsāagwī'gyit'inai' = Djahui-gitinai.
Tsāagwisguatl'adegai' = Djahui-skwahladawai.
Tsága'ha' = Tsaganha.
Tsáh'lis = Tsahis.
Tsăh'-tyuh = Tsattine.
Tsah-wau-tay-neuch, Tsah-waw-ti-neuch, Tsah-waw-ty-neuchs = Tsawatenok.
Tsă-kă-nhă-o-nā^{a} = Delaware.
Tsanout = Tsawout.
Tsan-tpié-pottinè = Tsantieottine.
Tsa-ottiné = Tsattine.
Tsar-out = Tsawout.
T'saten, Tsa-'tenne, Tsa-tinneh, Tsa-tqenne = Tsattine.
Tsatsaquits = Tlatlasikoala.
Tsatsnótin, Tsatsuotin = Tanotenne.
Tsa-ttinnè = Tsattine.
Tsāūāt'ēnoq = Tsawatenok.
Tsa'umâk = Tzauxmuk.
Tsaumas, Tsaumass = Songish.
Tsawadainoh, Tsawahtee, Tsawalinough, Tsawantiano, Tsa-wanti-e-neuh, Tsawataineuk, Tsā'watE'ēnoq, Ts'ā'watEēnôx, Tsawăt'enoq, Tsawatli, Tsa-waw-ti-e-neuk, Tsă'-wut-ai-nuk, Tsa-wuttle-nuh, Tsawutti-i-nuh = Tsawatenok.
Tsawwassen = Sewathen.
Tschah = Hagwilget.
Tschi!kat, Tschilkat-kŏn = Chilkat.
Tschilkut = Chilkoot.
Tschipeway, Tschippiweer = Chippewa.
Tschirokies = Iroquoian Family.
Tschischlkhathkhoan, Tschishlkháth, Tschishlkhá thkhóan = Chilkat.
Tschunguscetoner = Tschantoga.
Ts'ēcā'ath = Seshart, Tseshaath.
Tsēgoatl lā'nas = Djiguaahl-lanas.
Tsekanie = Sekani.
Tsé-kéh-na = Tsekehneaz.
Tsé'kéhne, T'sèkenné = Sekani.
Tsekum, Tsekun = Tsehum.
Tsé-loh-ne = Tselone.
Tsel-'kaz-Kwoh = Tselkaxkwo.
Ts'emsia'n = Tsimshian.

Ts'E'ntsEnʉk'aiŏ. Ts'E'nts' Enx'qaiŏ, Tsénχq'aió = Tsentsenkaio.
Ts'ē'okuimIX = Tseokuimik.
Tsesaht, Tsesh-aht = Seshart.
Tse-ta-hwo-tqenne, Tsé'-ta-ut'qenne = Tsetautkenne
Tsétcah = Tsechah.
Tsĕts gyit'inai' = Chetsgitunai.
Ts'ē'uitx = Tseokuimik.
Tshe-tsi-uetin-euerno = Montagnais.
Tshilkotin = Tsilkotin.
Tshimsian = Chimmesyan Family.
Tshithwyook = Chilliwak.
Tshoo-loos' = Tsulus.
Ts-ho-ti-non-do-wă''-gă' = Seneca.
Tshu-*kutshi* = Tsitoklinotin.
Tsihaili, Tsihaili-Selish = Salishan Family.
Tsikanni = Sekani.
Tsi-klum = Tsehum.
Tsilkoh'ten, Tsilkotinneh = Tsilkotin.
Tsilla-ta-ut'tiné, Tsilla-ta-ut'-tinné, Tsillawadoot, Tsillaw-awdoot, Tsillaw-awdút-dinni, Tsillaw-dawhoot-dinneh, Tsillawdawhoot Tinneh = Etcheridiegottine.
Tsimchian, T'simpheeans, Tsimpsean, T'simpshean, T'simpsheean, Tsimsean, Tsimseyans, Tsimsheeans, T'sim-si-an' = Tsimshian.
Tsimpsi-an = Chimmesyan Family, Tsimshian.
Tsin-ik-sis'-tso-yiks = Tsiniksistsoyiks.
Tsipú = Chippewa.
TsiQuă'gis stastaai' = Chawagis-stustae.
Tsistlatho band = Naskotin.
Tsitka-ni = Sekani.
Tsitsk = Hagwilget.
Tskaus = Sakahl.
Tsœs-tsieg-Kuttchin = Trotsikkutchin.
Tsohke = Sooke.
Tsomass = Tsomosath.
Tsomontatez = Tionontati.
Tsonantonon = Seneca.
Tsonassan = Sewathen.
Tsong = Songish.
Tso^{n}-krône = Thekkane.
T. Sonnontatex = Tionontati.
Tsonnonthouans, T. Son-non-thu-ans = Seneca.
Tsonnontoŭan = Nundawao, Seneca.
T. Sonnontouans, Tsononthouans, Tsonontooas, Tsonontouans, Tsonontowans, Tsonothouans = Seneca.
Tson-tpié-*pottinè* = Tsantieottine.
Tsoolootum = Nakuntlun.
Tsô-Ottinè = Sarsi.
Ts'otsQE'n = Tsimshian.
Tsouonthousaas = Seneca.
Tsowassan = Sewathen.
TsQoaQk.ă'nĕ = Tskoakane.
Tsuk-tsuk-kwălk' = Chuchchuqualk.
Tsŭ'ăŏs = Sarsi.
Tsuquanah = Tsooquahna.
Tsussie = Yekolaos.
Ts'uwă'le = Tsoowahlie.
Tsxoaxqĕ'né = Tskoakane.
Ttsé-ottiné = Tsecottine.
Ttynai, Ttynai-chotana, Ttynnaĭ = Athapascan Family.
Tuarpukdjuaq = Tuarpukdjuak.
Tudamanes = Seneca, Iroquois.
Tûde = Athapascan Family.
Tudnunirmiut = Tununirmiut.
Tudnunirossirmiut = Tununirusirmiut.
Tuhakwilh = Tsimshian.
Tuhúvti-ómokàt = Siksika.
Tuinondadecks, Tuinontatek = Tionontati.
Tukkola = Takulli.
Tuk-kuth, Tukudh, Tukúkth-Kutchín = Tukkuthkuthchin.
Tumeh, Tûnnĕ = Athapascan Family.
Turcaroras, Tuscarara, Tuscararo, Tuscareras, Tuscarooroes, Tuscaroras, tusCarorase, Tuscaroraw, Tuscarore hága, Tuscarorens, Tuscarories, Tuscaroroes, Tuscarow, Tuscarura, Tuscaruro, Tuscoraras, Tuscorora, Tuscororoes, Tuscoroura, Tuscorure, Tuscouroro, Tus-kai'-yĕ^{n}', Tus-kă-o-wă^{n}', Tuskararo, Tuskaroes, Tuskarooroe, tuskarora, Tuskarorahs, Tuskarorers, Tuskarores, Tuskarorins, Tuskaroro, Tuskawres, T'us-ke-ó-wă^{n}', Tuskeroode, Tuskeruda, Tuskeruros, Tuskierores, Tuskoraries, Tuskorore, Tuskroroes, Tusks, Tuskurora = Tuscarora.
Tuskwawgomeeg = Nipissing.
Tusquarores, Tusqueroro = Tuscarora.
Tutaloes = Tutelo.
Tŭt-chohn'-kŭt-chin, Tutchóne-Kutchin, Tutchone-kut'qin, Tutchon Kutchin, Tŭtch-ŭn-rah' Kŭtchin, Tŭtcone-kut'qin = Tutchonekutchin.
Tutecoes, Tuteeves, Tutelas, Tútele, Tŭtie, Tutiloes Tutloe, Tuttelars, Tuttelee, Tutulor = Tutelo.
Tûxezê'p = Tuhesep.
Twa''ga'hă' = Ontwaganha.
Twă-'kă'-nhă' = Chippewa.
Twakanhahors = Missisauga.
T'wă'-rú-nă = Oneida.
Twerpukjua = Tuarpukdjuak
Two Mountain Iroquois = Oka.
Tx'ē'ix.takunĕ = Theiktskune.
Tyeachten = Chiaktel
Tykothee, Tykothee-dinneh = Tukkuthkutchin.
Tyo-non-ta-te-kă' = Tionontati.
Tzah-dinneh = Tsattine.
Tzeachten = Chiak^{t-l}.

Ucaltas = Lekwiltok.
Uchipweys = Chippewa.
Uchulta, U-cle-ta = Lekwiltok.
Ucle-tah = Lekwiltok, Ucluelet.
Ucletes = Lekwiltok.
Uclúlet = Ucluelet.
Uctetahs = Lekwiltok.
Uculta = Lekwiltok, Tsakwalooin.
Udáwak = Ottawa.
Ugaljachmutzi = Eskimauan Family, Ugalakmiut.
Ugjulik = Ugjulirmiut.
Uglariaq = Uglariak.
Ugluxlatuch = Ucluelet.
Uhlchako = Ilkatsho.
Uj-e-jauk = Ojeejok.
Ukadliq, Ukadlix, = Ukadlik.
U-ka-nakane = Okinagan.
Ukdschulik, Ukdshúlik = Ugjulirmiut.
Ukiolik = Ukiadliving.
Ukuáyata = Ottawa.
Ukusiksalik, Ukusiksalingmiut, Ukusiksillik = Ukusiksalirmiut.
Ulastĕkwi = Malecite.
Ulnōbah, Ulnŏ mequãegit = Beothukan Family.
Ultsehaga, Ultsehna = Eskimo.
Umanaqtuaq, Umanaχtuaχ = Umanaktuak.
Umı'k = Ahmik.
Unagoungas = Abnaki.
Unangan = Eskimauan Family.

Undatoma'tendi = Potawatomi.
Unedagoes = Onondaga.
Unescapis, Ungava Indians = Naskapi.
Ungavamiut = Tahagmiut.
Uniades, Uniutáka = Oneida.
Unquechauge, Unshagogs = Passamaquoddy.
Unûgûn = Eskimauan Family.
Upatsesatuch = Opitchesaht.
Upper Cree = Sakawithiniwuk.
Upper Gens du fou = Trotsikkutchin.
Upper Kootanais, Upper Kootanie, Upper Kootenay Upper Kootenuha = Upper Kutenai.
Upper Nicola = Spahamin.
Ushkimani'tigôg = Oukiskimanitouk.
Uskee-mès, Uskee-mi, Uskees, Uskimay = Eskimo.
Uskwawgomees = Montagnais.
Usquemows = Eskimo.
Ussagênéwi, Ussaghenick = Montagnais.
Ussinebwoinug = Assiniboin.
Ussinnewudj Eninnewug = Sarsi.
Ută'mqt, Ută'mqtamux = Lower Thompson Indians.
Utaobaes, Utawas, Utawawas = Ottawa.
Utcitcăk = Ojeejok.
Utiqimitung = Utikimitung.
Utku-hikaiik, Ut-ku-hikaling,mëut, Ut-ku-sik-kaling-mé-ut, Utkusiksalik, Utkutciki-aliñ-méut = Ukusiksalirmiut.
Utovautes, Uttawa = Ottawa.
Ut-te-was = Masset.
Uvkusigsalik = Ukusiksalirmiut.

Vermillion = Zutsemin.
Viandots = Huron.
Vieux de la Mer = Nellagottine.
Village of the Two Mountains = Oka..
Vnquechauke = Passamaquoddy.
Vncheckaug = Passamaquoddy.
Vnnagoungos = Abnaki.

Wabanackies, Wabanakees, Wabanakis, Wábaníka, Wábaníke, Wabanoaks, Wabanocky = Abnaki.
Wabasca = Athapascan Family.
Wabenakies, Waběnáki senobe, Wabenauki = Abnaki.
Wabishesh = Wabezhaze.
Wăbi'tigwäyăng = Obidgewong.
Wâb-na-ki = Abnaki.
Wachipuanes = Chipewyan.
Wadington Harbour = Waddington Harbour.
Waganhaers, Waganhaes = Ontwaganha, Ottawa.
Waganhas, Waganis = Ottawa.
Wagannes = Ontwaganha, Ottawa.
Wagenhanes, Wagunha = Ottawa.
Wahannas = Ontwaganha, Ottawa.
Wah-hó-na-hah, Wáhiúcaqa', Wáhiúyaha = Potawatomi.
Wah-kah-towah = Chippewa.
W'å-h'ó-nå-hå = Potawatomi.
Wah-to-pan-ah, Wah-to'-papi-nah = Watopapinah.
Wah-ze-ah we-chas-ta, Wah'-zi-ah = Northern Assiniboin, Tschantoga.
Waiwailkai = Wiwekae.
Wakash = Nootka, Salishan Family, Wakashan Family
Wakouiechiwek = Chisedec.
Wakul-saskeóno = Saint Regis.
Walinâki = Wewenoc.
Wălis-kwă-ki-ool = Walas Kwakiutl.
Wă-lit-sum = Hahamatses.
Walnonoak = Wewenoc.
Wamnuga-oill, Wamnuxa- oi^{a} = Wamnughaoin.
Wampum-makers = Abnaki.
Wamussonewug = Monsoni.
Wananoak = Wewenoc.
Wanats = Huron.
Wânbânagki, Wânbanaki, Wânbnaghi, Wanbanakkie = Abnaki.
Wandats = Huron.
Wanderers = Missiassik.
Wandots, Wantats = Huron.
Wanonoaks = Wewenoc.
Wapanachk = Abnaki.
Wapanachki = Abnaki, Delaware.
Wapanaki, Wâpa'na'ki^{a}, Wâpanâkihak, Wapanaχki há-akon, Wapanends, Wàpaniɥ'kyu, Wapenacki = Abnaki.
Wapoos = Potowatomi.
Wappenackie, Wappenos, Wa-pû-nah-ki' = Abnaki.
Wasawanik = Ouasouarini.
Wassawomees = Iroquois.
Wasses = Ouasouarini.
Watawawininiwok = Ottawa.
Wateni'hte = Siksika.
Watopana = Watopapinah
Wau-ba-na-kees = Abnaki.
Waub-ish-ash-e = Wabezhaze.
Waub-ose = Maskegon.
Waub-un-uk-eeg = Abnaki.
Wau-lit-sah-mosk = Hahamatses.
Wawbunukkeeg = Abnaki.
Wawechkaïrini = Weskarini.
Waweenock, Wawenęch, Wawenock = Wewenoc.
Waweskaïrini = Weskarini.
Waw-lis-knahkewlth, Waw-lis-knahk-newith = Walas Kwakiutl.
Waw-lit-sum = Hahamatses.
Wawrigweck, Wawrigwick = Norridgewock.
Wayandotts, Wayondots, Wayondotts, Wayundatts Wayundotts = Huron.
Waziya wicasta, Waziya wicacta = Tschantoga.
W'Banankee = Abnaki.
Wdowo = Ottawa.
Weandots = Huron.
Weashkimek = Eskimo.
We-che-ap-pe-nah = Its-cheabine.
Wee-kee-moch, Weekenoch = Wikeno.
Weendegoag, Weendigoes = Windigo.
Weepers = Assiniboin.
Weetle-toch = Oetlitk.
Weewaikun = Wiweakam.
Weewenocks = Wewenoc.
Weewok = Wiweakam.
Weitle toch = Oetlitk.
Weimintheew = Munsee.
Wendats = Huron.
Weperigoueiawek = Weperigweia.
Western Dog ribbed Indians = Tsantieottine.
Western Mackenzie Innuit = Kangmaligmiut.
Wetshipweyanah = Chipewyan.
We-wai-ai-kai- = Wiwekae.
We-wai-ai-kum, We-wark-kum = Wiweakam.
Wé-wark-ka, Weway-a-kay = Wiwekae.
We-way-a-kum = Wiweakam.
We-way-a-ky = Wiwekae.
Wewechkaïrini = Weskarini.
Weweenocks, Wewenocks, Wewoonock = Wewenoc.
We'-wi-ca-sa = Kainah.
Weyandotts, Weyondotts = Huron.
Whalatt, Whatatt = Hwotat.
Whippanaps = Abnaki.
Whisklâleitoh = Kittizoo.

White Fish Indians = Attikamegue.
White -Goose Eskimos = Kangormiut.
Whonnoch, Whonock, = Wharnock.
Whyack = Wyah.
Wiandotts = Huron.
Wick-a-Nook, Wickinninish = Wickaninnish.
Wi'dja gɪanā-ɬ, Wi'ts'agyit'inai = Widja-gitunai.
Wi-ic'-ap-i-nah = Itscheabine.
Wikanee, Wikeinoh = Wikeno.
Wild Nation = Ettchaottine.
Windigos = Windigo.
Winnenocks = Wewenoc.
Winter Island = Neiuningaitua.
Wiondots = Huron.
Wippanaps = Abnaki.
Wisagechroanu = Missisauga.
Wiscassett Indians = Wewenoc.
Wissâkodéwinini = Metis.
Witci^{n}ya^{n}pina = Itscheabine.
Wi'ts'a = Widja.
Witsa' gyit'inai' = Widja-gitunai.
Witsta = Bellabella.
Wi'wägam = Wiweakam.
Wi-wai-ai-kai = Wiwekae
Wi-wai-ai-kum = Wiweakam.
Wiwayiki = Wiwekae.
Wiwēaqam = Wiweakam.
Wi-wē-eke = Wiwekae.
Wi'-wē-ēkum = Wiweakam.
Wiwēq'aē = Wiwekae.
Wi-wi-kum = Wiweakam.
Wiyandotts = Huron.
W-itoo-ilth-aht = Ucluelet.
Wo-a-pa-nach-ki, Wobanaki = Abnaki.
Woccons = Siouan Family.
Woenoeks = Wewenoc.
Wolf tribe of the Delaware = Munsee.
Womenog = Wewenoc.
Wood Assiniboines = Tschantoga.
Wood Crees = Sakawithiniwuk.
Wood Indians = Nopeming, Tutchonekutchin.
Woods Bloods = Istsikainah.
Wood Stoneys = Tschantoga.
Woraqa, Wo-rá-qĕ = Potawatomi.
Worm People = Esksinaitupiks.
Wowenocks = Wewenoc.
W'tássone = Oneida.
W'tawas = Ottawa.
Wu'lastûk-wîûk = Malecite.
Wut-at = Hwotat.
Wutsta' = Bellabella.
Wyandot-Iroquois = Iroquoian Family.
Wyandote, Wyandotte, Wyandotts = Huron.
Wycless = Waitlas.
Wykenas = Wikeno.
Wyondats, Wyondotts = Huron.

Xā'exaes = China Hat.
Xa'ina = Haena.
Xa-isla' = Haisla, Kitimat.
Xaldā'ñgats = Huldanggats.
Xanā'ks'iala = Kitlope.
Xa'xamatses = Hahamatses.
Xoē'xoē = Koikoi.
Xōmoks = Comox.
Xō'yalas, Xoyā'les = Hoyalas.
Xū'ʌdji lnagá'-i = Skedans.
Xuadō'a = Huados.
Xuámitsan = Quamichan.
Xudēs = Hwades.
Xuikuā'yaxĕn = Huikuayaken.
Xumē'xen = Comiakin.
Xumtáspé = Nawiti.
X.ûʻtx'ûtkawê = Huthutkawedl.

Yaai'x.aqEmaē = Yaaihakemae.
Yā'gʌn = Yagun.
Yagochsanogēchti = Onondaga.
Yāgun kunilnagai' = Yagunkun-lnagai.
Yaket-ahno-klatak-makanay, Yā'k'ēt aqkinūqtlē-'ét aqkts'mā'kinik = Akanekunik.
Yak'lā'nas = Yaku-lanas.
Yakueakwioose, Yakweakwioose = Yukweakwioose.
Yākwū Lennas = Yaku-lanas.
Yak-y-you = Yukweakwioose.
Yale = Shilekuatl.
Yanieye-róno = Mohawk.
Yä^{n}kwă-nä^{n}-'syäñ-ni' = Iroquois.
Yatché6-thinyoowuc = Siksika, Chipewyan.
Yatl nas: had'ā'i = Yehlnaas-hadai.
Yêhl = Hoya.
Ye-xu-tce = Yucutce.
Yellow Knife, Yellow knife Indians, Yellow Knife people, Yellow Knives = Tatsanottine.
Yĕn = Yan.
Yendat, Yendots = Huron.
Yent, YEō't = Noōt
Yéqolaos = Yekolaos.
Yesáh, Ye-sa^{n}, Yesáng = Tutelo.
Yéta-ottinè = Etagottine, Athabaska.
Yeut = Noōt.
YIkIrga'ullt = Eskimo.
Yik'oā'psan = Ikwopsum.
Yik'ts = Yukuts.
Yi$\overline{ll}$ē'q = Itliok.
Yixāqemāe = Yaaihakemae.
Yoht = Zoht.
Yongletats = Ucluelet.
Yon-kt = Zoht.
Yookilta = Lekwiltok.
Youchehtaht, You-ciul-aht = Ucluelet.
Yucutce = Yucuche.
Younondadys = Tionontati.
Yout = Noōt.
Yrocois, Yrokoise = Iroquois.
Yroquet = Ononchataronon.
Yroquois = Iroquois.
Yucuatl = Yuquot.
Yucutce = Yucuche.
Yukh = Yaku.
Yukkweakwioose = Yukweakwioose.
Yukletas = Lekwiltok.
Yukûkweû's = Yukweakwioose.
Yukuth, Yukuth Kutchin = Tukkuthkutchin.
Yū'kwilta = Lekwiltok.
Yuk-yuk-y-yoose = Yukweakwioose.
Yutlū'lath = Ucluelet.
Yu-tsû-tqaze, Yu-tsu-tquenne = Yutsutkenne.

Zänker-Indianer = Kutchin.
Za Plasua = Saint Francis.
Ze-ut = Noōt.
Zimshian-Indianer = Tsimshian.
Zisagechroann, Zisagechrohne = Missisauga.
Zōqkt = Zoht.
Zu'tsamin = Zutsemin.

DOCUMENTATION
C. M. O.
8844 est, rue Notre-Dame,

Geographic Board, Canada

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